The Newe Testament/ dylygently corrected and compared with the Greke by Wyllyam Tyndale: and fynesshed in the yere of our Lorde God

A. M. D. C. xxxiij.

in the moneth of Nouember.

W. T. Vnto the Reader.

Ere thou haſt (mooſt deare reader) the new Teſtamēt or covenaunt made wyth vs of God in Chriſtes bloude. Which I have looked over agayne (now at the laſt) with all dylygence / and compared it vnto the Greke / and have weded oute of it many fautes / which lacke of helpe at the begynninge and overſyght / dyd ſowe therin. If ought ſeme chaunged / or not all to gether agreynge with the Greke / let the fynder of ȳ faute conſider the Hebrue Phraſe or maner of ſpeche lefte in the Greke wordes. Whoſe preterperfectence and preſenttence is ofte both one / and the futuretence is the optative mode alſo / and the futuretence is ofte the imperatyve mode in the actyve voyce / and in the paſſyve ever. Lykewyſe perſon for perſon / nombre for nombre / and ay interrogacion for acōdicionall / and ſoche lyke is with the Hebrues a comen vſage.

I have alſo in manye places ſet lyght in the mergent / to vnderſtonde the text by. If anye man fynde fautes ether with the trāſlacion or ought beſyde (which is eaſyer for manye to do / then ſo well to have tranſlated it them ſelves of their awne pregnant wyttes / at the begynnynge wtthoute forenſample) to the ſame it ſhalbe lawfull to trāſlate it them ſelves and to put what they luſt therto. If I

ſhall

shall perceave ether by my selfe or by the information of other/that ought be escaped me/ or myght be more playnlye translated/ I will shortlye after/cause it to be mended. Howbe it in manye places / me thynketh it better to put a declaracyon in the margent/then to runne to farre from the text. And in manye places/where the text semeth at the fyrst choppe hard to be vnderstonde/yet ỳ circũstãces before and after/and ofte treadinge together/maketh it playne ynough. & cet.

Moreover/because the kyngedome of heaven/which is the scripture & worde of God/ maye be so locked vp/that he which readeth or heareth it/cannot vnderstonde it: as Christ testificth how that the Scribes and Pharises had so shut it vp. Mat. xxiii. and had taken awaye the keye of knowledge. Luke. xi. that their Jewes which thought them selves with in/were yet so locked out/and are to this daye that they can vnderstonde no sentence of the scripture vnto their salvacion/ though they can reherse the textes every where & dispute therof as sottelye as ỳ poppishe doctoures of dunces darcke learninge/which with their sophistrye/ sarved vs/as ỳ Pharises dyd the Jewes. Therfore (that I myght be founde faythfull to my father & lorde in distributinge vnto my brethre & felowes of one fayth/their due & necessarye fode: so dressinge it & seasoninge it/ that the weake stomackes maye receave it also/and be ỳ better for it) I thought it my dutye (most deare reader) to warne the

before/& to shew the the right waye in/& to geve the ỹ true keye to opē it with all/& to arme the agaynst false Prophetes & malicious ypocrytes/whose perpetuall stodye is to levey the scripture with glosses/and there to locke it vp where it shuld save thy soule/ and to make vs shote at a wronge marke / to put oure trust in those thinges that proffit their selves onlye and slee oure soules.

The rygh- twaye into the scripture.

The rygh̄t waye & the onlye waye to vnderstonde the scripture vnto oure salvacion/ is/that we ernestlye & aboue all thinge/ serche for the profession of oure baptyme or covenaūtes made betwene God & vs. As for an ensample: Christ sayth Mat.v. Happie are the mercifull/ for they shall obtayne mercie. Loo/ Here God hath made a covenault with vs/to be mercifull vnto vs/yf we wilbe mercifull one to another: so that the may which sheweth mercie vnto his neyboure / maye be bolde to trust in God for mercie at all nedes. And contrarye wyse/iudgemēt without mercie/shalbe to him that shewēth not mercye. Jaco.ii. So now/yf he ỹ shewēth no mercie/trust in God for mercie/his fayth is carnall & worldlye/ & but vayne presumpciō. ffor God hath promysed mercie onlye to ỹ mercifull. And therfore the mercilesse have no Godes worde ỹ they shall have mercie: but contrarye wyse/ ỹ they shall have iudgemēt without mercie. And Mat.vi. Jf ye shall forgeve men their fautes/youre hevēly father shall forgeve you: but & yf ye shall not forgeve mē their fautes/no more shall youre fa-

re father forgeve you youre fautes. Here also by ẏ vertue & strẽght of this covenaũlt wher with God of his mercie hath bouũde him selfe to vs vnworthie/maye he ẏ forgeveth his neyboure/be bolde when he returneth & amẽdeth to beleve & trust in god for remission of what soever he hath done amysse. And cõtrarye wyse/he that will not forgeve/cannot but dispeare of forgevenes in the ende/and feare iudgement without mercie.

The generall covenaũlt wherin all other are cõprehended & included/is this. If we meke oure selves to god/to kepe all his lawes/after the ensample of Christ: they God hath bounde him selfe vnto vs to kepe and make good all the mercies promysed in Christ/thorow out all the scripture.

All the whole lawe which was gevẽ to vtter oure corrupt nature/is cõprehended in the ten commaundemente. And ẏ ten commaundementes are comprehended in these two: love God and thy neyboure. And he that loveth his neyboure in God and Christ/fulfilleth these two/& consequentlye the ten/& finally all the other. Now if we love oure neyboures in God & Christ: that is to wete/if we be lovinge/kynde & mercifull to them/because God hath created them vnto his lyknes/& Christ hath redemed them & bought them wt his ꝓcioude/they maye we be bolde to trust in God thorow Christ & his deservinge/for all mercie. For God hath promysed and bounde him selfe to vs: to shew vs all mercie/& to be a Lawe.

father almighty to vs/ so that we shall not ne de to feare the power of all oure adversaryes.

Now yf anye man that submitteth not him selfe to kepe the cõmaundemẽtes/ do thinke þ he hath anye fayth in God: the same mães fayth is vayne/ worldlye/ damnable/ develisshe & playne presumpcion/ as it is above sayde/ & is no fayth that can iustifie or be accepted before God. And that is it that James meaneth in his Pistle. For how can a man beleve sayth Paul/ without a preacher. Ro. x. Now reade all the scripture and se where God sent anye to preache mercye to anye/ save vnto the onlye that repẽt & turne to god with all their hartes/ to kepe his commaundementes. Vnto the disobedient that will not turne/ is threatened wrath/ vengeaunce and damnacion/ accordinge to all the terrible curses and fearfull ensamples of the Byble.

Fayth now in God the father thorow oure Lorde Jesus Christ/ accordinge to þ covenailtes & apoyntemẽt made betwene God & vs/ is oure salvaciõ. Wherfore I have ever noted þ covenailtes in þ mergetes/ & also þ promises. Moreover where thou findest a premyse & no covenaunt expressed therewith/ there must thou understonde a covenailt. For all the promyses of þ mercie & grace þ Christ hath purchased for vs/ are made vpon þ condicion þ we kepe þ lawe. As for an ensample: where the scripture sayth. Mat. vii. Aske & it shalbe geven you: seke & ye shall synde: knocke & it shall be opened vnto you. It is to be understonde/ if

that

that whē thy neyboure axeth / ſeketh or knoc
keth to ỹ / thou then ſhew him the ſame mer
cie which thou deſyreſt of god / then hath god
bolde him ſelfe to helpe ỹ agayne / & elſe not.

Alſo ye ſe that two thinge are requyred to
begin a Chriſten man. The fyrſt is a ſtedfaſt
fayth & truſt in almightie God / to obtayne all
the mercie that he hath promyſed vs / thorow
the deſervinge & merites of Chriſtes bloude
onlye / without all reſpect to oure awne wor-
kes. And the other is / that we forſake evell &
turne to God / to kepe his lawes & to fyght a-
gaynſt oure ſelves and oure corrupte nature
perpetuallye / that we maye do the will of god
every daye better and better.

This have I ſayde (moſt deare reader) to
warne the / leaſt thou ſhuldeſt be deceaved / &
ſhuldeſt not onlye reade the ſcriptures in vay
ne & to no proffit / but alſo vnto thy greater dā
nacion. For the nature of Gods worde is / ỹ
whoſoever reade it or heare it reaſoned & diſ-
puted before him / it will begynne ymmediat-
lye to make him every daye better & better / till
he be growē into a perfect mā in the knowled
ge of Chriſt and love of the lawe of God or
alſe make him worſe & worſe / till he be harde
ned that he openly reſiſt the ſpirite of God / &
then blaſpheme / after the enſample of Pha-
rao / Core / Abiron / Balam / Judas / Symon
Magus and ſoche other. What the nature of gode worde is

This to be even ſo / the wordes of Chriſt
Joh. iii. do well confyrme. This is condemp
nacio (ſayth he) the lyght is come into ỹ worl

de/but ỳ men loved darcknes more then light for their dedes were evell. Beholde/when the light of Godes worde cometh to a mā / whether he reade it or here it preached & testified/ & he yet have no love thereto/to fassion his lyfe therafter/but cōsēteth still vnto his olde dedes of ignorallce:then beginneth his iust dāpnacion ymmediatlye/& he is henceforth without excuse: in that he refused mercie offered him. ffor God offereth him mercie vpon the condycīō that he will mende his livinge:but he will not come vnder the covenallt. And frō that houre forwarde he waxeth worsse & worsse/God takinge his spirite of mercye and grace from him for his vnthankfulnes sake.

And Paul wryteth. Ro. i. that the hethē because when they knew god / they had no lust to honoure him with godly lyvinge / therfore god powred his wrath vpon them & toke his spirite frō thē & gave them vp vnto their hertes lustes to serve sinne/frō iniquite to iniquitie tyll they were thorow herdened and past repentaunce.

And Pharao/because when the worde of god was in his contre and godes people scattered thorow out all his land/and yet nether loved them or it:therfore god gave him vp /and in takynge his spirite of grace from him so hardened his herte with covetousnes/ that afterward no myracle coulde convert him.

Here to pertayneth the parable of the talentes. Mat. xxv. The Lorde cōmaundeth ỳ talent to be takē awaye from the evell & slouth

full

full ſervaunt & to binde him hand & fote & to caſt him into vtter darckneſs/& to geve the talent vnto him that had ten/ſayenge: to all ỹ have/moare ſhalbe geve. But frõ him ỹ hath not/that he hath ſhalbe take from him. That is to ſaye/he that hath a good harte toward ỹ worde of God/& a ſet purpoſe to faſſiõ his dedes thereafter & to garniſhe it with Godly lyvinge & to teſtifie it to other/ the ſame ſhall increaſe more & more dayly in ỹ grace of Chriſt. But he that loveth it not/to lyve therafter & to edifie other/ theſame ſhall looſe the grace of true knowledge & be blinded agayne and every daye waxe worſſe and worſſe and blinder & blinder/till he be an vtter enemye of the worde of God/& his harte ſo hardened/ that it ſhalbe impoſſible to convert him.

And Luk. vii. The ſervaunt that knoweth his maſters will & prepareth not him ſelfe/ ſhalbe beate with many ſtripes: that is/ ſhall have greater damnacion. And Matt. vii. all that here the worde of God & do not therafter bylde on ſande: that is/as the foundacion layed on ſande cãnot reſiſt violence of water/but is vnderminded & over throwen/ every ſo ỹ fayth of them that have no luſt ner love to ỹ lawe of god buylde vpon the ſande of their awne ymaginacions/and not on the rocke of godes worde accordinge to his covenaũtes/ turneth to deſperacion in tyme of tribulacion & when god cometh to iudge.

And the vyneyarde Matt. xxi. planted and hyred oute to the huſbandmẽ ỹ wolde not re

der to the Lorde/of the frute in due tyme/and therfore was take from them and hyred oute to other/doth confirme the same. For Christ sayth to the Jewes/ y kyngdome of heve shal be taken frō you & geve to a nacion that will bringe forth the frutes therof/as it is come to passe. For the Jewes haue lost the spirituall knowledge of god & of his cōmaundementes and also of all the scripture/so y they can vnderstōde nothynge godlye. And y dore is so locked vp that all their knockynge is in vayne/ though manye of them take great payne for godes sake. And luke. xiii. the fygge tree that beareth no frute is cōmaunded to be plucked vp

And finally/hereto pertayneth with infinite other/ the terrible parable of the vncleane spirite (Luke. xi.) which after he is cast oute/ when he cometh & fyndeth his house swepte and garnysshed/ taketh to him seuen worsse then him selfe/ and cometh and entreth in & dwelleth there/ & so is the ende of y man worse then the begynnynge. The Jewes/ they had clensed thē selves w̄ gode worde/ frō all outward ydolatrye & worshippinge of ydole. But their hertes remayned still faythlesse to godwarde and towarde his mercie and truthe and therfore without loue also and lust to his lawe & to their neyboures for his sake/ & thorow false trust in their awne worke) to which heresie/ the childe of perdicion/ the wycked bysshope of Rome w̄ his lawyers hath brought vs christen) were more abhominable ydolaters then before/ and become ten tymes worse

in the

ynthe ende then at the begynnynge. For the
fyrst idolatre was sone spyed and easie to be
rebuked of ỹ prophetes by the scripture. But
the later is moze sotle to begyle withall / and
an hundred tymes of moze dyfficulte to be
wrded oute of mennes hertes.

This also is a conclusion / nothynge moze
certayne / or moze proued by ỹ testimonyes &
samples of ỹ scripture: ỹ if anye ỹ fauoureth
the worde of God / be so weke ỹ he cānot chast
his flesshe / him will ỹ lorde chastice & scourge
euery daye sharper & sharper / wt trybulacyon &
myssortune / ỹ nothynge shall prospere wt him
but all shall go agaynst him / what soeuer he ta
keth in hande / & shall vyset him wt powerrtie /
with sycknesses & deseases / & shall plage him
with plage vpon plage / ecte moze lothsome /
terrible and fearfull then other / tyll he be at
veter defyaunce with his flesshe.

Let vs therfore ỹ have now at this tyme ou
re eyes opened agayne thorow ỹ tender mercie
of God / kepe a meane. Let vs so put oure trust
in ỹ mercy of god thorow christ / ỹ we knowe
it oure dutie to kepe ỹ lawe of God & to lowe
oure neyboures for their fathers sake which
treated the & for their lordes sake which red
med the & bought the so derely wt his bloude
Let vs walke in ỹ feare of God / & have oure
eyes opē vnto both partes of Godes couenau
tes / certified that none shalbe partaker of the
mercie / saue he that will fyght agynst ỹ flesh
he / to kepe ỹ lawe. And let vs arme oure sel
ues wt this remēbraūce / that as christes wor

kes

des iustifie frō synne & set vs in ꝑ fauoure of god/so oure awne dedes thorow worckynge of ꝑ spirite of God/helpe vs to cōtynew in ꝑ fauoure & ꝑ grace/into which christ hath brought vs/& that we cā no lenger cōtynew in fauoure & grace thē oure hertꝫ are to kepe the lawe.

Furthermore cōcernynge ꝑ lawe of God/ this is a generall cōclusiō/ ꝑ ꝑ whole lawe/ whether theybe ceremonies/ sacrifices/ ye or sacramētꝫ ether/or preceptꝫ of equitie betwene man & mā thorowout all degrees of ꝑ worlde/ all were geuē for oure profyt & necessyte onlye/& not for anye nede ꝑ God hath of oure kepynge thē/ or ꝑ his ioye is encreased therby or ꝑ ꝑ dede/for ꝑ dede it selfe doth please him That is all ꝑ God requyreth of vs when we be at one w̄ him & do put oure trust in him & loue him/is ꝑ we loue euery mā his neyboure to pitie him & to have cōpassyon on him in all his nedꝫ & to be mercifull vnto him. This to be euen so/ christ testifieth. Mat. vii. sayenge: this is ꝑ lawe & ꝑ prophetꝫ. That is/to do as thou woldest be done to (accordynge I meane to ꝑ doctryne of ꝑ scripture) & not to do that thou woldest not haue done to the/ is all that the lawe requyreth & the prophetꝫ. And Paule to the Roma. viii. affyrmeth also the loue is the full fyllinge of ꝑ lawe/& that he which loueth/ doth of his awne accorde all that the lawe requyreth. And. i. Timo. i. Paul sayth ꝑ ꝑ loue of a pure hert & good cōscience & fayth vnfayned is ꝑ ende & full fillynge of ꝑ lawe. For fayth vnfayned in christs bloude causeth to love

Loue is the fullinge of the lawe

to loue for christes sake. Which loue is ỳ pure loue onlye & ỳ onlye cause of a good cõscience. ffor they is ỳ cõscyence pure/ whey ỳ eye loketh to christ in all hir dede/ to do them for his sake & not for hir awne synguler aduauntage or anye other wycked purpose. And Jhũ both in his gospell & also pistles/ speketh neuer of anie other lawe thẽ to loue one another purely/ affyrmynge ỳ we haue God him selfe dwellynge in vs and all that God desyreth/ if we loue one the other.

Seinge they that fayth to God & loue & mercifullnes to oure neyboures/ is all that ỳ lawe requyreth/ therfore of necessite the lawe must be vnderstõde & interprete by thẽ. So ỳ all inferiour lawe are to be kept & obserued as longe as they be seruaũte to fayth & loue: and they to be broken ymedyatlye/ if thorow anye occasyon/ they hurte ether ỳ fayth which we shuld have to godward in the confidence of christes bloude or the loue which we owe to oure neyboures for Christes sake.

And therfore when ỳ blynde pharises murmured & grudged at him & his desciples/ that they brake ỳ saboth daye & tradycions of the elders/ & that he him selfe dyd eate vñ publicãs & synners/ he answereth. Mat. ix. allegynge Esaias ỳ prophet: go rather & learne what this meaneth/ I requyer mercie & not sacrifyce. And Mat. xii. Oh ỳ ye wyst what this meaneth/ I requyer mercie & not sacrifice. ffor onlye loue & mercifullnes vnderstõdeth ỳ lawe/ & else nothinge. And he that hath not ỳ

written

wrytte in his harte / shall neuer vnderstode ỹ lawe/no: though all ỹ angelles of heuē wēt about te to teache him. And he that hath that grauē in his harte/shall not only vnderstode ỹ lawe but also shall do of his awne inclinacion all that is required of ỹ lawe/though neuer lawe had bē gevē: as all mothers do of thē selves without lawe vnto their childre/ all that can be requyred by anye lawe/ loue ouercomynge all payne/greffe/tedyousnesse or lothsomnes: & euē so no doute if we had cōtynewed in oure fyrst state of innocēcie/we shuld euer haue fulfilled ỹ lawe/without cōpulsiō of ỹ lawe

Loue onlye Vnderstondeth ỹ law.

And because the lawe (which is a doctryne thorow teachynge euery mā his dutye/ doth vtter oure corrupt nature) is sufficiētly described by Moses/ therfore is lytle mēcion made therof in the new testamēt/ save of love only wherin all ỹ lawe is included/ as seldome mēcion is made of ỹ new testamēt in the olde lawe/ save here & there are promyses made vnto them/ ỹ Christ shuld come & blesse thē & delyuer thē/ & ỹ the gospell & new testamēt shuld be preached and publysshed vnto all nacions.

Gospell.

The gospell is glad tydynges of mercie & grace & ỹ oure corrupt nature shalbe healed agayne for christes sake & for ỹ merites of his deseruinge onlye: Yet on ỹ condicio ỹ we will turne to God/ to lerne to kepe his lawes spiritually (ỹ is to saye) of loue for his sake/ & wyll also soffre the curynge of oure infirmyties.

New testament.

The new testamēt is as moche to saye as a new couenaūt. The olde testamēt is an olde tēporall couenaūt made betwene God & ỹ car

nall childre of Abraham/Isaac & Jacob other
wise called Israel/vpō ye dedes & ye obseruyn
ge of a tēporall lawe. Where ye rewarde of ye
keppynge is tēporall lyfe & prosperyte in ye lan
de of Chanaan/ & ye breakynge is rewarded w
tēporall deeth & punyshmēt. But ye new testa
ment is an euerlastynge couenaill made vnto
the childre of God thorow fayth in christ/vpō
the deservynge of christ. Where eternall lyfe
is promysed to all that beleve/ & death to all
that are vnbeleevynge. My dede if I kepe the
lawe are rewarded w the tēporall promyse of
this lyfe. But if I beleue in christ/christes de
des haue purchased for me the eternall promy
se of the euerlastynge lyfe. If I commyt
nothynge worthye of deeth/ I deserue to my
rewarde that no mā kyll me: if I hurte no mā
I am worthye that no mā hurte me. If I hel
pe my neyboure/ I am worthie that he helpe
me agayne. &c. So that w outward dedes w
which I serue other mē/ I deserue that other
men do lyke to me in this worlde: & they exte-
de no further. But christe dede extende to ly
fe euerlastynge vnto all that beleue &c. This
be soffyciēt in this place cōcernynge ye lawe &
the gospell/new testamēt and olde: so that as
there is but one God/one christ/one fayth &
one baptime/euē so thou vnderstōde that the-
re is but one gospell/though manye wrote it &
manye preache it. ffor all preache thesame
Christ & bringe thesame glad tydynges. And
therto paules pistles w ye gospell of John &
his fyrst epistle & the fyrst epistle of saynt pe-
ter/are moste pure gospell & mooste playnlye &

rychlye described the glorye of the grace of
christ: Yf ye requyer more of the lawe/ seke in
the prologe to the romayns and in other pla-
ces where it is sufficientlye intreated of-

¶ Repentaunce.

CONcernynge this worde repētaunce or
(as they vsed) penaūce/ ỳ hebrue hath
in ỳ olde testamēt generallỳ (Sob) tur-
ne or be cōuerted. For which ỳ trāslacion that
we take for saynt Jeromes hath most parte
(cōuerti) to turne or be cōuerted/ & some tyme
yet (agere penitenciā) And ỳ greke in the new
testamēt hath perpetuallỳ (Metanoeo) to tur
ne in the heart & mynde/ & to come to ỳ ryght
knowledge/ & to a mannes ryght wyt agayne.
For which (Metanoeo) S. Jeromes trāslaciō
hath: sometyme (ago penetēciā) I do repēt: so
metyme (penitco) I repēt: somtyme (pentror)
I am repētaunt: somtyme (habeo penitenciā)
I have repētaunce: some tyme (penitet me) it
repēteth me. And Erasmus vseth moche this
worde (resipisco) I come to my selfe or to my
ryght mynde agayne. And the verye sens and
significaciō both of the hebrue & also of ỳ gre
ke worde is/ to be cōuerted & to tourne to God
with all the hert/ to knowe his will & to lyue
accordynge to his lawes & to be cured of oure
corrupt nature wᵗ the oyle of his spirite & wyl
neof cōbedyēce to his doctryne. Which cōuer-
sion or turnynge if it be vnfayned/ these foure
de accompanye it & are included therin: Con-
fession/ not in the prestes eare/ for that is but
mānes invencion/ but to God in ỳ hert & before
all the

all the cõgregacion of God/how ỹ webe synners & synfull/& ỹ oure hole nature is corrupt & inclyned to synne & all vnrygheousnes/and therfore euell/wycked & damnable/& his lawe holy & Just/by which oure synfull nature is rebuked: & also to oure neyboures/if we have offended anye person perticularlye. Then contricion/ sorowfullnes that we be sorthe/ damnable synners/& not onlye have synned but are holye inclyned to syne still. Thirdlye fayth (of which oure olde doctoure have made no mẽcion at all in ỹ descripcio of their penaũce) ỹ God for christe sake doth forgeue vs & receave vs to mercie/ & is at one wt vs & will heale oure corrupt nature. And fourthlye satisfacio or amendes makynge/not to god wt holye workes/ but to my neyboure whome I haue hurt/ & the congregacio of God whome I have offended (yf anye open cryme be foulde in me) & submyttynge of a mãs selfe vnto ỹ congregacion or church of christ/ & to ỹ officers of the same/to have his lyfe corrected & governed hence forth of thẽ/accordynge to the true doctryne of ỹ church of christ. And note this: that as satisfacion or amendesmakynge is counted rygheousnes before ỹ worlde & a purgynge of the synne: so ỹ the worlde when I haue made a full amendes/hath no further to complayne. Even so fayth in christes bloude is counted rygheousnes and a purgynge of all synne before God.

Moreouer/he ỹ synneth agaynst his brother synneth also agaynst his father almyghtie

God. And as ỳ ſynne cõmytted agaynſt his brother/is pourged before ỳ worlde wt makynge amende or apynge forgeuenes/euen ſo is ỳ ſynne commytted agaynſt God/pourged thorow fayth in chriſtes blonde onlye. For chriſt ſayth. Jo.viii.except ye beleue that J am he/ ye ſhall dye in youre ſynnes. That is to ſaye/if ye thinke ỳ there is anye other ſacrifice or ſatiſfacciõ to godwarde/then me /ye remayne euer in ſynne before God/how ſoeuer ryghteous ye apere before ỳ worlde. Wherfore now/whether ye call this Metanoia/repentaunce/cõuerſyon or turnynge agayne to God/ether amendynge ℔ce.or whether ye ſaye repẽt/be cõuerted/tourne to god / amende youre lyuynge or what ye luſt/J am content ſo ye vnderſtonde what is meant therby/as J have now declared.

ℭ Elders.

IN the olde teſtamẽt ỳ tẽporall heedes ℭ rulers of ỳ Jues which had ỳ gouernaunce ouer ỳ laye or cõmen people are called elders/as ye maye ſe in ỳ foure euangelyſtes. Oute of which cuſtome paule in his epiſtle ℭ alſo peter/ call ỳ prelates ℭ ſpirituall gouerners which are byſſhopes ℭ preſtes /elders. Now whether ye call them elders or preſtes/ it is to me all one: ſo ỳ ye vnderſtonde ỳ they be offycers ℭ ſeruaultes of the worde of God/vnto the which all men both hie ℭ lowe that will not rebell agaynſt Chriſt/muſt obeye as longe as they preache ℭ rule truelye ℭ no lenger.

W. T. to the Reader

¶ A prologe into the .iiii. Euangelystes shewynge what they were & their auctorite. And fyrst of S. Mathew.

AS towchynge ỳ euãgelystes: ye se in ỳ new testament clearly what they were fyrst mathew (as ye reade Mat. ix. Mar. ii. Luke. v) was one of christe apostles/ and was with christ all the tyme of his preachynge/and sawe and heard his awne selfe almost all that he wrote.

¶ Marke

OF Marke reade (actes xii) how peter (after he was loosedoute of pryson by the angell) came to Marke mothers house/where manye of ỳ desciples were prayenge for his delyueraūce. And paul & Barnabas toke him wt thē frō Jerusalem & brought him to Antioche/actē. xii. And actē. xiii. paul & Barnabas toke Marke wt them when they were sent oute to preache: from whome he also departed/as it apereth in the sayde chapter/ & returned to Jerusalem agayne. And actē. xv paul & Barnabas were at varyaunce aboute him/paul not wyllynge to take him wt them/ because he forsoke thē in their fyrst Journeye. Notwtstondynge yet/ when paul wrote ỳ epistle to ỳ collossyās/Marke was wt him/as he sayth in the fourth chapter: of whome Paul also testifieth/ both ỳ he was Barnabas sisters sonne and also his felowe worker in the kyngedome of God.

And.ii. Timothe.iiii paul cõmaundeth Timothe to bryng Marke whim/affirmynge ẏ he was nedefull to him/to mynister to him. ffinallye/ he was also wt̃ peter whey he wrote his fyrst epistle/ & so famylier ẏ peter calleth him his sonne. Wherof ye se/of whome he learned his gospell/ euen of the verye apostles/ with whome he had his cõtynuall conversacion/ & also of what auctoryte his wrytynge is/ and how worthie of credence.

¶ Luke.

Lucas was Pauls companyon/ at the least waye frõ ẏ. xvi. of the acte forth & with him in all his trybulacyõ. And he wẽt with paule at his last go.nge vp to Jerusalem. And frõ thence he folowed paul to Cesarea/ where he laye two yere in pryson And frõ Cesarea he went with paul to Rome where he laye two other yer.s in pryson. And he was with Paul whey he wrote to ẏ collos-syõs/as he testifieth in ẏ fourth chapter sayenge:the beloued Lucas the phisicĩ saluteth you. And he was wt̃ paul whẽ he wrote ẏ se cõde pistle to Timothe/as he sayth i ẏ fourth chapter sayenge: Onlye Lucas is with me. Wherby ye se ẏ auctorite of the man and of what credẽce & reuerẽce his wrytinge is worthie of/ & therto of whome he learned ẏ storye of his gospell/ as he him selfe sayth/ how ẏ he learned it & searched it oute with all dylygence of them ẏ sawe it and were also partta-

kers

kers at the doynge. And as for the actes of ỳ apostles/ he him selfe was at the doynge of thẽ (at the least) of the mooste parte/ & had his parte therin/ and therfore wrote of his awne experyence.

¶ John.

JOhn/ what he was/ is manyfest by the thre fyrst euãgelistes. fyrst christes apostle/ & ỳ one of ỳ chefe. Thẽ christes nye kinsmã/ & for his synguler innocẽcie & softenes/ singulerlye beloued & of synguler famylyarite with christ/ & euer one of ỳ thre wytnesses of mooste secret thynges. The cause of his wrytynge was certayne hereseyes that arose in his tyme/ & namelye two/ of which one denyed christ to be verye man & to be come in ỳ verie flesshe & nature of man. Agaynst which two hereseyes he wrote both his gospell & also his fyrst epistle/ & in ỳ begynnynge of his gospell sayth ỳ the worde or thynge was at ỳ begynnynge/ & was wt God/ & was also verye God and ỳ all thynges was created & made by yt/ and ỳ it was also made flesshe: ỳ is to saye/ became verie mã. And he dwelt amõge vs (sayth he) & we sawe his glorye.

And in ỳ begynnynge of his pistle/ he saith we shew you of ỳ thynge ỳ was frõ the begynnynge/ which also we heard/ sawe wt oure eyes & oure handes hãdeled. And agayne we shew you euerlastynge lyfe/ that was with ỳ father and apered to vs/ & we heard and sawe. & ce.

In that he sayth that it was from the begynnynge/and that it was eternall lyfe/ and that it was with God/he affirmeth him to be verie God. And that he sayth/ we heard/sawe and fealte/ he wytnesseth that he was verie man also. Jhon also wrote last/ and therfore touched not the storie that the other had compiled. But wryteth most of the sayth and promyses/ & of the sermones of Christ.

This be sofficient concernynge the.iiii. Euangelistes and their auctoritie and worthynes to be beleued.

A watninge to ỳ reader if ought be scaped thorow negligence of the prynter/ as this text is ỳ foloweth/which if thou fynde anye more sochet cõpare ỳ englysshe to ỳ other bookes that are all readye prynted/ & so shalt thou perceaue the truthe of the ynglisshe.

In the xxiii. chapter of Mathew & in the xxvi leffe on the seconde syde and last lyne/ reade the sentence thus. Thou blynde phari saye/clense fyrst the ynnesyde of the cup and platter/that the outsyde of them maye be clene also.

William Tindale/yet once more to the
christen reader.

Thou shalt vnderstonde moost
dere reader/when I had taken
in hãde to looke ouer the new
testament agayne & to cõpare
it with ỹ greke/ and to mende
what soeuer I coulde fynde a-
mysse & had almost fynesshed ỹ labou-
ge I oye secretly toke in hand to correct it also
by what occasyon his conference knoweth: &
pcuted me/in so moche/ỹ his correcyõ was
prynted in great nombre / yet myne begyn-
When it was spyed and worde brought me/
though it semed to dyuers other ỹ George
ye had not vsed ỹ office of an honest mã/seing
ge he knewe ỹ I was in correctynge it myself
fe:nether dyd walke after ỹ rules of ỹ holy &
softenes which christ/ & his desciples teache
vs/ how ỹ we shuld do nothynge of stryfe to
moue debate/or of vayne glorie or of couetous
nes. Yet I toke ỹ thige in worth as I haue de-
ne dyuers other in tyme past/as one that ha-
moare expertnce of ỹ nature & dyspocicõ of ỹ
mãnes cõplexion/& supposed that a cyte of
se of couetousnes & vayne glorie (two stynk-
gydes) had bene ỹ onlye cause ỹ moued him
so to do/aboute which thynges I stryue with
no mã: & so folowed after & counceyed forth &
causyd thie to be prynted/without fauoryse or
lokynge on his correctyon.

But whey the prynting of myne was almost fynesshed/one brought me a copie & shewed me so manye places/in soche wyse altered that I was astonyed & wondered not a lytle what furye had dryue him to make soche chaunge & to call it a diligent correctiō. For thorow oute Mat. Mark & Luke perpetually: and ofte in the actes/ & sometyme in Johñ & also in the hebrues/ where he fyndeth this worde Resurrectiō/ he chaungeth it into ỳ lyfe after this lyfe/or verie lyfe/ and soche lyke/as one that abhorred the name of the resurreccion.

If that chaunge: to turne resurreccion into lyfe after this lyfe/ be a dylygent correccion/ they must my translaciō be fautie in those places/ & saynt Jeromes/ and all ỳ translatours that euer I heard of in what tonge so euer it be/frō ỳ apostles vnto this his dylygēt correcteyō (as he calleth it) which whither it be so or no/I permyt it to other mennes iudgemētes.

But of this I chalenge George Joye/that he dyd not put his awne name therto and call it rather his awne translacion: & that he playeth boo pepe/ & ī some of his bookes putteth in his name & tytle/and in some kepeth it oute It is lawfull for who will/ to translate and shew his mynde/though a thousand had translated before him. But it is not lawfull (thynketh me) nether yet eppedyēt for the edifienge of the vnitie of the fayth of christ/ that whosoeuer will/ shall by his awne auctorite/ take another mannes translacion & put oute & in and

chaunge

anuge at plesſure/& call it a correccion.
Moreover/ye ſhall vnderſtõde that George
ope hath had of a longe tyme marvelouſe y
agiñacioñ aboute this worde reſurrecciõ/y
ſhuld be taken for the ſtate of the ſoules af
e their departinge frõ their bodyes/& hath
ſo(though he hath) been reaſoned with ther
& deſyred to ceaſe)yet ſowen his doctryne
y ſecret lettres on that ſyde the ſee/& cauſed
reat diviſion amõge y brethre. In ſo moche
hat Johñ Fryth beynge in preſon in the tow
e of Londõ/a lytle before his death/wrote y
e ſhuld warne him & deſyer him to ceaſe/&
olde have they wrytten agaynſt him/had I
ot withſtonde him. Therto I have been ſen
e informed y no ſmall nõber thorow his cti
oſite/vtterly denye the reſurrecciõ of y fleſ
he & bodye/affirminge y the ſoule whe ſhe is
parted/is the ſpiritual bodye of the reſur-
ccion/& other reſurrecciõ ſhall there none
. And I have talked with ſome of them my
ſelfe/ſo doted in that folye/that it were as go
perſwade a poſt/as to plucke that madnes
te of their braynes. And of this all is Geor
e Joyes vnquyet curioſite y hole occaſion/
whether he be of the ſayde facciõ alſo/or not/
o that let him anſwer him ſelfe.
If George Joye will ſaye/no. I wot well
e will) that his chaunge/is thabſtinence & mor-
inge of thoſe ſcripturs. I anſwere it is ſo.
er ſayde they parceda howbeit let other mẽ
dge. But though it were y verie meaninge

of the scripture: yet if it were lawfull after
his ensample to every man to playe bo⁹ pepe
with the translacions that are before him/ &
to put oute ỳ wordes of ỳ text at his pleasure
& to put in every where his meaninge; or what
he thought the meaninge were/ that were the
next waye to stablyshe all heresyes and to de
stroye the grounde wherewith we shuld im-
prove them. As for an ensample/ whē Christ
sayth Jo. v. The tyme shall come in ỳ which
all that are in the graves shall heare his voy-
ce & shall come forth: they that have done go-
od vnto resurrection of lyfe/ or with the resur-
rection of lyfe/ & they have done evell/ vnto ỳ
rection or with the resurrection of damnacio⁹.
George Joyes correccion is/ they that have do
ne good shall come forth into the verie lyfe/ &
they that have done evell into the life of dam
nacio⁹/ thrustinge cleane oute this worde resur
rectio⁹. Now by ỳ same auctorite/ & w as good
reason shall another come & saye of the rest
of ỳ text/ they ỳ are in ỳ sepulchres/ shall hea
re his voyce/ that ỳ sence is/ the soules of thē
that are in the sepulchres shall heare his voy
ce/ & so put in his diligent correccion & mocke
oute ỳ text/ that it shall not make for ỳ resur
rectio⁹ of the flesshe/ which thinge also Geor
ge Joyes correcio⁹ doth manyfestlye affirme.
If the text be lefte vncorrupt/ it will pourge
hir selfe of all maner false glesed: how sotle
soever they be fayned/ as a sufficient pot ca-
steth vp hir scume. But yf the false glose be

made

nder the text/diligently ouersene & correct/
wherewith then shall we correcte false doctri
ne & defende Christes flocke from false opini
ons/& frō ỳ wycked heresyes of unveninge of
wolves? Fy my mynde therfore a lytle unfay
ned love after the rules of Christ/ is worth
more the learninge/& single & sleyght under
stondinge that edifieth in unitie/is more bet
ter then soth curiosite/& mekenes better then
bolde arrogancye and stondinge over more
in a mannes owne conseyte.

Wherfore/ concernynge the resurrection/
I protest before god and oure saviour Jesus
Christ/and before the universall congregaci-
on that believeth in him / that I believe accor
dynge to the open and manyfest scriptures &
catholyck fayth/that Christ is rysen agayne
in ỳ flesshe which he receaved of his mother
ỳ blessed virgin marie/& bodye wherin he dy-
ed. And ỳ we shall all both good and bad rise
both flesshe & bodye /& apere together before
the iudgement seat of christ / to receave every
man accordynge to his dedes. And that the
bodyes of all that believe & conspyre in the
true fayth of christ / shalbe endewed & lyke
immortalyte and glorie as is ỳ bodye of christ

And I protest before God and oure savio-
re Christ & all that believe in him/that I hol-
de of ỳ soules that are departed as moche as
maye be proved by manifest & opē scripture/
& thinke the soules departed in the fayth of
Christ & love of the lawe of God/ to be in no
worse case then ỳ soule of Christ was/ frō ỳ ty-

me

me ꝑ he delivered his sprite into the handes
of his father/vntyll the resurrection of his bo
dye in glorie & immortalite. Neverthelater/I
cõfesse openly/ꝑ I am not persuaded ꝑ they
be all readie in the full glorie that Christ w
in/or the elect angels of god are in. Nether i
it anye article of my fayth: for if it so were/I
se not but they the prechinge of the resurre
ciõ of the flesshe were a thinge in vayne. No
withstondinge yet I am readie to beleve it/
it maye be proved with open scripture. And
have desyred George Jope to take opẽ teyte
that seme to make for ꝑ purpose/as this is.
To daye thou shalt be with me in Paradise/
to make therof what he coulde/and to let hi
dreames aboute this worde resurrection goo
For I receave not in ꝑ scripture ꝑ prevat in
terpretaciõ of any mãnes brayne/without opẽ
testimony of eny scriptures agreinge therto.

Moreover I take God (which alone seeth
heart) to recorde to my conscience/besechinge
him ꝑ my parte be not in ꝑ blonde of Christ
if I wrote of all ꝑ I have wrytten thorow ou
te all my boke/ought of an evell purpose/o
envie or malice to anye mã/or to stere vp any
false doctrine or opinion in the churche o
Christ/or to be auctor of anye secte/or to dra
we disciples after me/or that I wolde be este
med or had in prye above the least chylde ꝑ
is borne/save onlye of pitie & cõpassion I ha
& yet have on the blindnes of my brethẽ/& te
bringe them vnto the knowledge of Christ/

to m

o make every one of them/if it were' possible
s perfect as any angell of heave/& to wede ou
e all ỳ is not planted of oure hevenly father/
& to bringe doune all that lyfteth vp it selfe
gaynst the knowledge of the salvacion that
s in ỳ bloude of Christ. Also/my parte be not
n Christ/if myne heart be not to folowre & ly-
e accordinge as I teache/ and also if myne
eart wepe not nyght & daye for myne awne
ynne & other mennes indifferētlye/besechin-
ge God to cōvert vs all/ & to take his wrath
rom vs/& to be mercifull as well to all other
nen/as to myne awne soule/ tarynge for the
welth of the realme I was borne in/ for the
inge and all that are therof/ as a tender hear
ed mother wolde do for hir only sonne.

As concernynge all I have translated or
ther wise written/I beseche all men to rrade
t for that purpose I wrote it: even to bringe
hem to the knowledge of the scripture. And
s farre as the scripture approveth it/so farre
o alowe it/& if in anye place the worde of god
yscalow it/there to refuse it/as I do before
oure savyour Christ & his congregacion. And
where they fynde faultes/let them shewit me/
f they be nye/or wryte to me/if they be farre
f: or wryte openly agaynst it & improve it/& I
promyse them/if I shall perceave that there
easons conclude I will confesse myne igno
aunce openly.

Wherfore I beseche Gentle Jesu/ye & all
ther to/for to translate ỳ scripture for them-

selves

selves/ whether vnto of Greke/Latyn: or E
bine. Or (if they will nedes) as ỹ hope whe
he hath pyssed in ỹ grapes hole chaleng
it for his owne/so let them take my transl
cions & laboures/& chaunge & alter/& correc
& corrupte at their pleasures/and call it the
owne translacio/& put to their owne name
& not to playe boo pepe after George Joye
maner. Which whether he have done fayth
fully & truly/with soche reverence & feare a
becometh the worde of God/& with soche l
ve and meknes & affection to vnite and circ
spection that the vngodlye have none occa
sion to rayle on the verite/as becometh ỹ sa
vauntes of Christ/I referre it to the iudgem
tes of them that knowe and love the. trouth
For this I protest/that I provoke not Joy
ner any other man (but am provoked/& th
after the spytfullest maner of provokynge) t
do sore agaynst my will and with sorow o
harte that I now do. But I nether can n
will soffre of anye man/that he shall goo te
ke my translacion and correct it without n
me/& make soche chaungynges I my sel
durst not do/as I hope to have my parte t
Christ/though the hole worlde shuld be ge
me for my labour.

Finally that new Testamẽt thus dyligẽ
ly corrected/besyde this so ofte puttinge out
this worde resurrection/and I wote not wh
other challenge/for I have not yet vnder
stand in the ende before the Table of th

Epistle

W. T. to the Reader

Epistles and Gospelles vse tytle
(Here endeth the new Testament dyly
gentlye ouersene and correct and prin-
ted now agayne at Andwerp / by me
wydow of Christopherll of Endho-
uen. In the yere of oure Lorde.
A. M. D. xxxiii.
in August.)
Which tytle (reader) I have here
put in because by this thou
shalt knowe the boo-
ke the better.
Vale.

¶The ne=we Teſ=tament.

¶Imprinted at An=werp by Marten Emperowr. Anno. M. D. xxxiij.

¶The bokes conteyned in the newe Testament.

i. The Gospell of S. Mathew.
ii. The Gospell of S. Marke.
iii. The Gospell of S. Luke.
iiii. The Gospell of S. Jhon.
v. The Actes of the Apostles/writte by S. Luke
vi. The Pistle of S. Paul to the Romayns.
vii. The fyrst pistle of S. Paul to ỳ Corinthias.
viii. The secõd pistle of S. Paul to ỳ Corinthias
ix. The pistle of S. Paul to the Galathians.
x. The pistle of S. Paul to the Ephesians.
xi. The pistle of S. Paul to the Philippians.
xii. The pistle of S. Paul to the Colossians.
xiii. The fyrst pistle of S. Paul to ỳ Tessalonias
xiiii. The secõd pistle of S. Paul to ỳ Tessalonias
xv. Th fyrst pistle of S. Paul to Timothe.
xvi. The second pistle of S. Paul to Timothe.
xvii. The pistle of S. Paul to Titus.
xviii The pistle of S. Paul to Philemon.
xix. The fyrst pistle of S. Peter.
xx. The second pistle of S. Peter.
xxi. The fyrst pistle of S. Jhon.
xxii The second pistle of S. Jhon.
xxiii The thyrd pistle of S. Jhon.
The pistle vnto the Hebrues.
The pistle of S. James.
The pistle of S. Jude.
The reuelacion of S. Jhon.

BRITISH MUSEUM

The Gospell

Fo. i.

of S. Mathew.

¶ The First Chapter.

A ¶ This is the boke of the generacion of Jesus Christ the sonne of Dauid/the sonne also of Abraham.

Dauid and Abraham are first reherſed: because that Christ was specially promiſed vnto the, to be of their seede

Abraham begat Isaac:
Isaac begat Jacob:
Jacob begat Judas and his brethren:
Judas begat Phares and Zaram of Thamar:

Genesis. xxviij. g.

Phares begat Hesrom:
Hesrom begat Aram:

i. Paralip. ij. c.

Aram begat Aminadab:
Aminadab begat Naasson:

Ruth. iiij. d

Naasson begat Salmon:
Salmon begat Boos of Rahab:
Boos begat Obed of Ruth:
Obed begat Jesse:
Jesse begat Dauid the kynge:
Dauid the kynge begat Salomon/of her that was the wyfe of Vry:

ij. Regu. xij. f.
i. Paralip. iij. b.

Salomon begat Roboam:
Roboam begat Abia:
B Abia begat Asa:
Asa begat Josaphat:
Josaphat begat Joram:
Joram begat Ozias:

Osias begat Joatham:
Joatham begat Achas:
Achas begat Ezechias:
Ezechias begat Manasses:
Manasses begat Amon:
Amon begat Josias:
Josias begat Jechonias & his brethren about ye tyme they were caryed awaye to Babylon.

iij. Paral. xxxvj. j. Paralip. iij. c.

And after they were brought to Babylon/
Jechonias begat Salathiel:
Salathiel begat zorobabel:
zorobabel begat Abiud:
Abiud begat Eliachim:
Eliachim begat Azor:
Azor begat Sadoc:
Sadoc begat Achim:
Achim begat Eliud:
Eliud begat Eleasar:
Eleasar begat Matthan:
Matthan begat Jacob:
Jacob begat Joseph the husbande of Mary/ of which was borey that Jesus / that is called Christ. ℣

All the generacions from Abraham to David are fowrtene generacions. And frō David vnto the captivite of Babylon / are fowrtene generacions. And from the captivite of Babylon vnto Christ/ are also fowrtene generacions.

℣ The byrthe of Jesus Christ was on thys wyse. When hys mother Mary was betrouthed to Joseph/ before they came to dwell to gedder/ she was foūde with chylde by ỳ holy goost. Thē Joseph her husbande beinge a ryghteous

fret

fect mā & loth to make any ensample of hir/ was mynded to put her awaye secretely. ✠ Whill he thus thought/ beholde ỳ angell of ỳ Lorde appered vnto him in a dreame/ sayinge: Joseph ỳ sonne of David/ feare not to take vnto ỳ/ Mary thy wyfe. For that which is cōceaved in her is of the holy goost. She shall brynge forthe a sonne/ & thou shalt call his name Jesus. For he shall save his peple from their synnes. ✠

Ensample that is to saye, to bringe hir oute to punyshemēt for the ensample of other.

A promise.

Ysaie vij. c.

All this was done to fulfill ỳ which was spoken of the Lorde by the Prophet / sayinge: Beholde a mayde shall be with chylde/ & shall brynge forthe a sonne/ and they shall call his name Emanuel / which is by interpretacion/ God with vs. ✠

Emanuel

And Joseph assone as he awoke out of slepe/ did as the angell of the Lorde bade hym/ & toke hys wyfe vnto hym/ and knewe her not tyll she had brought forth hir fyrst sonne/ & called hys name Jesus.

Jesus/ ỳ is a sauyoure.

¶ The. ii. Chapter. ✠

WHen Jesus was borne at Bethleem in Jury / in the tyme of Herode the kynge. Beholde/ there came wyse mē from the eest to Jerusalem sayinge: Where is he ỳ is borne kynge of ỳ Jues? We have sene his starre in ỳ eest/ & are come to worship him.

When Herode ỳ kynge had herde thys / he was troubled/ and all Jerusalem with hym/ and he gathered all ỳ chefe Prestes and Scribes of the people/ and axed of them where Christ shulde be borne. And they sayde vnto hym: at Bethleē in Jury. For thus is it writ-

Miche.v. tey by the Prophet. And thou Bethlem in
the londe of Jury/ art not the leest concernyn
Joā.vij.f ge the princes of Juda. ffor out of the shall
come the captayne/that shall governy my peo-
ple Israhel.

Then Herod prevely called the wyse men/ B
and dyligētly enquyred of them/ ỳ tyme of the
starre that appered/and sent thē to Bethleem
sayinge: Goo and searche dyligētly for ỳ chyl-
de. And when ye have founde hym/ bringe me
worde/ ỳ I maye come & worshippe hym also.

When they had heard the kynge / they de-
parted: and lo the starre which they sawe in ỳ
este/went before them/ tyll it came and stode
over the place where the chylde was. When
they sawe the starre/ they were marvelously
glad: and went into the house/ and found the
chylde with Mary hys mother / and kneled
doune and worshipped hym / & opened their
treasures/and offred vnto hym gyftes / gold/
frāckynsence and myrre. And after they were
warned of God in a dreame / that they shuld
not go ageyne to Herod/ they retourned into
their awne countre another waye. ¶

When they were departed: beholde the an- C
gell of the Lorde appered to Joseph in dreame
sayinge: aryse/and take the chylde and his mo
ther/and flye into Egypte/ & abyde there tyll
I bringe the worde. ffor Herod wyll seke the
chylde to destroye hym. Thē he arose/ and to-
ke the chylde and his mother by night / and
departed into Egypte/and was there vnto ỳ
deeth of Herod/ to fulfill that which was spo-
ken of

ley of the Lorde/by ỳ Prophet which sayeth/ out of Egypte haue I called my sonne. Ose. xi. a.

Then Herod perceavynge ỳ he was mocked of the wyse men/ was exceadynge wroth/ and sent forth and slue all the chyldren that were in Bethleem/ and in all the costes there of/as many as were two yere olde and vnder/ accordynge to the tyme which he had diligētly serched oute of the wyse men.

Then was fulfilled ỳ which was spoken by the Prophet Jeremy sayinge: On the hilles was a voyce herde/mournynge/ wepynge/ and greate lamentacion: Rachel weppynge for her chyldren/and wolde not be comforted/because they were not. ℣ Jeremie xxxj. c.

Were not: that is, because they appered no where.

℣ When Herode was deed: beholde/an angell of ỳ Lorde appered in a dreame to Joseph in Egypte sayinge: arise & take ỳ chylde & his mother/& go into ỳ londe of Israel. For they are deed which sought ỳ chyldes life. Thē he arose vp/& toke ỳ chylde & his mother/ & came into the londe of Israhel. But whē he hearde ỳ Archelaus did raygne in Jury/ in ỳ roume of his father Herode/ he was afrayde to goo thither. Notwithstondynge after he was warned of god in a dreame/ he turned a syde into ỳ parties of Galile/& wēt & dwelt in a cite called Nazareth/to fulfill ỳ which was spoken by ỳ Prophetes: he shalbe called a Nazarite ℣ Judic. xiij Esaie xi

¶ The. iii. Chapter. ✻

In those dayes Jhon the Baptyst came and preached in the wildernes of Jury/ sayinge: Repēt/the kyngdome of heuē is Mark. j. a. Luk. iij. a. esai. xxx. c

Sſa.xxj.c. at honde. This is he of whom it is spokē by
c.ℭ.xlv.c the Prophet Esay/which sayeth: The voyce
zacha.j.a of a cryer in wyldernes / prepare the lordes
Sſa.xl.a waye/ and make hys pathes straycht.
Joan.j.c. This Jhō had hys garmēt of camels heer
Mark.j.a and a gerdell of a skynne aboute his loynes.
Hys meate was locustes ℭ wylde hony. Thē B
went oute to hym Jerusalem/and all Jury/ℭ
all ỳ regiō rounde aboute Jordā/ℭ were bapti-
sed of him in Jordā/cōfessynge their synnes K
✠ Whē he sawe many of ỳ Pharises ℭ of
ỳ Saduces come to hys baptim/he sayde vnto
Luk.iij.b thē: O generaciō of vipers / who hath taught
you to flē frō the vengeaūce to come? Bryng
forth therfore the frutes belongynge to repen-
taūce. And se that ye ons thynke not to saye in
your selues/we haue Abraham to oure father.
For I saye vnto you/that God is able of the-
se stones to rayse vp chyldern vnto Abrahā.
Euē nowe is ỳ axe put vnto ỳ rote of ỳ trees: L
soo that every tree which bringeth not forthe
goode frute/is hewē doune ℭ cast into ỳ fyre.
Mark.j.b I baptise you in water in tokē of repentaū-
Luk.iij.c ce: but he ỳ cometh after me/is myghtier then
Joan.j.d I/whose shues I am not worthy to beare. He
shall baptise you with ỳ holy gost ℭ with fyre:
which hath also his fan in his hōd/ℭ will pour-
ge his flour/ℭ gadre ỳ wheet into his garner/
Luk.iij.d ℭ will burne ỳ chaffe with vnquēcheable fyre K
✠ Then cam Jesus from Galile to Jordan/ D
Mark.j.b vnto Jhon/to be baptised of hym. But Jhon
Luk.iij.d forbade hym/sayinge: I ought to be baptysed
of the: and cōmest thou to me? Jesus answe-
red ℭ

red & sayd to hym: Let it be so now. For thus it becommeth vs to fulfyll all righteousnes. Then he suffred hym. And Jesus assone as he was baptised / came straycht out of ỹ water. And lo heuē was opē over hym: & I sawe the spirite of God descende lyke a doue / and lyght vpon hym. And lo there came a voyce from heven sayng: Thys ys that my beloved sonne in whom is my delyte. ℣

All ryghteousnesse that is to do all the ordynaūces of God for soche purposes as godordayned them for.

¶ The .iiii. Chapter. ✻

Then was Jesus ledd awaye of ỹ spirite into wildernes / to be tempted of ỹ devyll. And when he had fasted fourtye dayes and fourtye nightes / he was afterward ahungred. Then came to hym the tempter / and sayde: yf thou be the sonne of God / commaunde that these stones be made breed. He answered and sayde: yt is wrytten / man shall not lyve by brede onlye / but by every worde ỹ proceadeth out of the mouth of God.

Mark. i. B
Lu. iiij. a

Dutero. viij. a.

Then the devyll tooke hym vp into ỹ holy cite / and set hym on a pynacle of the tēple / and sayd vnto hym: yf thou be the sonne of God / cast thy sylfe downe. For it is wrytte / he shall geve his angels charge over the / and with their handes they shall holde ỹ vp / that thou dashe not thy fote agaynst a stone. And Jesus sayde to hym / it ys wrytten also: Thou shalt not tempte thy Lorde God.

Psal. pc. c

Dut. vj. c

The devyll take hym vp agayne and ledde hym in to an exceedynge hye mountayne / and shewed hym all the kyngdomes of ỹ worlde / & all ỹ glorie of them / & sayde to hym: all these

Dut. vj. c. ℣. y. d. will I gyue ỹ/if thou wilt faull doune & wor shyp me. Then sayde Jesus vnto hym. Avoyde Satan. for it is writte/thou shalt worshyp ỹ Lorde thy God/& hym only shalt thou serve.

Then the dyvell left hym/and beholde/the angels came and ministred vnto hym. ℟

Mar. j. b. Lu. iiij. c. Joã. iiij. f Mark. j. c Lu. iiij. c. Esa. ix. a ✠ When Jesus had heardē ỹ Jhon was takē/he departed into Galile and left Nazareth/& went & dwelte in Capernaum/which is a cite apon the see/in ỹ coostes of zabulon and Neptalim/to fulfill that whiche was spokē by Esay the Prophet/sayinge: The londe of zabulon & Neptalim/the waye of the see beyonde Jordan/Galile of the Gentyls/ỹ people which sat in darknes/sawe grate lyght/ and to them which sate in the regiō and shadowe of deeth/lyght is begone to shyne.

From ỹ tyme Jesus begāne to preache/& to saye:repēt/for ỹ kigdome of hevē is at hōde ℟

Mark. j. a Luk. v. a. Peter & Andrew. ✠ As Jesus walked by the see of Galile/he sawe two brethren: Simon which was called Peter/ and Andrew his brother/ castynge a neet into the see/for they were fisshers/and he sayde vnto them/folowe me/and I will make you fisshers of men. And they straycht waye lefte their nettes/and folowed hym.

James & Jhon. And he went forthe from thence/and sawe other twoo brethren/James the sonne of zebede/and Jhon his brother/ in the shippe with zebede their father/ mendynge their nettes/ & called them. And they with out taryinge lefte the shyp & their father and folowed hym. ℟

✠ And Jesus went aboute all Galile/teachyng

ehyng in their ſynagoges/and preachynge ỹ goſpell of the kyngdome/ and healed all maner of ſickneſ/& all maner dyſeaſes amõge ỹ people. And his fame ſpreed abroode through oute all Siria. And they brought vnto hym all ſicke people that were taken with diuers diſeaſes & gripinge/& them ỹ were poſſeſſed with deuils/& thoſe which were lunatyke/and thoſe that had the palſie: & he healed thẽ. And ther folowed hym a greate nombre of people/ from Galile/ & and from the ten cyties / and from Jeruſalem and from Jury/and from ỹ regions that lye beyonde Jordan.

¶ The. v. Chapter. ✠

When he ſawe the people/ he went vp into a mountayne/and when he was ſet/his diſciples came to hym/and he opened hys mouthe / and taught them ſayinge: Bleſſed are the povre in ſprete: for theirs is the kyngdome of heven. Bleſſed are they that morne: for they ſhalbe conforted. Bleſſed are the meke: for they ſhall inheret the erth. Bleſſed are they which honger and thurſt for rightewesnes: for they ſhalbe filled. Bleſſed are ỹ mercifull: for they ſhall obteyne mercy. Bleſſed are the pure in hert: for they ſhall ſe God. Bleſſed are the peacemakers: for they ſhalbe called the chyldren of God. Bleſſed are they which ſuffre perſecucid for rightwesnes ſake: for theirs ys the kyngdome of heuen. Bleſſed are ye when men vruyle you/and perſecute you / and ſhall falſly ſay all manner of yvell ſayinges agaynſt you for my

Luk. vj. d

Louenaũtes.

j. pe. iiij. c

for my sake. Reioyce & be glad/for greate is yo
re rewarde in heven. ℣ ffor so persecuted they
ỳ Prophetes which were before youre dayes.

Salt. Mar.ix.a Luk.xiiij a. ℣ ye are ỳ salt of the erthe: but and yf ỳ salt have lost hir saltnes/ what can be salted ther with? It is thence forthe good for nothynge but to be cast oute/and to be troadē vnder fote of men. ye are ỳ light of the worlde. A cite ỳ is set on an hill/cannot be hid/nether do men lyght a cādell and put it vnder a bussh̄ell/but on a candelstick/and it lighteth all that are in the house. Let youre light so shyne before men/ỳ they maye se youre good workes/and glorify youre father which is in heven.

Light. Mar.iiij.c Lu.viij.c and.xj.c.

℣ Thinke not ỳ I am come to destroye the lawe/or the Prophets: no I am nott come to destroye them/but to fulfyll them. ffor truely I saye vnto you/till heven and erth perisshe/ one iott or one tytle of the lawe shall not scape/tyll all be fulfilled.

Lu.xvj.d

Whosoever breaketh one of these lest commaundmentes/and teacheth men so/he shalbe called the leest in the kyngdome of hevē. But whosoever obserueth & teacheth/ỳ same shal be called greate in the kyngdome of heven. ℣

Jaco.ij.b

℣ ffor I saye vnto you/except youre righteweshes excede/the righteweshes of ỳ Scribes and Pharises/ye cānot entre into ỳ kyngdome of heven. ℣

Exo.xx c.& Deut. v.b.

ye have herde howe it was sayd vnto thē of ỳ olde tyme: Thou shalt not kyll. ffor whosoever kylleth/shall be in daunger of iudgemēt. But I say vnto you/whosoever is angre with hys

ys brother/ shalbe in daunger of iudgement.
Whosoeuer sayeth vnto his brother Racha/ Racha
shalbe in daunger of a counsell. But whosoeuer
sayeth thou fole/ shalbe in daunger of hell fyre. Hell.
Therfore whē thou offrest thy gifte at the
altare/ and there remembrest that thy brother Reconcy-
hath ought agaynst the: leue there thyne of- lynge.
frynge before the altre/ and go thy waye first
and be reconcyled to thy brother/ and then
come and offre thy gyfte. ℟
℟ Agre with thyne aduersary quickly/ whyle Lu. xij. g
thou arte in ỳ waye with hym/ lest that ad
uersary deliuer ỳ to ỳ iudge/ & ỳ iudge delyure
ỳ to ỳ minister/ & thē thou be cast into prison.
I say vnto ỳ verely: thou shalt not come out Aduou-
thēce till thou have payed ỳ vtmost farthinge. tre.
ye haue hearde howe it was sayde to thē of Sy. de.
olde tyme: Thou shalt not cōmitt aduoutrie. yy. c
But I say vnto you/ that whosoeuer looketh Eccles. i.
on a wyfe/ lustynge after her/ hathe cōmitted vij. d.
aduoutrie with hir alredy in his hert. Mat. iy. g
Wherfore yf thy right eye offende ỳ/ pluck Rygh
e hym out/ and caste him from the. Better it eye.
is for the ỳ one of thy membres perisshe/ then Rygh
that thy hole bodye shuld be cast into hell. Al- hande.
so if thy right honde offend ỳ/ cut hym of and
caste hym from the. Better yt ys that one of
thy membres perisshe/ then that all thy body
shulde be caste in to hell. ℟
It ys sayd/ whosoeuer put awaye his wyfe/ Dyuorce-
let hym geue her a testymonyall also of the ment.
deuorcement: But I say vnto you: whoso- Mat. y. b
euer put awaye his wyfe (except it be for for- Lu. y vj. d
nication

j.Corin. vij.b. nicacion) causeth her to breake matrymony. And whosoever maryeth her that is devorsed breaketh wedlocke.

Leuiti. xix.c. Deu. xxiij.c. Mat. v.b. Jac. v.c. Swere. Agayne ye have hearde how it was sayd to them of olde tyme/thou shalt not forswere thy selfe/but shalt performe thyne othe to God. But I saye vnto you/swere not at all: neither by heuē/for it is Goddes seate: nor yet by the erth/for it is his fote stole: nether by Jerusalem/for it is ỹ cyte of ỹ greate kynge: nether shalt thou sweare by thy heed/because thou canst not make one white heer/or blacke. But your cōmunicacion shalbe/ye/ye: nay/nay. For what soeuer is more then ỹ/cōmeth of yvell.

Exodi. xxi.c. Deutero. xix.c. Leuiti. xxiiij.c Luk. vj.c Ryght cheke. ye have heard how it is sayd/an eye for an eye: a tothe for a tothe. But I saye to you/that ye resist not wrōge. But whosoever geve the a blowe on thy right cheke/tourne to him the other. And yf eny man will sue the at the lawe/and take awaye thy coote/let hym have thy clootke also. And whosoever wyll cōpell the to goo a myle/goo wyth him twayne. Geve to him that axeth/and frō him that wolde borowe tourne not awaye.

Leui. xix.d. Leui. vj.d ✠ ye have hearde how it is sayde: thou shalt love thyne neghbour/and hate thine enimy. But I saye vnto you/love youre enimies. Blesse thē that course you. Do good to them that hate you. Praye for them which doo you wronge and persecute you/that ye maye be ỹ chyldern of youre father that is in heauen: for he maketh his sunne to aryse on ỹ yvell/and on the good/and sendeth his reyn on the iuste

and

and vniuste. For yf ye love them/ which love Lu. vi. f.
you: what rewarde shall ye have? Doo not the
publicans euen so? And yf ye be frendly to publi-
youre brethren onlye: what singuler thynge cans.
doo ye? Do not the publicans lyke wyse? Ye
shall therfore be perfecte/ euē as youre father
which is in heuen/ is perfecte.

¶ The. vi. Chapter.

TAke hede to youre almes. That ye ge- Almose.
ve it not in the syght of men/ to the in-
tent that ye wolde be sene of them. Or
els ye get no rewarde of youre father which is
in heuē. Whē soeuer therfore thou geuest thi- Trōpet.
ne almes/ thou shalt not make a trōpet to be
blowē before the/ as ỳ ypocrites do in the sy-
nagogis and in the stretis/ for to be preysed
of men. Verely I say vnto you/ they have their
rewarde. But whē thou doest thine almes/ let
not thy lyfte hād knowe/ what thy righte hād
doth/ ỳ thine almes may be secret: & thy father
which seith in secret/ shall rewarde ỳ openly.

And when thou prayest/ thou shalt not be Prayer
as ỳ ypocrytes are. For they love to stond and
praye in the synagoge/ and in the corners of ỳ
strete/ because they wolde be sene of men. Ve-
rely I saye vnto you/ they haue their rewarde.
But whē thou prayest/ entre into thy cham-
ber/ and shut thy dore to the/ and praye to thy
father which ys in secret: & thy father which
seith in secret/ shall rewarde the openly.

And whē ye praye/ bable not moche/ as the Bablyn-
gētiles do: for they thincke that they shalbe hea- ge.
de/ for their moche bablynge sake. Be ye not

lyke

lyke them therfore. ffor youre father knoweth wherof ye haue neade/ before ye aske him. After thys maner therfore praye ye.

Luk.xj.a

The Paternoster.

O oure father which arte in hevē/halowed be thy name. Let thy kyngdome come. Thy wyll be fulfilled/as well in erth/as it ys in heven. Geve vs thisdaye oure dayly breede. And forgeve vs oure treaspases/evē as we forgeve oure trespacers. And leade vs not into tēptacion: but delyver vs frō evell. ffor thyne is ỳ kyngedome and ỳ power/ & ỳ glorye for ever. Amen. ffor and yf ye shall forgeve other men their treaspases / youre hevenly father shall also forgeve you. But and ye wyll not forgeve men their trespases/nomore shall youre father forgeve youre treaspases.

Char.xj.c

Eccles. xxviij.

Lone-naint.

* Moreoure when ye faste/ be not sad as ỳ ypocrytes are. ffor they disfigure their faces/ that they myght be sene of mē how they faste. Verely I say vnto you/they have their rewarde. But thou/whē thou fastest/annoynte thyne heed/and washe thy face/that it appere not vnto men howe that thou fastest: but vnto thy father which is in secrete: & thy father which seeth in secret/shall rewarde the openly.

ffastinge

Lu.xij.d

Lu.xij.d

Be that ye gadder you not treasure vpon ỳ erth / where rust & mothes corrupte / & where theves breake through and steale. But gaddre ye treasure togeder in hevē where nether rust nor mothes corrupte / & where theves nether breake vp nor yet steale. ffor where soever youre treasure ys/there will youre hertes be also *

Treasure

Lu.xj.c

The light of the body is thyne eye. Wher-

fore

fore if thyne eye beſyngle/all thy body ſhalbe full of light. But and if thyne eye be wycked then all thy body ſhalbe full of derkenes. Wherfore yf the light that is in the/ be darkenes: how greate is that darkenes. Darkenes.

* No mā can ſerve two maſters. For ether he ſhall hate the one & love the other: or elſe he ſhall lene to ỳ one & deſpiſe ỳ other: ye can not ſerve God & mammon. Therfore I ſaye vnto you/ be not carefull for your lyfe/ what ye ſhall eate/ or what ye ſhall drincke/ nor yet for youre body/ what ye ſhall put on. Is not ỳ lyfe more worth then meate/ & the body more of value then raymente? Beholde the foules of ỳ ayer: for they ſowe not/ nether reepe/ nor yet carye in to ỳ barnes: & yet youre hevēly father fedeth thē. Are ye not moche better then they? Two maſters. Luc. xvj. c Luk. xij. c Foules.

Which of you (though he toke thought therfore) coulde put one cubit vnto his ſtature? And why care ye then for raymēte? Conſyder ỳ lylies of ỳ felde/ how they growe. They labour not nether ſpynne. And yet for all ỳ I ſaye vnto you/ ỳ evē Salomon in all his royalte was not arayed lyke vnto one of theſe. Wherfore yf God ſo clothe the graſſe/ which ye to daye in the felde/ & to morowe ſhalbe caſte in to the fournace: ſhall he not moche more do the ſame vnto you/ o ye of lytle faythe? Lilies.

Therfore take no thought ſayinge: what ſhall we eate/ or what ſhall we drincke/ or wherwith ſhall we be clothed? After all theſe thynge ſeke the gētyls. For youre hevēly father knoweth that ye have nede of all theſe

Kingdō me of hea ven.

thynge. But rather seke yefyrst the kyngdō me of heuen & the rightwisnes therof/ and all these thynges shalbe ministred vnto you. ℞

Care not they for the morow/but let ỳ morow care for it selfe: for the daye present hath ever ynough of his awne trouble.

¶ The.vii. Chapter.

Judge not. Lu. vj. f.

Judge not/that ye be not iudged. ffor as ye iudge so shall ye be iudged. And wt A what mesure ye mete/ wt the same shall it be mesured to you agayne. Why seist thou a moote in thy brothers eye/ & perceavest not the beame ỳ ys yn thyne awne eye. Or why sayest thou to thy brother: suffre me to plucke oute the moote oute of thyne eye/ & behold a beame is in thyne awne eye. ypocrite/ fyrst cast oute the beame oute of thyne awne eye/ and then shalte thou se clearly to plucke oute the moote out of thy brothers eye.

Dogges & swyne.

Geve not that which is holy/to dogge/ neither cast ye youre pearles before swyne/ lest they treade them vnder their fete/and ỳ other tourne agayne and all to rent you.

Lone-nauntes. Luk. vj. b

Aye & it shalbe geven you. Seke & ye shall fynd. knocke and it shalbe opened vnto you. ffor whosoever ayeth receaveth/ & he ỳ seketh fyndeth/and to hym that knocketh/ it shalbe opened. Ys there eny man amōge you which if his sonne ayed hym bread/ wolde offer him a stone? Or if he ayed fysshe/ wolde he proffer hym a serpēt? yf ye then which are evyll/ cane geve to youre chyldren good gyftes: how moche moore shall youre father which is in

heuē/

heve/geve good thynges to them yͤ aye hym?

Therfore whatsoever ye wolde that men shulde do to you/even so do ye to them. This ys the lawe and the Prophettes. Law and Prophettes.

Enter yͤ at the strayte gate: for wyde is yͤ gate/and broade is the waye that leadeth to destruccion: and many ther be which goo yͤ therat. But strayte is the gate/ & narowe ys the waye which leadeth vnto lyfe: and feawe there be that fynde it. Luk.xiij. Luk.xiij.a Strayte gate. Narow waye.

L ✠ Beware of false Prophetes/which come to you in shepes clothinge/but inwardly they are ravenynge wolves. Ye shall knowe them by their frutes. Do men gaddre grapes of thornes? or figges of bryres? Even soo every good tree bryngeth forthe good frute. But a corrupte tree/bryngethe forthe evyll frute. A good tree cānot bryngeforthe bad frute: nor yet a bad tree can bringe forthe good frute. Every tree that bryngethe not forthe good frute/shalbe hewē doune/& cast into the fyre. Wherfore by their frutes ye shall knowethē. Falsepro phetes. Luk.vj.k.

Not all they that saye vnto me/Master/Master/shall enter in to the kyngdome of heven: but he that dothe my fathers will which ys in heven. Many will saye to me in that daye/Master/master/have we not in thy name prophesied? And in thy name have caste oute devyls? And in thy name have done many myracles? And then will I knowlege vnto them/that I never knewe them. Departe from me/ye workers of iniquite. Masters Master. Luk.xiij. e.f. Psal.vj.

Whosoever heareth of me these sayinges To build.

de on the rocke / what it is

and doethe the same/ I wyll lykeny hym vnto a wyse man which bylt hys house on a rocke: & aboundance of rayne descended/ & the fludes came/ & the wyndes blewe and bet vpon that same house/ and it fell not / because it was grounded on the rocke. And whosoever heareth of me these sayinges & doth thē not/

To build on sande.

shalbe lykened vnto a folysh man which bilt hys house apō the sonde: & abundallce of rayne descended/ & the fludes came/ and ỳ wyndes blewe and bet vpon that house / and it fell and great was the fall of it.

Mark.j.c. Luk.iiij.e

And it came to passe/ that whē Jesus had ended these saynges / the people were astonyed at hys doctryne. For he taught them as one havynge power/ and not as the Scribes.

¶ The.viii. Chapter. ✠

Mark.j.d. Luk.v.c.

A leper.

WHen he was come downe from the mountayne/ moch people folowed him. And lo/ther came a lepre and worshe ped him sayinge: Master / if thou wylt/ thou canst make me clene. And Jesus put forthe hys hond and touched hym/ sayinge: I wyll/ be thou clene/ & immediatly hys leprosie was clensed. And Jesus sayde vnto him. See thou tell no man/ but go and shewe thy selfe to the preste/ & offer the gyfte that Moses cōmaunded/ in witnes to them.

Leui.xiiij

Lu.vij.a.

Centurio

✠ When Jesus was entred into Capernaull ther came vnto him a certayne Centurion/ & besought hym sayinge: Master my seruaunt lyeth sicke at home of ỳ palsye/ & ys grenously payned. And Jesus sayd vnto hym: I will

come

eyme & heale him. The Centurio answered & sayde: Syr I am not worthy ỳ thou shuldest come vnder my rofe/but speake ỳ worde only & my servaut shalbe healed. For I also my self am a man vnder power/& have sowdiers vnder me/& I saye to one/go/& he goeth/& to another come/& he cometh: & to my servaut/do this/& he doeth it. When Jesus hearde ỳ/he marveled & sayd to them ỳ folowed hym. Verely I say vnto you/I have not folde so great fayth: no/not in Israel. I say therfore vnto you that many shall come frō the eest & west/and shall rest wt Abraham/Isaac & Jacob in the kingdome of heve: & the chyldrey of ỳ kingdome shalbe cast out in to vtter darckne: there shalbe wepinge & gnasshing of tethe. Thē Jesus sayd vnto ỳ Centurion/go thy waye/and as thou beleveste so be it vnto the. And his servaunt was healed the selfe houre. ℣

vtter darckne

And they Jesus went to Peters housse/and sawe hys wyves mother lyinge sicke of a fevre/and touched her hande/and the fevre left hir: and she arose/and ministred vnto them.

Mark.j.c. Luk.iiij.f Peters mothere lawe.

When the euē was come/they brought vnto him many ỳ were possessed with devyls/& he cast out ỳ spirites with a worde/and healed all ỳ were sicke/to fulfill ỳ which was spokē by Esayas ỳ Prophet sayinge. He tooke vp him oure infirmities/& bare oure sicknesses

Mark.j.d.

When Jesus sawe moche people about him/he cōmaunded to go over ỳ water. And there came a scribe & sayd vnto hym: master/I wyll folowe ỳ whyther so ever thou goest. And Je

Luk.ix.g

foxes & byrdes. foxes & ſius ſayd vnto him: the foxes have holes/and the brydde of the ayer have neſtes/but ỳ ſonne of the may hath not wherō to reſt his heede. A nothꝛe ỳ was one of hys diſciples ſayd vnto hym: maſter/ſuffre me fyꝛſt/to go & burye my fa.her. But Jeſus ſayd vnto him: folowe me/and let the deed burie their deed.

Burye.

mar. iiij. d. Luke. viij. d. ✠ And he entred in to a ſhyppe/& his diſciples folowed him. And beholde there aroſe a greate tẽpeſt in ỳ ſee/in ſo mochꝫ ỳ the ſhippe was covered wᵗ waves/& he was aſlepe. And his diſciples came vn to him/& awoke hym ſayinge: maſter ſave vs/we periſſhe. And he ſayd vnto them: why are ye fearfull/o ye of lytell faithe? Then he aroſe & rebuked ỳ wyndes & the ſee/& ther folowed a greate calme. And the men marveyled & ſayd: what man is this/that bothe wyndes and ſee obey hym?

Jeſus ſleypeth in ỳ ſhippe.

cha. viij. a Lu. viij. d ✠ And whẽ he was come to ỳ other ſyde/ in to ỳ coũtre of ỳ Gergeſites/ther met him two poſſeſſed of devylles/which came out of the graves/& were out of meaſure frarce/ ſo ỳ no mã myght go by that waye. And behold they cryed out ſayinge: O Jeſu the ſonne of God/ what have we to do with the? Art thou come hyther to tormẽt vs before the tyme be come? And ther was a good waye of frõ them a greate heerd of ſwyne fedinge. Then ỳ devyls beſought him ſayinge: if thou caſt vs out/ſuffre vs to go oure waye in to the heerd of ſwyne. And he ſayd vnto thẽ: go youre wayes. Then wẽt they out/& departed into ỳ heerd of ſwyne And beholde ỳ whoale heerd of ſwyne was ca-

Gergeſites.

ryed

ryed wᵗ violence hedlinge in to the see/ & perisshed in ỳ water. They ỳ heerdme fleed & wēt their ways in to ỳ cyte/& tolde every thinge/& what had fortuned vnto the possessed of the devyls. And beholde all the cyte came out & met Jesus. And when they sawe hym / they besought hym to departe oute of their coste.

¶ The. ix. Chapter. ✠

A THey he entred in to a shippe and passed over & came in to his awne cite. And lo/ they brought to him a mā sicke of ỳ palsie/lyinge in his bed. And when Jesus sawe ỳ faith of thē/he sayd to the sicke of ỳ palsie: sonne be of good chere/ thy sinnes be forgevē the. And beholde certeyne of ỳ scribes sayd in thē selves/this mā blasphemeth. And whē Jesus sawe their thoughtes/he sayd: wherfore thinke ye evill in youre herte? Whether ys esyer to saye/thy synnes beforgeven ỳ/or to saye: arise & walke? That ye maye knowe that ỳ sonne of mā hath power to forgeve sinnes in erth/ they sayd he vnto ỳ sicke of ỳ palsye: arise/take vp thy beed/& go home to thine housse. And he arose & departed to his awne housse. And when ỳ people sawe it/they marveyled & glorified god which had gevē suche power to mē. ✠

Mar. ij. a
Lu. v. d
Palseye.

This myracle shalbe a signe to you, that I have power toforgeve synnes.

B ✠ And as Jesus passed forth frō thence/ he sawe a mā syt a receyuinge of custome/named Mathew/and sayd to him: folowe me. And he arose & folowed him. And it came to passe as he sat at meate in the housse: beholde many publicans and synners came and sate downe also with Jesus and hys disciples.

Mar. ij. B
Luk. v. f.

Mathew

Publicas eate with Jesus.

When the Pharises sawe that / they seyd to hys disciples: why eateth youre master w publicans and synners? When Jesus herde that / he sayde vnto them: The whole neade not the phisicion / but they that are sicke. Goo and learne / what that meaneth: I have plesure in mercy / and not in offeryngе. For I am not come to call the righteowes / but the synners to repentaunce. ¶

Mercie & not sacrifice. Oze. vi. e

Jhons disciples fast.

¶ They came ỳ disciples of Jhon to hym sayinge: why do we & the Pharises fast ofte: but thy disciples fast not? And Jesus sayde vnto them: Can ỳ weddynge chyldren morne as longe as ỳ bridegrome is w̄ them? The tyme will come whē the bridegrome shalbe takē frō them / & then shall they faste. Noo man peceth and olde garment with a pece of newe cloothe. For then taketh he awaye ỳ pece agayne from the garmēt / & the rent ys made greater. Nether do men put newe wyne into olde vessels / for then the vessels breake / & the wyne runneth oute / and the vessels perysshe. But they powre newe wyne into newe vessels / and so are both saved togeder. ¶

New and olde agre not.

The rulers dauter. Mar. v. b Lu. viij. f. Bloudyssue.

¶ Whyls he thus spake vnto thē / beholde L ther came a certayne ruler / & worshipped him sayinge: my doghter is euen now deceased / but come & lay thy honde on her / & she shall live. And Jesus arose and folowed hym with hys disciples. And beholde / a woman which was diseased w̄ an yssue of bloude. xij. yeres / came behynde hym & tochēd ỳ hem of hys vesture. For she sayd in her silfe: yf I maye touche but

euen

ver his vesture only/I shalbe safe. Then Jesus tourned him about/& behelde her saynge: Doughter be of good comforte/thy faith hath made the safe. And she was made whole even that same houre.

And when Jesus came into ỹ rulers house/& sawe the minstrels and the people raginge/he sayde vnto them: Get you hence/for ỹ mayde is not deed/but slepeth. And they laughed hym to scorne. Assone as ỹ people were put forthe/he went in and toke her by ỹ hond/ and the mayde arose. And this was noysed through out all that lande.

And as Jesus departed thence/two blynde men folowed hym crying and saying: O thou sonne of David/have mercy on vs. And when he was come to house/the blynd came to hym And Jesus sayde vnto them: Beleve ye that I am able to do thys? And they sayde vnto hym: ye Lorde. Then touched he their eyes/ saying: acordynge to youre fayth/be it vnto you. And their eyes were opened. And Jesus charged thē saying: See ỹ no man knowe of it. But they assone as they were departed/spreed abroade his name through oute all the londe.

Two blinde are cured.

As they went out/beholde/they brought to hym a dome mā possessed af a devyll. And assone as the devyll was cast oute/the domme spake: And the people merveled/saynge: it was never so sene in Israel. But the Pharises sayde: he casteth oute devyls/ by the power of the chefe devyll.

mar. viij. c Lu. xj. b.

Domme.

Chefe deuell.

And Jesus went about all cities & townes/

B.v. teachyn

teachynge in their synagoge & preachyng the glad tidinges of ỳ kyngdome / & healinge all maner sicknes & desease amõge ỳ people. But when he sawe the people/he had cõpassion on thẽ/because they were pyned awaye/ & scattered abroade/evẽ as shepe havinge no shepherd.

Harvest is great.

Then sayde he to hys disciples: the herveste is greate/but the labozers are fewe. Wherfore praye the Lozde of the harveste/to sende forth labozers unto hys harveste.

¶ The .v. Chapter.

Mar.iij.b Lu. vj.b.

AND he called his .xii. disciples vnto hym/& gave them power over vnclene spzites/to caste them oute/& to heale all maner of sicknesses/ & all maner of deseases.

The Apostiles are sent.

The names of the .xii. Apostles are these. The fyrste/Simon called also Peter: and Andrew his brother. James the sonne of Zebede/ and Jhon his brother. Philip & Bartlemew. Thomas and Mathew the Publican. James the sonne of Alphe/and Lebbeus otherwyse called Tadeus. Simon of Cane/and Judas Iscarioth/which also betrayed hym.

Lu.ix.a.

These .xii. sent Jesus/ & cõmaunded them sayinge: Go not in to ỳ wayes ỳ leade to the gentyls/& in to ỳ cities of ỳ Samaritans enter ye not. But go rather to ỳ lost shepe of the house of Israel. Go & preach sayinge: ỳ the kyngdome of hevẽ is at hande. Heale the sicke/clense the lepers/rayse the dead/ caste oute the devils. Frely ye have receved / frely geve agayne. Posses not golde/noz silver/noz brasse yn youre gerdels / noz pet scrip towardes

yous

your iorney: nether two cotes / nether shues/ nor yet a staffe. For the workmā is worthy to have his meate. In to whatsoever cite or toune ye shall come/ enquyre who ys worthy yn it/ and there abyde till ye goo thence. Lu. x. c.

And whē ye come in to an housse salute ỹ same. And yf the housse be worthy/ youre peace shall come apon it. But yf it be not worthy/ youre peace shall retourne to you agayne.

And whosoever shall not receave you / nor will heare youre preachynge: when ye departe oute of ỹ housse or that cite/ shake of the duste of youre fete. Truly I say vnto you: it shalbe easier for the londe of Sodoma & Gomorra in the daye of iudgement/ then for that cite. Duste.

Behold I sende you forthe as shepe amōge wolves. Be ye therfore wyse as serpētes/ & innocent as doves. Beware of men/ for they shall deliver you vp to ỹ counsels/ & shall scourge you in their synagoges. And ye shall be brought to the heed rulers and kynges for my sake/ in witnes to them and to the gentyls. Shepe amonge wolves. Wise as serpētes. Innocēt as doves

But when they delyver you vp / take no thought how or what ye shall speake/ for yt shalbe geve̅ you/ eve̅ in that same houre/ what ye shall saye. For it is not ye that speke/ but ỹ sprite of your father which speaketh in you. The sprite speaketh in vs.

The brother shall betraye the brother to deeth/ & the father the sonne. And the chyldre̅ shall aryse agaynste their fathers & mothers/ & shall put them to deethe: & ye shall be hated of all mē for my name. But he that endureth to the ende/ shalbe saved. Johan. v

When

When they persecute you in one cite/ flye in to another. I tell you for a trueth/ ye shall not fonysshe all ỳ cities of Israel/ tyll ỳ sonne of man be come. The disciple ys not above hys master: nor yet ỳ servaut above his lorde.

Disciple

It is ynough for the disciple to be as hys master ys/ & that the servaunt be as his lorde ys. yf they have called the lorde of the housse beelzebub: how moche more shall they call them of his housholde for-feare thē not therfore.

Mar. iiij. c
Lu. viij. c
and. xij. a

There is no thinge so close/ that shall not be openned/ and no thinge so hyd/ that shall not be knowen.

What I tell you in dercknes/ that speake ye in lyght. And what ye heare in the eare/ that preache ye on the housse toppes.

Ffeare.

And feare ye not them which kyll the body/ and be not able to kyll the soule. But rather feare hym / which is able to destroye bothe soule and body into hell. Are not two sparowes solde for a farthinge? And none of them dothe lyght on the grounde/ with out youre father. And now are all the heeres of youre heedis numbred. ffeare ye not therfore: ye are of more value then many sparowes.

Sparowes.

Confesse
Marke,
viij. d.
Luk. ix. c
and. xij. b

Who soever therfore shall knowledge me before men/ hym will I knowledge also before my father which is in heuen. But whosoever shall denye me before men/ hym will I also denye before my father which is in heven.

Denye.

Lu. xij. f.

Thynke not/ that I am come to sende peace into the erth. I came not to send peace/ but a swearde. For I am come to set a man at va-

A swerde.

ryaunce

ryaunce ageynst hys father/and the doughter ageynst hyr mother / and the doughterlawe ageynst her motherlawe: And a mannes foes shalbe they of hys owne housholde.

He that lovith hys father/or mother more then me/is not mete for me. And he that loveth his sonne/or doughter more then me/is not mete for me. And he ỹ taketh not his crosse & folowith me/is not mete for me. He that fyndeth hys lyfe/shall lose it: and he that losith hys lyfe for my sake/shall fynde it.

He that receavith you/receavith me: and he that receavith me/receavith him that sent me. He that receavith a prophet in ỹ name of a prophet/shall receave a prophetes rewarde. And he that receavith a righteous man in the name of a righteous man / shall receave the rewarde of a righteous man. And whosoever shall geve vnto one of these lytle ones to drincke/a cuppe of colde water only/in the name of a disciple: I tell you of a trueth/he shall not lose his rewarde.

Whether.
Bij. c
Worthie of Christ who.
Lu. viiij. f
Crosse.
Lu. viiij. f
Receave.
Jo. vij. c.
Covenaunt.
Mar. ix. f

The. xi. Chapter.

AND it came to passe when Jesus had made an ende of cõmaundinge his .xii. disciples / that he departed thence / to teache and to preache in their cities.

* When Jhon beinge in prison hearde ỹ workes of Christ/he sent two of his disciples and sayde vnto him. Arte thou he that shall come: or shall we loke for another. Jesus answered and sayde vnto them. Go and shewe Jhon what ye have heard & sene. The blynd se/the

Mat. viij. c.
Jhon sendeth to Christ.

se/the hakt goo/the lepers are clensed:the deef heare/the ded ryse ageyne/and the glad tidinges is preached to the powre. And happy is he that is not offended by me.

And as they departed Jesus begane to speake vnto the people of Jhon. What for to se wēt ye out in to the wylderne? wēt ye out to se a rede shakē with ỹ wynde? other what wēt ye out for to se? A man clothed in soofte raymēt? Beholde they ỹ weare soofte clothig/are in kynges howses. But what wēt ye oute for to se? A prophete? Ye I saye to you/& more thē a prophete. ffor this is he of whō it is wrytte. Beholde/ I sende my messenger before thy face/which shall prepare thy waye before ỹ le

Mal.iij.a

✠ Verely I saye vnto you/amonge ỹ chyldren of wemen arose there not a gretter then Jhon the baptist. Notwithstondinge he that ys lesse in the kyngdome of heven/ys gretter then he. ffrom the tyme of Jhon Baptist hytherto/ỹ kyngdome of hevē suffreth violence/& they that go to it with violence pluck it vnto them. ffor all the prophete & the lawe prophesyed vnto to the tyme of Jhon. Also yf ye wyll receave it/this is Helyas which shuld come. he ỹ hathe eares to heare let him heare. Lu

Christ whiche vmbled hymselfe to the crosse was lesse. &c.

Lu.ỹ.j.d

Malachie iiij.b

Lu.vij.e.

But wher vnto shall I lyken this generacion? It ys lyke vnto chyldrē which syt in the market & call vnto their felowes/ & saye: we have pyped vnto you/& ye have not daunsed. We have morned vnto you/& ye have not sorowed. ffor Jhon came nether eatinge nor drinkinge/and they saye/he hath the devyll. The

sonne

sonne of man came eatinge and drinkinge / & they saye/beholde a glutton & drynker of wyne/& a frend vnto publicās & synners. Neverthelater wysdome ys iustified of hir childrē. Wisdome. Lu. y. c.

✠ Then begā he to vpbrayd the cities / in which most of his miracles were done/ because they mēded not. Wo be to ỳ Chorasin. Wo be to ỳ Betzaida: for if the miracles which were shewd in you/had bene done in Tyre & Sidon/they had repented longe agone in sackcloth & asshes. Neverthelesse I say to you: it shall be esier for Tyre & Sidon at the day of iudgemēt/then for you. And thou Capernaüm which art lift vp vnto hevē/shalt be brought doune to hell. For if the miracles which have bene done in the/ had bene shewed in Sodom: they had remayned to this daye. Nevertheless I saye vnto you: it shalbe easiar for ỳ londe of Sodō in the daye of iudgemēt/ thē for ỳ. k Chorasin Bethzaida. Sidō. Tire. Capernaum.

✠ At ỳ tyme Jesus answered & sayd: I prayse ỳ o father lorde of hevē & erth/because thou hast hid these thinge frō the wyse & prudēt/& hast opened thē vnto babes: evē so father/for so it pleased ỳ. All thinge are gevē vnto me of my father. And noma knoweth ỳ sonne but ỳ father: nether knoweth eny mā ỳ father/save ỳ sonne/& he to whome ỳ sonne will opē him. Lu. y. c. The wise knew not. Babes knewe. God is not knowē as a father, but thorow christ

Come vnto me all ye that labour & are ladey/& I wyll ease you. Take my yoke on you & lerne of me/for I am meke & lawly in herte: and ye shall fynd rest vnto youre soules. For my yoke is easy/and my burden is light. k yocke.

¶ The. xii. Chapter.

In that

Corne.

AT that tyme went Jesus on the Sabot dayes thorow the corne & his disciples were an hongred/& began to plucke the eares of coorne/and to eate. When ỳ pharises sawe that/they sayde vnto him: Beholde/thy disciples do that which is not lawfull to do apon ỳ saboth daye. He sayde vnto thẽ: Haue ye not reed what David did/whẽ he was an-hongered/& they also which were with him: How he entred into the housse of God/& ate ỳ halowed loves/which were not lawfull/for him to eate/nether for thẽ which were wt him but only for ỳ prestes. Or have ye not reed in ỳ lawe/how that ỳ prestes in ỳ temple breake the saboth daye/& yet are blamelesse? But I saye vnto you: that here is one greater then ỳ tẽple. Wherfore yf ye had wist what this saying meneth: I require mercy & not sacrifice: ye wold never have condẽned innocẽtes. For ỳ sonne of man is lord even of ỳ saboth daye.

Sabath.

i. Regum xxi. 6.

Haloved loues.

Mercie & not sacrifice.

And he departed thence/& went into their synagoge: & beholde ther was a man/which had his hande dryed vp. And they axed him saying: ys it lawfull to heale apon ỳ saboth dayes? because they myght accuse him. And he sayde vnto thẽ: whiche of you wolde it be/yf he had a shepe fallen into a pitte on ỳ saboth daye/that wolde not take him & lyft him out? And how moche is a man better then a shepe? Wherfore it is lefull to do a good dede on the saboth dayes. Then sayde he to ỳ mã: stretch forth thy hãd. And he stretched it forthe. And it was made whole even lyke vnto ỳ other.

mar. iii. a Luk. vi. a

Wether-de hande

Sabath

Then ỳ Pharyſees wẽt out/& helde a coũ
ſell agaynſt hym / how they myght deſtroye
hym. When Jeſus knewe ỳ/he departed thẽ
ce/& moche people folowed him/and he healed
thẽ all/& charged thẽ/that they ſhuld not ma-
ke him knowẽ: to fulfyll that which was ſpo-
ken by Eſay ỳ Prophet/which ſayeth. Behol Eſale
de my chylde/whõ I have choſen/my beloved/ xlij.a
in whõ my ſoule deliteth. I wyll put my ſpy-
rit on hym/& he ſhall ſhewe iudgemẽt to ỳ gen
tyls. He ſhall not ſtryve/ he ſhall not cry/nei-
ther ſhall eny man heare his voyce in ỳ ſtree-
tes/a broſed rede ſhall he not breacke/ & flaxe
that begynneth to burne/he ſhall not quẽche/
tyll he ſende forth iudgement vnto victory/&
in hys name ſhall the gentyls truſte. ℣

They was brought to hym / one poſſeſſed Mat.xii.a
with a devyll which was both blynde & dom- Lu.xi.b.
me: & he healed hym/inſomoch that he which
was blynd and domme/both ſpake and ſawe. Blynde
And all the people were amaſed/& ſayde: Is anddomme
not this that ſonne of David? But when the
Phariſes heard that/they ſayde: This felow
dryveth ỳ devyls no nother wyſe oute but by Beel-
the helpe of Belzebub ỳ chefe of the devyls. zebub.

But Jeſus knewe their thoughtes/& ſayde
to thẽ. Every kingdome devided wt in it ſylfe/
ſhalbe brought to naught. Nether ſhall any
cite or houſholde devyded agẽſt it ſylfe/ cõtyne.
So if Satã caſt out Satã/thẽ is he devyded
agenſt him ſylfe. How ſhall then his kyngdo
me endure? Alſo if I by ỳ helpe of Belzebub
caſt oute devyls: by whoſe helpe do your

chyldren cast them out? Therfore they shall be youre iudges. But if I cast out the deuyls by the spryte of God: they is the kyngdome of god come on you?

Ether how can a mā enter into a stronge mānes house/ and violently take awaye his goodes: excepte he fyrst binde ỹ stronge man/ & thē spoyle his house? ✠ He that is not wt me/ is agaynst me. And he ỹ gadderyth not wt me/ scatteryth abrode. Wherfore I say vnto you/ all maner of synne & blasphemy shalbe forgeven vnto men: but the blasphemy of ỹ spryte shall not be forgeven vnto men. And whosoever speaketh a worde agaynst the sonne of man/ it shalbe forgeven him. But whosoever speaketh agaynst the holy goost / it shall not be forgeven hym: no/ nether in this worlde/ nether in the worlde to come.

Mar.iij.d
Lu. xij.b
Blasphemy.

Ether make ỹ tree good/ & his frute good also: or els make ỹ tree evyll/ & his frute evyll also. For ỹ tree is knowē by his frute. O generacio of viperes/ how can ye saye well/ whē ye youre selves are evyll? For of ỹ aboundace of the hert/ ỹ mouthe speaketh. A good mā oute of ỹ good treasure of his hert/ bringeth forth good thynges. And an evyll man out of his evyll treasure/ bringeth forth evyll thinges. But I say vnto you/ that of every ydell worde that men shall have spoken: they shall geve a counte at the daye of iudgement. For by thy wordes thou shalt be iustifyed: & by thy wordes thou shalt be condemned.

Luk.vj.b
As the frute is/ soche is the tree.
Ydell worde.

✠ They answered certeyne of the scribes &

of the Pharisees sayinge: Maister / we wolde fayne se a sygne of ỹ. He answered & sayde to thẽ: The evyll & advoutrous generacid seketh a signe / but ther shall no signe be gevẽ to thẽ / saue the signe of the Prophete Jonas. For as Jonas was thre dayes & thre nyghtes in the whales belly: soo shall ỹ sonne of man be thre dayes & thre nyghtes in ỹ hert of ỹ erth. The men of Ninivie shall rise at the daye of iugdement with this nacion / & condemne them: for they amended at ỹ preachinge of Jonas. And beholde / a greater then Jonas is here. The quene of ỹ south shall ryse at ỹ daye of iudgement with this generacion / & shall condemne thẽ: for she came frõ the vtmost parties of the worlde to heare the wysdome of Salomon. And beholde a greater then Salomõ is here.

When the vnclene spirite is gone out of a man / he walketh throughout dry places / seking reest & fyndeth none. Then he sayeth: I will retourne ageyne into my house / frõ whẽce I came oute. And when he is come / he fyndeth the house empty & swepte & garnissed. Then he goeth his waye / & taketh vnto him seven other spirites worsse then him silfe / & so entre they in and dwell there. And the ende of that man is worsse then the beginning. Even so shall it be with this evell nacion.

Signe. Jon a. ii. a Signe of Jonas. Ninivites Jonas iij. b. Quene of the southe. iii. Regũ. x. a. ij. parali. ix. b. The vncleane spirite cometh ageyne.

While he yet talked to the people: beholde his mother and his brethren stode without / desyringe to speake with him. Then one sayde vnto hym: beholde thy mother and thy bre and bren thẽ stonde without / desiringe to speke w the. Then

He answered & sayd to him that tolde hym: Who is my mother: or who are my brethren? And he stretched forth his hond over his disciples and sayd: behold my mother and my brethren. For whosoever dothe my fathers will which is in heve/the same is my brother/ suster & mother.

The.xiii. Chapter.

Mar.iij.a Lu.viij.a

THe same daye wt Jesus out of ỳ hous A
se/ & sat by the see syde/ & moch people resorted vnto him/so gretly ỳ he wt & sat in a shippe/ & all the people stode on ỳ shore. And he spake many thynges to thē in similitudes/sayinge: Beholde/ ỳ sower wt forth to sowe. And as he sowed/some fell by ỳ wayes syde/ & the fowlle came & devoured it vp. Some fell apō stony groūde where it had not moche erth/ & a nōne it sprōge vp/ because it had no depth of erth: & when ỳ sunne was vp/ it cauht heet/ & for lake of rotynge wyddred awaye. Some fell amōge thornes/ & the thornes sprōge vp & chooked it. Parte fell in good groūde/ & brought forth good frute: some an hūdred fold/some sixtie fold/some thyrty folde. Who soever hath eares to heare/let him heare.

A sower.

And the disciples came and sayde to him: B
Why speakest thou to thē in parables? He answered & sayde vnto them: it is geve vnto you to know ỳ secrete of the kyngdome of heve/ but to thē it is not geve* for whosoever hath to him shall be geven: and he shall have abundance. But whosoever hath not: frō hym shall be takyn awaye even that he hath. Therfore

* A covenaunt to thē that loue the worde of god to forther he. that they shall encrace therin, ād

speake

another that they that loue it not, shall lose it agayne, and waxe blynde.

speake I to them in similitudes: for though they se/they se not: & heatinge they heare not: nether vnderstonde. And in thē is fulfilled ỹ prophesie of Esayas/which prophesie sayth: with the eares ye shall heare and shall not vnderstonde/ and with the eyes ye shalt se/ and shall not perceave. For this peoples hertes are weyed grosse/ & their eares were dull of herynge/ & their eyes have they closed / lest they shulde se with their eyes / & heare with their eares/ & shuld vnderstonde with their herte/ & shuld tourne/that I myght heale them.

Esa. vi. e
Mar. iiii. b. Lu. viij b. Jo. xij. f. Actu. xxviij. Ro. xj. b.

But blessed are youre eyes/for they se: & youre eares/for they heare. Verely I say vnto you/ that many Prophetes & perfaicte mē have desired to se tho thinges which ye se/ & have not sene thē: & to heare tho thinges which ye heare/ & have not herde thē. Heare ye therfour ỹ similitude of the sower. Whosoever heareth the worde of ỹ kingdome/ & vnderstondeth it not/ ther cometh the evyll mā & catcheth awaye ỹ which was sowne in his hert. And this is he which was sowne by the waye syde. But he ỹ was sowne in ỹ stony grounde/is he which heareth the worde of God/ & anone wt ioye receaveth it/yet hath he no rotte in him selfe/ & therfore dureth but a season: for assone as tribulacion or persecucion aryseth because of the worde/by & by he falleth. He ỹ was sowne emōge thornes/is he ỹ heareth ỹ worde of God: but the care of this worlde/ & the dissayt fulnes of ryches choke ỹ worde/ & so is he made vnfruitfull. He which is sowne in ỹ good grounde/is

Mar. iiij. c. b. Luke viij. b. The sower is ye powndes

he ỹ heareth ỹ worde & vnderstōdeth it/which also bereth frute & bringeth forth/some an. C. folde/ some sixtie folde/ & some .xxx. folde.

Another similitude put he forth vnto thē ℣ sayinge: ✠ The kyngdome of hevē is lyke vnto a man which sowed good seed in his felde. Tares. But whyll men slepte/ther came his foo & sowed tares amōge ỹ wheate/& wēt his waye. When ỹ blade was sprōge vp & had brought forth frute/thē appered ỹ tares also. The servaunte came to the housholder/ & sayde vnto him: Syr sowedest not thou good seed in thy closse/ frō whēce thē hath it tares? He sayde to thē/ the envious mā hath done this. Then ỹ servaunte sayde vnto him: wilt thou then ỹ we go & gader them? But he sayde/ nay/ lest whill ye go aboute to wede out ỹ tares/ ye pluck vppe also wt them ỹ wheate by ỹ rotte: let both the growe to gether tyll harveste come/ & in tyme of harveste/ I wyll saye to the repers/ gather ye fyrst ỹ tares/ & bind thē in shoves to be brēt: but gather the wheete into my barne. ✠

Mar. iiij. ℣ Luke xiij. d. Mustard seed. ✠ Another parable he put forthe vnto thē ℣ sayinge. The kyngdome of hevē is lyke vnto a grayne of mustard seed/ which a mā taketh & soweth in his felde/ which is ỹ leest of all seedes. But when it is groune/ it is the greatest amōge herbes/ & it is a tree: so ỹ the bryddes of the ayer come & bylde in the braūches of it.

Lu. xiij. c Leven. A nother similitude sayde he to them. The kyngdome of hevē is lyke vnto leven which a woman taketh and hydeth in. iii. peckes of meele/ tyll all be levended.

All

All these thynge spake Jesus vnto the peo ple by similitudes/ & with oute similitudes spake he nothinge to them/ to fulfyll that which was spokē by the Prophet sayinge: I wyll opē my mouth in similitude/ and wyll speake forth thinges which have bene kepte secrete from the begynninge of the worlde. ¶

Mark. .iiij. d.

Psalm. lxxviij. c

¶ Then sent Jesus ỳ people awaye/ & came to housse. And his disciples came vnto him/ sayinge: declare vnto vs the similitude of the tares of the felde. Then answered he & sayde to them. He that soweth the good seed/ is the sonne of man. And ỳ felde is the worlde. And the chyldrē of the kingdome/ they are ỳ good seed. And the tares are the chyldren of ỳ wicked. And the enemye that soweth thē/ is ỳ devell. The harvest is ỳ end of the worlde. And the repers be ỳ angels. For evē as the tares are gaddred & brēt in ỳ fyre: so shall it be in ỳ ende of this worlde. The sonne of man shall sende forth his angels/ & they shall gather out of his kyngdome all thinge that offende/ and them which do iniquite/ and shall cast them into a furnes of fyre. There shalbe waylynge and gnasshing of teth. Then shall the iuste men shyne as bryght as the sunne in ỳ kyngdome of their father. Whosoever hath eares to heare/ let him heare. ¶

Tares are expownded.

Apocalyp. xviiij. c.

¶ Agayne ỳ kyngdome of hevē is lyke vnto treasure hidde in the felde/ ỳ which a man fyndeth & hideth and for ioy therof goeth & selleth all that he hath/ & byeth that felde.

Sapien. iiij. b.

Treasure.

Agayne ỳ kyngdome of hevē is lyke vnto

Pearles. & marchaunt that seketh good pearles/which when he had founde one precious pearle/wēt and solde all that he had/and bought it.

Lette. Agayne the kyngdome of hevē is lyke vnto a nett cast into ỽ see/ỽ gadereth of all kynde of fysshes: which whē it is full/men drawe to londe/& sitte & gadre the good in to vessels/ & cast the bad awaye. So shall it be at the ende of the worlde. The angels shall come oute/& sever the bad from the good/& shall cast them in to a furnes of fyre: there shalbe waylinge and gnasshynge of teth.

Jesus sayde vnto them: vnderstonde ye all & these thynge? They sayde/ye Lorde. Thē sayde he vnto them: Therfore every scribe which is taught vnto the kyngdome of hevē/ is lyke

New and olde. an housholder/which bryngeth forth/ out of hys treasure/thynge bothe new and olde. ℣

Mar.vj.a And it came to passe whey Jesus had finis-
Luk.iiij.c shed these similitude/ỽ he departed thēce/&
Joh.iiij.c came in to his awne coūtre/& taught them in their synagoge/in so moche ỽ they were asto-

Joh.vj.e. nyed & sayde: whēce cometh all this wysdome

Carpēter & power vnto him? Is not this the carpēters sonne? Is not his mother called Mary? & his brethrē be called James & Joses & Simō & Judas? And are not his susters all here ỽ vs? Whēce hath he all these thynge. And they were offended by him. Thē Jesus sayd to thē

Prophete a Prophet is not ỽ out honoure/ save in hys awne countre/& amōge his awne kynne. And he dyd not many miracles there/ for there vnbeleefes sake. ¶ The.xiiij. Chapter.

At that

AT that tyme Herod the tetrarcha hearde of the fame of Jesu/and sayde vnto his servaultes: This is Jhon ỳ baptist: he is risen agayne from deeth/& therfore are soche myracles wrought by him. For Herod had taken Jhon and bounde him and put him in prison for Herodias sake/his brother Philips wyfe. For Jhon sayde vnto him: It is not lawfull for the to have her. And when he wold have put him to deeth/he feared the people/because they counted him as a prophet.

Mar. vj. & Lu. ix. a.

Jhon baptist is prisoned.

Mar. vj. b. Lu. iij. d.

But when Herode birth daye was come/the doughter of Herodias daunsed before them/& pleased Herod. Wherfore he promised wt̃ an oth/that he wolde geve hir what soever she wolde aye. And she beinge informed of her mother before/sayde: geve me here Jhon baptistes heed in a platter. And ỳ kynge sorowed. Nevertheles for his othes sake/and for their sakis which sate also at ỳ table/he cõmanded yt to be geven hir: and sent & beheaded Jhon in the prison/and his heed was brought in a platter & geven to the damsell/& she brought it to her mother. And his disciples came & toke vp his body/& buryed it: and went and tolde Jesus.

Johan Baptist is beheadded

When Jesus hearde that/he departed thence by shippe in to a desert place out of ỳ waye. And when the people had hearde ther of/they folowed him a fote out of their cities. And Jesus went forth & sawe moche people/& his herte did melte vpon them/and he healed of them those that were sicke. When even was come/his disciples came to him sayinge. This is a

Lu. ix. b. Mar. vj. d Jo. vj. a.

deserte place/& the daye is spent: let the people departe/ỹ they maye go in to ỹ tounes/& bye them vytayll is. But Jesus sayde vnto them. They have no neade to go awaye. Geve ye thē to eate. They sayde they vnto him: we have here but .v. loves & two fysshes. And he sayde: bringe thē hyther to me. And he cōmaunded ỹ people to syt downe on ỹ grasse: & toke ỹ .v. loves/& the .ii. fysshes & loked vp to heven & blessed/& brake and gave the loves to his disciples/& the disciples gave them to ỹ people. And they dyd all eate/ and were sufficed. And they gadered vp of ỹ gobbetes that remayned .xii. basketes full. And they ỹ ate/were in nōbre about .v. M. men/besyde wemen & chyldren.

Fyue loves & two fysshes.

Mar. vj. f
Joh. vj. b

And straygh waye Jesus made his disciples enter into a shippe/and to goo over before him/whill he sent ỹ people awaye. And assone as he had sent the people awaye/he went vp into a mountayne alone to praye. And when nyght was come/he was there him silf alone. And the shippe was now in the middes af the see/and was tooft with waves/for it was a cōtrary wynde. In the fourthe watche of ỹ night Jesus came vnto them walkynge on the see. And when his disciples sawe him walkynge on the see/they were troubled/sayinge: it is some spirite/& cryed out for feare. And streygh waye Jesus spake vnto them sayinge: be of god cheare/it is I/be not a frayed.

Jesus walked on ỹ sea.

Peter walketh on the water.

Peter answered him/& sayde: master/if thou be he/ bid me come vnto the on the water. And he sayde/come. And when Peter was come dou

me doune out of ỹ shippe/he walked on ỹ wa
ter/to go to Jesus. But when he sawe a mygh
ty wynde/he was afrayed. And as he beganne
to synke/he cryed sayinge: master save me.
And immediatly Jesus stretched forth his hō
de/& caught him/& sayde to him: O thou of ly-
tell faith/wherfore diddest thou doute? And as-
sone as they were come in to ỹ shippe/ỹ wyn-
de crassed. Then they that were in the shippe/
came and worshipped him/sayinge: of a truth
thou arte ỹ sonne of God. And when they we-
re come over/they went in to ỹ londe of Gena
zareth. And when ỹ men of ỹ place had know
ledge of him/they sent out in to all ỹ countre
rounde about/& brought vnto him all that we
re sicke/& besought him/that they mygh touc
the the hemme of his vesture only. And as ma
ny as touched it were made safe.

Mar. vj. g Genaza-reth.

hemme.

¶ The .xv. Chapter. ✠

Then came to Jesus scribes & pharises from Jerusalem/sayinge: why do thy disciples transgresse the tradicions of ỹ elders? for they wesshe not their hondes/when they eate breed. He answered/and sayde vnto them: why do ye also transgresse ỹ cōmaund-ment of God/thorowe youre tradicions? for God cōmaunded/sayinge: honoure thy father & mother/& he that curseth father or mother/ shall suffer deeth. But ye saye/every mā shall saye to his father or mother: That which thou desyrest of me to helpe ỹ with: is geven God: & so shall he not honoure his father or his mo ther. And thus have ye made/ỹ the cōmaund-ment

Mar. vij. a

Traditiones.

Exodi. xx. c. Dut. v. f ephe. vj. a ecclo. xxxj c eccleu. xx. f prou. xx. c

ment of God is with out effecte/through your traditiõs. Ypocrite well prophesyed of you Esay sayinge: This people draweth nye vnto me with their mouthes/and honoureth me with their lippes/howbe it their hertes are farre from me: but in vayne they worshippe me teachinge doctrines/ whiche are nothing but mens precepts.

Esaie. xxix.d.

Mennes receptes.

ma. vij.c And he called the people vnto him/& sayde to them: heare and vnderstande. That which goeth in to the mouth/ defyleth not ỹ man: but that which commeth out of the mouth/ defyleth the man.

What defileth a man.

They came his disciples/ and sayde vnto him. Perceavest thou not/how that the pharises are offended in hearinge thys sayinge? He answered/& sayde: all plantes which my hevẽly father hath not planted/shalbe plucked vp by the rotes. Let them alone/ they be the blynde leaders of the blynde. If the blynde leede the blynde/ boothe shall fall in to the dyche.

Plantes.

Lu. vj.f.

Blynde leaders.

mar. vij.c They answered Peter & sayd to him: declare vnto vs this parable. They sayde Jesus: are ye yet with oute vnderstondinge? perceave ye not/ that what soever goeth in at the mouth/ descendeth doune in to the bely/& is cast out in to the draught? But those thingis which procede out of the mouth/ come from the herte/ and they defyle the man. For out of the herte come evyll thoughtis/ murder/ breakyng of wedlocke/ whordõ/ theefte/ falce witnesbearynge/ blasphemye. These are the thingis which defyle a man. But to eate with vnwesshen

With what a mã is defiled.

hondes/defyleth not a man. ❧

✠ And Jesus went thence/& departed in to the costis of Tyre and Sidon. And beholde a woman which was a Cananite came out of ỳ same costis/& cryed vnto him/sayinge: have mercy on me Lorde the sonne of David / my doughter is pytiously vexed with a devyll. And he gave her never a worde to answer. Then came to him his disciples/& besought him sayinge: sende her awaye/for she folowith vs cryinge. He answered/and sayde: I am not sent/but vnto ỳ looste shepe of ỳ house of Israel. Then she came & worshipped him/sayinge: master helpe me. He answered & sayde: it is not good/to take the chyldrens breed/& to caste it to whelpes. She answered and sayde: truthe Lorde: nevertheless the whelpes eate of the crõmes/which falle from their masters table. Then Jesus answered and sayde vnto her. O woman greate is thy faith/be it to the/even as thou desyreste. And her doughter was made whole even at that same houre. ❧ The woman of Cananye mar. viij.

Then Jesus went awaye from thence & came nye vnto the see of Galile/and went vp in to a mountayne and sat doune there. And moche people came vnto him/havinge with the/ halt/blynde/ domme/ maymed/ and other many: and caste them doune at Jesus fete. And he healed them/in so moche that the people wondred/to se the dõme speake/the maymed whole/ the halt to go/and ỳ blynde to se. And they glorified the God of Israel. ma. viij. ❧

Then Jesus called his disciples to him/

& sayde

Marc. viij. a. & sayde: I have compassion on ỳ people/because they have cõtynued with me now .iiij. dayes/ & have nought to eate: & I wyll not let them departe fastinge/leste they perisshe in ỳ waye. And his disciples sayd vnto him: whẽce shuld we get somoche breed in ỳ wildernes/as shuld suffise so greate a multitude? And Jesus sayde vnto them: how many loves have ye? And they sayde: seven/ and a feawe litle fysshes.

Seven loves. And he cõmaunded ỳ people to syt doune on ỳ grounde: & toke the seven loves/ & the fysshes/ & gave thankes/and brake them/ and gave to his disciples/ & the disciples gave them to the people. And they dyd all eate & were suffised. And they toke vp of the brokẽ meate that was lefte. vii. baskets full. And yet they that ate were. iiij. M. men/besyde wemen & chyldren. And he sent awaye the people/and toke shippe and came into the parties of Magdala.

¶ The. xvi. Chapter.

Mar. viij & Luk. xij. g. They came the pharises & saducees/ & did tempte him / desyringe him to shewe them some signe from hevẽ. He answered & sayde vnto thẽ. At even ye saye/we shall have fayre wedder/ & ỳ because ỳ skye is reed: & in the morninge ye saye/to daye shalbe foule wedder/and that because the skye is cloudy & reed. O ye ypocrites / ye can discerne ỳ fassion of the skye: & can ye not discerne ỳ signes of the tymes? The frowarde nacion & advoutrous seketh a signe/and there shall nonother signe be geven vnto them/but the signe of the prophet Jonas. So lefte he them & departed.

Signe of Jonas. Jona. ij. a

And

And when his disciples were come to the other side of the water/they had forgotte to take breed with the. Then Jesus sayd vnto them: Take hede and beware of the leve of ỳ Pharises & of ỳ Saduces. And they thought in them selves sayinge: because we have brought no breed with vs. When Jesus vnderstode that/he sayd vnto the. O ye of lytell faith/why are youre mindes cumbred because ye have brought no breed? Do ye not yet perceave/nether remēber those. v. loves when there were. v. M. men/& how many basket toke ye vp? Nether the. vii. loves/ when there were. iiiii. M. & how many baskettes toke ye vp? Why pereeave ye not they/ ỳ I spake not vnto you of breed/whē I sayde/beware of the leven of the Pharises & of the Saduces? Thē vnderstode they/how that he bad not them beware of the leven of breed: but of the doctrine of the Pharises/and of the Saduces. Marke viij. b. Lu. xij. a Leven.

* When Jesus cam in to the coste of the cite which is called Cesarea Philippi/he axed his disciples sayinge: whom do men saye ỳ I the sonne of mā am? They saide/some saye ỳ thou arte Jhon Baptist/ some Helias/ some Jeremias/ or one of ỳ prophetē. He sayde vnto the: but whō saye ye ỳ I am? Simō Peter answered & sayde: Thou arte Christ ỳ sonne of the lyvinge God. And Jesus answered & sayde to him: happy arte thou Simon the sonne of Jonas/ for flesshe & blood hath not opened vnto the ỳ/ but my father which is in heve. And I saye also vnto the/ ỳ thou arte Peter: Marke viij. c. Lu. ix. c. keyes.

and Blindes & lowse.

and apon this rocke I wyll bylde my congregacion. And the gates of hell shall not prevayle ageynst it. And I wyll geve vnto the / the keyes of the kyngdom of heven: and what soever thou byndest vpon erth / shall be bounde in heven: and what soever thou lowsest on erthe / shalbe lowsed in heven. ℟

*whē ought is sayde or done, that shuld moue to pryde: he dasheth thē in the tethe with his deathe & passion.

Then he charged his disciples / ỳ they shulde tell no man / ỳ he was Jesus Christ. From ỳ tyme forth / Jesus began to shewe vnto his disciples / how ỳ he must go vnto Jerusalem / & suffer *many thinge of ỳ Elders / & of ỳ hye prestes / & of the scribes / & must be killed / & ryse agayne ỳ thirde daye. But Peter toke him a syde / & began to rebuke him sayinge: master favor thy sylfe this shall not come vnto the. Then tourned he aboute / & sayde vnto Peter: come after me Satan / thou offendest me / because thou favourest not godly thinge / but wordly thinge

Peter is Satan.

Jesus then sayde to his disciples. If eny man wyll folowe me / leet him forsake him sylfe / and take vp his crosse and folowe me. For who soever wyll save his lyfe / shall loose it. And whosoever shall loose his lyfe for my sake / shall fynde it. What shall it proffet a man / though he shulde wynne all the whoole worlde: yf he loose his owne soule? Or els what shall a man geve to redeme his soule agayne with all? For the sonne of man shall come in the glory of his father / w̄ his angels: & then shall he rewarde every man accordinge to his dedes. Verely I saye vnto you / some ther be amonge them that here stonde / which shall not taste

Christes disciples

Marc. viij. d. Lu. ix. g. Jo. xij.

Judgement.

Dedes.

Rom. j. a.

taste of deeth/tyll they shall have sene the sonne of man come in his kyngdomen. Mar. ix. a Lu. ix. c.

¶ The. xvii. Chapter.

And after. vi. dayes Jesus toke Peter & James & Jhon his brother/& brought them vp into an hye mountayne out of the waye/and was transfygured before them: and his face did shyne as the sunne/& his clothes were as whyte as the light. And beholde ther appered vnto the Moses & Helyas/ talkinge with him. Then answered Peter/& sayde to Jesus: master here is good beinge for vs. If thou wylt/leet vs make here. iii. tabernacles/one for the/& one for Moses/and one for Helyas. While he yet spake/behelde a bright cloude shadowed them. And behold there came a voyce out of ỹ cloude sayinge: this is my deare sonne/in whom I delite/heare him. And when the disciples heard that/they fell on their faces/and were sooze afrayed. And Jesus came and touched them/and sayde: aryse and be not afrayed. And when they looked vp/ they saw no man/saue Jesus onely. Mar. ix. a Lu. ix. d. Transfiguracion ij. Pet. i. b Heare him.

And as they came doune from the mountayne/Jesus charged them sayinge: se ỹ ye shewe the vision to no man/vntyll the sonne of man be rysen ageyne from deeth. And his disciples axed of him/sayinge: Why then saye the scribes/ỹ Helyas muste fyrst come? Jesus answered/& sayd vnto them: Helyas shall fyrst come/and restore all thinge. And I saye vnto you ỹ Helyas is come alredy/and they knewe him not: but have done vnto him whatsoever Mar. ix. b After the hie vision the putteth me in mynde of his deeth

Johan baptist is Helyas.

they lusted. Jn lyke wyse shall also the sonne of man suffre of the. Then ỳ disciples perceaved that he spake vnto them of Jhon baptist.

Mar. ix. c Lu. ix. c.

And whey they were come to ỳ people: there cam to him a certayne man/& kneled doune to him/& sayde: Master have mercy on my sonne for he is frantick: & is sore veyed. And oft tymes he falleth into the fyre/& oft into ỳ water. And I brought him to thy disciples/& they coulde not heale him. Jesus answered & sayde: O generacion faythles & croked: how longe shall I be with you? how longe shall I suffre you? bring him hidder to me. And Jesus rebuked the devyll/and he cā out of him. And ỳ child was healed evey ỳ same houre.

Lu. ix Bij. d

Vnbelefe

Then came the disciples to Jesus secretly & sayde: Why could not we cast him out? Jesus sayd vnto the: Because of youre vnbelefe for I saye veryly vnto you: yf ye had faythe as a grayne of musterd seed/ye shuld saye vnto this mountayne/remove hence to yonder place/& he shuld remove: nether shuld eny thinge be vnpossible for you to do. Howbeit this kynde goeth not oute/but by prayer and fastinge.

Prayer & fastynge.

Mar. ix. e Luk. ix. c.

Passion.

As they passed the tyme in Galile/Jesus sayde vnto them: the sonne of man shalbe betrayed into the hondes of men/and they shall kill him/and the thyrd daye he shall ryse agayne. And they sorowed greatly.

* And whey they were come to Capernaull/ they ỳ were wont to gadre poll money/came to Peter & sayde: Doth youre master paye tribute? He sayd: ye. And whey he was come in-

to the

to the house/Jesus spake fyrst to him/saying
What thinkest thou Simon? of whome do ỳ kynge of the erth take tribute or poll money? of their chyldren/or of straungers? Peter sayde vnto him: of straungers. Then sayd Jesus vnto him agayne: Then are the chyldren free. Nevertheles/lest we shuld offende thē: goo to ỳ see & cast in thyne angle/& take the fysshe ỳ fyrst cometh vp: & when thou hast opened his mouthe/thou shalt fynde a pece of twentie pence: ỳ take & paye for me and the. ℣ Tribute

¶ The. xviii. Chapter. ✻

A THe same tyme the disciples came vnto Jesus saying: who is ỳ greatest in the kyngdome of hevē? Jesus called a chylde vnto him/& set him in the middes of them: & sayd. Verely I say vnto you: except ye tourne/& become as chyldren/ye cannot enter into the kyngdom of heven. Whosoever therfore humble him sylfe as this chylde/the same is the greatest in ỳ kyngdome of hevē. And whosoever receaveth suche a chylde in my name/ receaveth me. But whosoever offende one of these lytelons/which believe in me: it were better for him/that a milstone were hanged about his necke/and that he were drouned in the depth of the see. Woo be vnto the worlde because of offences. How be it/it cannot be avoided but ỳ offences shalbe geven. Nevertheles woo be to ỳ man/by whō the offence cōmeth. Mar. ix. Luc. xvii. Greatest Mar. ix. Luc. xvii.

B Wherfore yf thy honde or thy fote offende the/cut him of and cast him from the. It is better for the to enter into lyfe halt or mayn- Matth. v.

med/rather then thou shuldest havinge two
hondes or two fete/be cast into everlasting fy-
re. And yf also thyne eye offende the/plucke
him oute and caste him from the. It is better
for the to enter into lyfe with one eye/then ha-
vyng two eyes to be cast into hell fyre.

Se that ye despise not one of these litelons.
For I saye vnto you/yͭ in heven their angels
alwayes behold the face of my father/which
is in heven. ℟ Ye and the sonne of man is co-
me to saue that which is lost. How thinke yer
Yf a man have an hondred shepe/and one of
them be gone astray/dothe he not leve nynty
and nyne in ỹ moutains/and go and seke that
one which is gone astray? If it happen that
he fynd him/verely I say vnto you: he reioy-
seth more of that shepe/then of the nynty & ny
ne which went not astray. Even so it is not
the wyll of youre father in heven/that one of
these lytelons shulde perishe.

* Moreover yf thy brother treaspace agenst L
the. Go and tell him his faute betwene him
& the alone. * Yf he heare the/thou hast wone
thy brother. But yf he heare the not/then take
yet with the one or two/that in the mouth of
two or thre witnesses/all thinges maye be sta-
blissshed. If he heare not them/tell it vnto the
congregacion. If he heare not ỹ congregacion/
take him as an hethen man/& as a publican.
Verely I say vnto you/what soever ye bynde
on erth/shalbe bounde in heven. And what soe
ver ye lowse on erth/shalbe lowsed in heven.

Agayn I say vnto you/that yf two of you

shall

Hundred shepe.
Lu.xiv.b
Lu.xv.a

*How me bynde & lowse.
Lu.xvii.a
Leui.xix
Eccl.xix
Jaco.v.d.
ij.Corin.xiij.
Heb.x.e.
Jo.viij.c.

Jo.xx.g

shall agre in erth apon eny maner thynge / what soever they shall desyre: it shalbe geven them of my father which is in heven. For where two or three are gathered togedder in my name / there am I in the myddes of them. In the myddes. lu. xxij. a

Then came Peter to him / and sayde: master howe ofte shall I forgeve my brother / yf he synne agaynst me / seven tymes? Jesus sayd vnto him: I saye not vnto the seven tymes: but seventy tymes seventymes. Seven tymes.

Therfore is ỹ kingdome of heven lykened vnto a certayne kynge / which wolde take a countis of his servauntis. And when he had begone to recken / one was broughte vnto him / whiche ought him ten thousande talentis: whome be cause he had nought to paye his master commaunded him to be solde / and his wyfe / & his chyldren / and all that he had / and payment to be made. The servaunt fell downe & besought him sayinge: Sir / geve me respyte / and I wyll paye it every whit. Then had the Lorde pytie on that servaunt / and lowsed him / and forgave him the det.

And ỹ sayde servaunt wēt oute & founde one of his felowes / which ought him an hundred pence / and leyed hondes on him / and toke him by the throote / sayinge: paye me ỹ thou owest. And his felowe fell doune and besought him sayinge: have pacience with me / and I wyll paye the all. And he wolde not / but went & cast him into prison / tyll he shulde paye the det. When his other felowes sawe what was done / they were very sory / & came and tolde vnto Covenaunt to ỹ vnmersifull.

their lorde all ỹ had happened. Then his lorde called him/& sayde vnto him. O evyll servaill I forgave the all that det/because thou prayedst me: was it not mete also ỹ thou shuldest have had cõpassion on thy felow/even as I had pitie on ỹ? And his lorde was wrooth/& delyuered him to the iaylers/tyll he shuld paye all that was due to him. So lyke wyse shall my hevenly father do vnto you/except ye forgeve with youre hertes/eache one to his brother their treaspases. ℣ ¶ The. xix. Cha.

Mar. x. a

AND it came to passe/when Jesus had fynisshed those sayinges/he gat him from Galile/and came into the coostes of Jewry beyonde Jordan/and moche people folowed him/and he healed them theare.

Devorce.

Then came vnto him the pharises temtinge him/and sayinge to him: Is it lawfull for a man to put a waye his wyfe for all maner of causes? He answered and sayd vnto them:

Gen. i. d.

Have ye not redde/how that he which made

Gen. ij. d.

man at the beginninge/made them man and

Sphe. v.

woman and sayde: for this thinge/shall a man

j. cor. vj. d

leve father and mother and cleve vnto his wyfe/& they twayne shalbe one flesshe. Wherfore now are they not twayne/but one flesshe. Let not man therfore put a sunder/that which God hath cuppled to gedder.

The sayde they to him: why did Moses cõmaunde to geve a testimoniall of divorsemẽt & to put hyr awaye? He sayde vnto them: Moses because of the hardnes of youre hertes suffred you to put awaye youre wyfes: But

from

from ỹ beginnynge it was not so. I saye ther- Mar. xv. d
fore vnto you/whosoever putteth awaye his Lu. xvi. d
wyfe (except it be for fornication) & maryeth j. co. vij. d
another/breaketh wedlocke. And whosoever
maryeth her which is divorsed/doeth com-
myt advoutry.

They sayde his disciples to him: yf the ma
B ter be so betwene man and wyfe/they is it
not good to mary. He sayde vnto them: all me
can not awaye with that sayinge save they to
whom it is geve. Ther are chaste/which were Chaste.
so borne out of their mothers belly. And ther
are chaste/which be made of men. And ther be
chaste/which have made them selves chaste
for the kyngdome of hevens sake. He that can
take it/let him take it.

Then were brought to him yonge chyldre/ Mar. x. d
that he shuld put his hondr on them & praye Luk.
And the disciples rebuked them. But Jesus xviij. e.
sayde: suffre the chyldren and forbid them not Chyldre.
to come to me: for of suche is the kyngdome
of heven. And when he had put his hondes Mar. x. d
on them he departed thence. Luk.
xviij. d.

And beholde one came & sayde vnto him: good
C master/what good thinge shall I do/that I
maye have eternall lyfe? He sayde vnto him:
why callest thou me good? there is none good Mandaments.
but one/& that is God. But yf thou wylt en-
tre in to lyfe/kepe the commaundementes.
The other sayde to him/Which? And Jesus
sayde: breake no wedlocke/kill not/steale not/
beare not false witnes: honoure father & mo-
ther: and love thyne neighbour as thy selfe.

And the younge man sayde vnto him: I have observed all these thingis from my youth/ what lacke I yett? And Jesus sayde vnto him yf thou wylt be perfecte/goo & sell that thou hast/& geve it to the powre/& thou shalt have treasure in hevey/& come & folowe me. When ỳ younge mā heard ỳ sayinge/he wēt awaye mourninge. For he had greate possessions.

Then Jesus sayde vnto his disciples: Verely I saye vnto you: yt is harde for a ryche mā to enter into ỳ kyngdome of heavey. And moreover I saye vnto you: it is easier for a camell to go through the eye of a nedle/then for a ryche man to enter into the kyngdome of God. When his disciples heard that/they were excedingly amased/sayinge: who then can be saved? Jesus behelde thē/& sayde vnto them: with men this is vnpossible/but with God all thinges are possible.

Camell

✠ Then answered Peter/and sayde to him: Behold/we have forsaken all & folowed the/ what shall we have? Jesus sayde vnto them: verely I saye to you: when the sonne of man shall syt in ỳ seate of his maieste/ye which folowe me in ỳ seconde generacion shall syt also vpon .xii. seate/& iudge ỳ. xii. tribe of Israel. And whosoever forsaketh housses/or brethren/or systers/other father/or mother/or wyfe/or chyldren/or landes/ for my names sake/ ỳ same shall receave an hundred folde/& shall inherit everlastynge lyfe. ✠ Many that are fyrste shalbe laste/& the laste shalbe fyrste.

Covenaunt.

Any hundred folde.

The .xx. Chapter.

For the

FOr the kyngdome of heven ys lyke vn to an housholder/which went out erly in the mornynge to hyre labourers into hys vyneyarde. And he agreed w̄ the labourers for a peny a daye/& sent them into his vyneyarde. And he went out about the thyrde houre/& sawe other stondyng ydell in the market place/and sayd vnto them / go ye also into my vyneyarde: & what soever is right/ I will geve you. And they went there waye. Agayne he w̄t out about the *sixte & nynthe houre/ and dyd lyke wyse. And he went out aboute the eleventhe houre and founde other stondynge ydell/& sayde vnto them: Why stonde ye here all the daye ydell? They sayde vnto hym: because noman hath hyred vs. He sayde to them: goo ye also into my vyneyarde/ and what so ever is right/that shall ye receave.

Whē even was come/the lorde of the vyneyarde sayde vnto hys steward: call the labourers/and geve them their hyre/beginnyng at ỳ laste/tyll thou come to ỳ fyrste. And they whiche were hyred aboute the eleventhe houre/came & receaved every man a peny. Then came ỳ fyrst/supposyng ỳ they shuld receave moare: & they like wyse receaved every man a peny. And whē they had receaved it / they murmured agaynst the good man of the housse saying: These laste have wrought but one houre/& thou hast made them equall vnto vs which have born ỳ burthē & heet of the daye.

He answered to one of thē sayinge: frende I do the no wronge: dyddest thou not agree w̄ me for

Mar. xx. d
Lu. viij. k
Vyneyarde.

*The Iewes reken one, whē the sonne is vp an houre.

And the younge man sayde vnto him: I have observed all these thingis from my youth/ what lacke I yet? And Jesus sayde vnto him yf thou wylt be perfecte/goo & sell that thou hast/& geve it to the powre/& thou shalt have treasure in hevey/& come & folowe me. When ỳ younge mā heard ỳ sayinge/he wēt awaye mourninge. For he had greate possessions.

Then Jesus sayde vnto his disciples: Verely I saye vnto you: yt is harde for a ryche mā to enter into ỳ kyngdome of heavey. And moreover I saye vnto you: it is easier for a camell to go through the eye of a nedle/then for a ryche man to enter into the kyngdome of God. When his disciples heard that / they were exceedingly amased/sayinge: who then can be saved? Jesus behelde thē / & sayde vnto them: with men this is vnpossible/but with God all thinges are possible.

Camell

* Then answered Peter/and sayde to him: Beholde/we have forsaken all & folowed the/ what shall we have? Jesus sayde vnto them: verely I saye to you: when the sonne of man shall syt in ỳ seate of his maieste/ye which folowe me in ỳ seconde generacion shall syt also vpon .xii. seate/& iudge ỳ. xii. tribe of Israel. And whosoever forsaketh housses/or brethren/or systers/other father/or mother/or wyfe/or chyldren/or landes/ for my names sake/ ỳ same shall receave an hundred folde/& shall inheret everlastynge lyfe. * Many that are fyrste shalbe laste/& the laste shalbe fyrste.

Covenaunt.

An hundred folde.

The .xx. Chapter.

For the

For the kyngdome of heven ys lyke vn to an housholder/which went out erly in the morninge to hyre labourers into hys vyneyarde. And he agreed w̄ the labourers for a peny a daye/& sent them into his vyneyarde. And he went out about the thyrde houre/& sawe other stonding ydell in the market place/and sayd vnto them/go ye also into my vyneyarde: & what soever is right/I will geve you. And they went there waye. Agayne he w̄t out about the *sixte & nynthe houre/ and dyd lyke wyse. And he went out aboute the eleventhe houre and founde other stondynge ydell/& sayde vnto them: Why stonde ye here all the daye ydell? They sayde vnto hym: because no man hath hyred vs. He sayde to them: goo ye also into my vyneyarde/and what so ever is right/that shall ye receave.

chap. xx. d
Lu. viij. k
Vyneyarde.

*The Iewes reken one, whē the sonne is vp an houre.

When even was come/the lorde of the vyneyarde sayde vnto hys steward: call the labourers/and geve them their hyre/beginnyng at ỳ laste/tyll thou come to ỳ fyrste. And they whiche were hyred aboute the eleventhe houre/came & receaved every man a peny. They came ỳ fyrst/supposyng ỳ they shuld receave more: & they like wyse receaved every man a peny. And when they had receaved it/they murmured agaynst the good man of the house saying: These laste have wrought but one houre/& thou hast made them equall vnto vs which have born ỳ burthē & heet of the daye.

He answered to one of thē sayinge: frende I do the no wronge: dyddest thou not agre w̄

me for a pẽny? Take that which is thy dutye and go thy waye. I will geve vnto this laste as moche as to the. Is it not lawfull for me to do as me listeth with myne awne? Is thyne eye evyll because I am good? Soo the laste shalbe fyrste/and the fyrste shalbe laste. For many are called and feawe be chosen. ℞

Laste shall be fyrste. Many be called.

Mar. x. d Lu. viij. f Mar. x. e. Luke. xviij. e.

℞ And Jesus ascended to Jerusalem/& toke the. vii. disciples a parte in the waye/& sayde to the. Beholde we goo vp to Jerusalem/& the sonne of mã shalbe betrayed vnto ỹ chefe prestes/& vnto the scribes/& they shall condẽne him to deeth/and shall delyvre him to the gẽtils/to be macked/to be scourged/ and to be crucified: & ỹ thyrd daye he shall ryse agayne.

Passion.

Mar. x. e. Mother of zebedes chyldren.

℞ They came to hym the mother of zebedes chyldren with her sonnes/worshippynge him/and desyringe a certayne thinge of him. And he sayd vnto her: what wilt thou have? She sayde vnto him: Graunte that these my two sonnes may sit/ỹ one on thy right hond/ & the other on ỹ lifte hond in thy kyngdome.

Jesus answered & sayd: Ye wot not what ye aye. Are ye able to drynke of the cuppe ỹ I shall drynke of/& to be baptised wt the baptyme that I shalbe baptised with? They answered to him/that we ave. And he sayd vnto thẽ: Ye shall drinke of my cup/ and shalbe baptised with the baptyme that I shalbe baptised with. But to syt on my ryght hond & on my lyft hond/is not myne to geve: but to them for whom it is prepared of my father. ℞

And whey the ten heard this/they disdayned at

red at ỳ two brethrē: But Jesus called them vnto him & sayde: Ye knowe ỳ the lordes of the gentyles have dominaciō over them. And they that are great/ exercise power over thē. It shall not be so amōge you. But whosoever wyll be greate amōge you/let him be youre mi nister: & whosoever wilbe chefe/let him be you re servaūt/evē as the sonne of man came/ not to be ministred vnto/but to minister/& to geve his lyfe for the redempcion of many. ✠

Mar. x. & Lu. xx. c.

Greate.

And as they departed frō Hierico/ moche people folowed him. And beholde two blinde men sittinge by ỳ way syde/ whē they hearde Jesus passe by/cryed sayinge: Thou lorde ỳ sonne of David have mercy on vs. And ỳ peo ple rebuked them/be cause they shulde holde their peace. But they cryed ỳ moare/ sayinge: have mercy on vs thou lorde which arte ỳ son ne of David. Then Jesus stode styll/ & called thē/& sayde: what will ye that I shulde do to you: They sayd to him: lorde that oure eyes maye be opened. Jesus had cōpassion on thē/ & touched their eyes. And immediatly their eyes receaved syght. And they folowed him.

Hierichō

Mar. x. & Luke. xviij. c.

Two blinde

¶ The. xxi. Chapter. ✠

WHen they drewe neye vnto Jerusa lem/ & were come to Bethphage/ vnto mounte olivete: then sent Jesus two of his disciples/ saiynge to thē: Go in to the toune that lyeth over agaynste you/ & anone ye shall fynde an asse bounde/ & her colte with her: lose them & bringe them vnto me. And if eny man saye ought vnto you/ saye ye ỳ the

Bethphage.

Mar. xj. & Lu. xix.

An asse & a colte.

lorde

lorde hath neade of them: and streyght waye he will let them go. All this was done/to fulfyll that which was spoken by the Prophet/ saynge: Tell ye the doughter of Sion: Behold thy kynge cometh vnto the meke/ & sittynge vpon an asse & a colte / the fole of an asse vsed to the yooke. The disciples went & dyd as Jesus cōmaunded them/ & brought ỳ asse and the colte/and put on them their clothes/ and set him theron. And many of the people spreed their garmente in ỳ waye. Other cut doune braunches frā the trees / and strawed them in the waye. Moreover the peaple that went before/ & they also that came after/ cryed saynge: Hosanna to ỳ sonne of David. Blessed be he that cometh in the name of the Lorde/ Hosanna in the hyest. ℣

Sfa.lxij. q.zach.ix c. Joh̄ xij.c

Hosanna Psalm. cxvij.d

Mar.xj.c Lu.xix.g

And when he was come in to Jerusalem/ all the cyte was moved saynge: who is this? And the people sayde: this is Jesus the Prophet of Nazareth a cyte of Galile. And Jesus went in to the temple of God/ and cast out all them that soulde and bought in the temple/ & overthrew the tables of the mony chaūgers/ & the seates of them that solde doves / & sayde to them: It is wrytten / my housse shalbe called the housse of prayer. But ye have made it a denne of theves. And the blinde & the halt came to him in ỳ tẽple/ & he healed thē.

Byers & sellers.

Sfa.lvij.c Hie.vij.c

When the chefe preste & scribes sawe the marveylles that he dyd/ & the chyldren cryinge in the tẽple & saynge/ Hosanna to the sonne of David/ they disdayned/ and sayde vnto him:

him: heareſt thou what theſe ſaye? Jeſus ſay
de vnto them yee: have ye never redde/ of the
mouth of babes & ſuckelinge thou haſte ordey
ned prayſe? And he lefte the/ & wēt out of ỹ ci
te vnto Bethanie/ & had his abydinge there. ℣

Jn the morninge as he returned in to the
cyte ageyne/ he hungred/ & ſpyed a fygge tree
in the waye/ & came to it/ and founde nothin-
ge ther on/ but leves only/ & ſayd to it / never
frute growe on the hence forwarde. And and
the fygge tree wyddered awaye. And whey
his diſciples ſawe that/ they marveled ſayin-
ge: howe ſone is the fygge tree wyddered
awaye? Jeſus anſwered/ and ſayde vnto the:
Verely J ſaye vnto you/ yf ye ſhall have faith
and ſhall not dout/ ye ſhall not only do that
which J have done to the fygge tree: but alſo
yf ye ſhall ſaye vnto this moūtayne/ take thy
ſilfe awaye/ and caſt thy ſilfe into the ſee / it
ſhalbe done. And whatſoever ye ſhall aye in
prayer (if ye beleve) ye ſhall receave it.

℣ And whey he was come in to the tēple/
the chefe prieſtes and the elders of the people
came vnto him as he was teachinge/ & ſayde:
By what auctorite doeſt thou theſe thinge? &
who gave the this power? Jeſus anſwered/
and ſayde vnto them: J alſo will aye of you a
certayne queſtion/ which if ye aſſoyle me/ J in
lyke wyſe wyll telle you by what auctorite J
do theſe thinge. The baptime of Johñ: whēce
ce was it? frō hevē or of men? Then they rea
ſoned amōge them ſelves ſayinge: yf we ſhall
ſaye frō hevē/ he will ſaye vnto vs: why dyd

ye not

Pſalm. viij. B. Mar. xj. B

fygge tree.

Mar. xj. C

Mar. xj. D Lu. xx. A

Baptime of Johñ whence.

ye not they beleve hym? But and if we shall saye of men/they feare we the people. ffor all men helde Johy as a prophet. And they answered Jesus and sayde: we cannot tell. And he lyke wyse sayd vnto them: nether tell I you by what auctorite I do these thinges. ¶

Two sonnes.

What saye ye to this? ✠ A certayne man had two sonnes/& came to ỳ elder & sayde: sonne go & worke to daye in my vineyarde. He answered & sayde/I will not: but afterwarde repented & went. They came he to the second/& sayde lyke wyse. And he answered and sayde: I will syr: yet wēt not. Whether of thē twayne dyd the will of the father? And they sayde vnto hym: the fyrst. Jesus sayde vnto thē: verely I saye vnto you/that the publicans & the harlotes shall come into ỳ kyngdome of God before you. ffor Johy came vnto you in the waye of righteweſnes/and ye beleved hym not. But the publicans and the harlotes beleved him. And yet ye (though ye sawe it) were not yet moved with repentaunce/that ye myght afterwarde have beleved hym. ¶

Publicans.

Harlotes

What. xij. ca. Lu. vij. b. Sſa. v. ca. hie. ij. d

✠ Herken another similitude. Ther was a certayne housholder/which planted a vineyarde/& hedged it rounde about/& made a wynpresse in it/& bilt a tower/& let it out to husbandmen/& wēt in to a straunge coūtre. And when the tyme of the frute drewe neare/he sent his servaunte to the husbandmen/to receave the frute of it. And ỳ husbandmē caught his servaunte & bet one/kylled another/and stoned another. Agayne he sent other servaunte/more

Vyneyarde that is set oute to yer.

they

whey the fyrst: & they served them lyke wyse. But last of all/he sent vnto thē his awne sonne sayinge; they will feare my sonne. But whey the husbandmen sawe the sonne/they sayde amōge thē selves: This is the heyre: come/let vs kyll him/& let vs take his inheritaunce to oure selves. And they caught him & thrust him out of the vineyarde/& slewe him. Whey the lorde of the vyneyarde commeth what will he do vnto those husbandmē? They sayde vnto him: he will cruelly destroye those evyll persons/& wyll let out his vyneyarde vnto other husbandmen/which shall delyver him the frute at tymes convenient.

Jesus sayde vnto thē: dyd ye never redde in the scriptures? The stone which ỳ bylders refused/ỳ same is set in ỳ principall parte of ỳ corner: this was the lordes doinge/& yt is mervelous in oure eyes. Therfore saye I vnto you/the kyngdome of God shalbe take from you/& shalbe gevē to the gētyls/which shall bringe forth the frutes of it. And whosoever shall fall on this stone/he shalbe brokey/but on whosoever it shall fall vpon/it will grynde him to powder. And whey the chefe preste & Pharises heardethese similitudes/they perceaved ỳ he spake of thē. And they wēt about to laye hondes on him/but they feared ỳ people/because they tooke him as a prophet.

Psalm. cxvii.d Act. iiij.b j.pe. ij.a Ro. ix.a.

Sake. lxxxviij.d

¶ The. xxii. Chapter.

Luke xiiij.b. Apocaly. xix.b.

AND Jesus answered and spake vnto them agayne/in similitudes sayinge. The kingdome of hevē is lyke vnto a cer-

Mariage

a certayne kynge/which maryed his sonne/& sent forth his servantes/to call them that were byd to the weddinge/& they wolde not come. Ageyne he sent forth other servauntes/saynge: Tell them which are bydden: beholde I have prepared my dynner/myne oxen and my fatlinges are kylled/and all thinges are redy/come vnto the mariage. But they made light of it/and went their wayes: one to his ferme place/ a nother about his marchaundise / the remnaunt toke his seruantes and intreated them vngodly & slewe them. When the kinge hearde that/he was wroth/ and send forth his warryers and distroyed those murtherers/ and brent vp their cyte.

Then sayde he to his servauntes: the weddinge was prepared. But they which were bydden/were not worthy. Go ye therfore out in to ỹ hye wayes/& as many as ye finde/byd them to the mariage. The seruauntes wēt out in to the hie wayes/ & gaddered to gedder as many as they coulde fynde/ both good & bad/ and ỹ weddinge was furnysshed with geste.

Wedynge garment.

Then the kynge came in/ to viset the geste/& spyed there a mā which had not on a weddinge garment/and sayde vnto him: frende/ how fortuned it that thou camest in hither & hast not on a weddyng garment? And he was evē spechlesse. Then sayde the kynge to his ministers: take and bynde hym hand and fote/and caste hym into vtter darcknes / there shalbe wepinge & gnasshinge of teth. For many are called and fewe be chosen. ℞

Many are called

℣ Then

* They wēt the Pharises & toke counsell how they might tāgle him in his wordꝛ. And they sent vnto him their disciples with Herodes servauntes sayinge: Master/we knowe ẏ thou are true/& teachest the waye of god trulie/nether carest for eny man / for thou consydrest not mēnes estate. Tell vs therfore: how thynkest thou: Is it lawfull to geve tribute vnto Cesar or not? Jesus perceaved their wikednes/and sayde: Why tempte ye me ye ypocrites? Let me se ẏ tribute money. And they toke hym *a peny. And he sayde vnto them: whose is this ymage and superscripcion? They sayde vnto him: Cesars. Then sayde he vnto them. Geve therfore to Cesar / that which is Cesars: & geve vnto god/that which is goddes. ¶ When they heardē that/ they marveled/and lefte hym & went there waye.

Marke xij. B. & Lu. xx. d

Tribute to Cesar

* A penie is ever taken for that the Iewes call a sicle, and is worth x. pence sterling.

¶ The same daye the Saduces came to him (which saye that there is no resurrecciō) & axed him sayinge: Master/ Moses bade/ yf a man dye havinge no chyldrē/that the brother mary his wyfe/& reyse vp seed vnto his brother. Ther were wt vs seven brethrē/& the fyrste maried & deceased wt oute yssue/& lefte his wyfe vnto his brother. Lyke wise the seconde and ẏ thyrd/vnto the sevēthe. Laste of all the woman dyed also. Now in the resurrecciō/ whose wyfe shall she be of the seven? For all had her. Jesus answered and sayde vnto the: ye are deceaved/& vnderstonde not the scriptures/nor yet the power of God. For in the resurrecciō they nether mary nor are maryed:

Mar. xij. Lu. xx. d Actuum xxiiij. Du. xxv

Saduces

but are as the angels of God in heven.

Resurrection.

As touchynge the resurreccion of the dede: have ye not redde what is sayde vnto you of God/which sayeth: I am Abrahams God/& Ysaacks God/& the God of Jacob? God is not the God of the dede: but of the lyvinge. And whē the people hearde that/they were astonyed at his doctrine.

Exod. iij. b

Marke .xij.c. Luke.xij.c

✠ Whē the Pharises had hearde/how ỹ he had put the Saduces to silence/they drewe to gedder/& one of them which was a doctoure of lawe/axed a question tēptinge him & sayinge: Master which is ỹ chefe cōmaundment in the lawe? Jesus sayde vnto him: love the Lorde thy God wt all thine herte/with all thy soule/& with all thy mynde. This is the fyrst & the chefe cōmaundement. And ther is another lyke vnto this. Love thyne neghbour as thy selfe. In these two commaundemētes hange all the lawe and the Prophetes.

Du. vj. a Chefe cō maundement.

Marke xij.d. Luke.xx.d.

Whyll the Pharises were gaddered togeder/Jesus axed thē sayinge: what thinke ye of Christ? Whose sonne is he? They sayde vnto him: the sonne of David. He sayde vnto thē: how then doeth David in spirite/call him Lorde sayinge? The Lorde sayde to my Lorde? syt on my right honde: tyll I make thyne enemyes thy fote stole. Yf David call him Lorde: how is he then his sonne? And none coulde answere him agayne one worde: nether durste eny from that daye forth/axe him eny moo questions. ✠

Davids sonne. Psalm. cx. a

The .xxiii. Chapter.

Then

2 THey spake Jesus to the people/& to his disciples sayinge. The Scribes & the Pharises sit in *Moses seate. All therfore what soever they byd you observe/ that observe and do: but after their workes do not: ffor they saye/& do not. Ye & they bynde hevy burthēs & grevous to be borne/& ley thē on mēnes shulders: but they them sylfes will not heave at them with one of their fyngers. All their workes they do/for to be sene of mē. They set abroade their philateries/and make large borders on there garmētes/& love to sit vppermooste at feastes/and to have the chefe seates in the synagoges/and gretinges in the marketes/and to be called of men Rabi.

3 But ye shall not suffre youre selves to be called Rabi. ffor one is youre master/ that is to wyt Christ/& all ye are brethrē. And call no man youre father vpon the erth/ for there is but one youre father/& he is in heven. Be not called masters/for there is but one youre master/and he is Christ. He that is greatest amōge you/shalbe youre seruaunte. But whosoever exalteth him silfe/shalbe brought lowe. And he y humbleth him silfe/shalbe exalted.

23 Wo be vnto you Scribes & Pharises/ ypocrites/for ye shutte vp the kyngdome of hevē before men: ye youre selves goo not in/nether suffre ye them that come/to entre in.

14 Wo be vnto you Scribes & Pharises ypocrites: ye devoure widdowes houses/& that vnder a coloure of praying longe prayers: wherfore ye shall receave greater daunnacion.

* Moses seate is Moses doctryne, as Christes seate is Christes doctrine.

Heavie burthen.

Lu. xj. Philateries.

These seates.

Gretynges.

Rabi.

Greate.

Exalte.

The kingedome is shut.

Wedowes hewses.

Wo be vnto you Scribes & Phariſees ypocrites/which compaſſe ſee & londe / to bringe one in to youre belefe: & when he ys brought/ ye make him two folde more the chylde of hell/then ye youre ſelves are.

Wo be vnto you blynd gides/ which ſaye whoſoever ſweare by the tẽple/it is no thinge: but whoſoever ſweare by the golde of the
Temple. temple/he offendeth. Ye foles & blinde: whether is greater/the golde/or the tẽple that ſanctifieth ẏ golde. And whoſoever ſweareth by
Alter. the aulter it is nothinge: but whoſoever ſweareth by ẏ offeringe ẏ lyeth on ẏ aultre/offendeth. Ye foles & blinde: whether is greater ẏ offeringe/or ẏ aultre which ſanctifieth ẏ offeringe: Whoſoever therfore ſweareth by ẏ aultre/ſweareth by it/& by all ẏ there on is. And whoſoever ſweareth by the tẽple/ſweareth by it/& by hym ẏ dwelleth therin. And he that ſweareth by hevẽ/ſwereth by the ſeate of God & by hym that ſytteth ther on.

Mynt Anys. Luk. vj. f Wo be to you Scribes & Phariſes ypocrites/which tythe mynt annyſe & cõmen/& leave the waygthtyer mattres of ẏ lawe vndone: iudgemẽt/mercy/ & fayth. Theſe ought ye to have done/& not to have left the othre vndone. Ye blinde gydes which ſtrayne out a gnat and ſwalowe a cammyll.

Judgement and mercye. Blynde gydes. Wo be to you ſcribes & phariſes ypocrites/ which make clene ẏ vtter ſyde of the cuppe/& of the platter: but within they are full of bribery & exceſſe. Thou blinde Phariſe/ clenſe fyrſt/the out ſyde of the cup and platter/that

Ynne ſyde.

the yn-

the vnneside of them maye be clene also.

Wo be to you Scribes & Pharises ypocrites/ for ye are lyke vnto paynted tombes which appere beautyfull outwarde: but are wt in full of deed bones & of all fylthynes. So are ye/ for outwarde ye appere righteous vnto mē/ wheñ within/ ye are full of ypocrisie and iniquite. Paynted sepulchres.

Wo be vnto you Scribes & Pharises ypocrites: ye bylde the tombes of the Prophetes/ & garnisshe the sepulchres of the righteous/ & saye: If we had bene in the dayes of oure fathers/ we wolde not have bene parteners with them in the blond of the Prophetes. So theñ ye be witnesses vnto youre selfes / that ye are the chyldren of them which killed the prophetes. Fulfill ye lyke wyse the measure of youre fathers. Yee serpentes and generacion of vipers/ how shuld ye scape ỳ dāpnaciō of hell? Ye buylde the tōbes.

✠ Wherfore/ beholde I sende vnto you/ prophetes/ wyse men & scribes/ & of thē ye shall kyll & crucifie: & of thē ye shall scourge in youre synagoges/ & persecute from cyte to cyte/ that vpon you maye come all the righteous blonde that was sheed vpon the erth/ frō the blond of righteous Abell/ vnto ỳ blond of zacharias the sonne of Barachias/ whō ye slewe betwene the tēple & ỳ altre. Verely I say vnto you/ all these thinges shall light vpon this generacion. Hierusalem / Hierusalem which kyllest prophetes/ & stonest thē which are sent to the: how often wolde I have gadered thy chyldren to gether/ as the henne gadreth her chickes vnder her winge/ but yewol de not; ij. Paral. xxiiij. f. Innocēt blonde. Eu. viij. g. iiij. Gen. iv. f.

de not: Beholde youre habitaciō shalbe lefte vnto you desolate. ffor I saye to you / ye shall not se me hēce forthe / tyll that ye saye: blessed is he that cōmeth in the name of ỳ Lorde. K

¶ The .xxiiii. Chapter.

Marke. xiij. a. Destruccion of the tēple

AND Jesus went out ¶ departed frō the tēple: ¶ his disciples came to hym / for to shewe him the byldinge of the tēple. Jesus sayde vnto thē: se ye not all these thinges? Verely I saye vnto you: ther shall not be here lefte one stone vpon another / that shall not be cast doune.

Luke. xix. g.

And as he sat vpon the moūt Olivete / his disciples came vnto hym secretely sayinge. Tell vs when these thinges shalbe? ¶ what signe shalbe of thy cōmynge / ¶ of the ende of the worlde? And Jesus answered / and sayde vnto them: take hede that no mā deceave you.

Eph. v. b. colo. ij. d Antechrist.

ffor many shall come in my name sayinge: I am Christ / and shall deceave many.

Ye shall heare of warres / ¶ of the fame of warre: but se ỳ ye be not troubled. ffor all these thinges must come to passe / but the ende is not yet. ffor naciō shall ryse ageynste naciō / ¶ realme ageynste realme: ¶ ther shalbe pestilence / honger and erth quakes in all quarters. All these are the beginninge of sorowes.

Jo. xvi. c. ¶. xvj. a. ffalse prophetes

Then shall they put you to trouble / ¶ shall kyll you: ¶ ye shalbe hated of all nacions for my names sake. And then shall many be offended / and shall betraye one another / and shall hate one the other. And many falce Prophetes shall aryse / and shall deceave many. And

because

Because iniquite shall have the vpper hande/ the love of many shall abate. But he that endureth to the ende/the same shalbe safe. And this gladtidinges of the kyngdome shalbe preached in all the worlde/for a witnes vnto all nacions: and then shall the ende come.

B. When ye therfore shall se ỳ abhominacio that betokeneth desolacion/spoken of by Daniell the Prophet/ stonde in ỳ holy place: let him that redeth it/ vnderstonde it. Then let them which be in Jury/flye into the mountaynes. And let him which is on ỳ housse toppe/ not come dawne to fet eny thinge out of his housse. Nether let him which is in ỳ felde/ returne backe to fetche his clothes. Wo be in those dayes to thē that are w̄ chylde/ & to thē ỳ geve sucke. But praye ỳ youre flight be not in ỳ winter/nether on ỳ saboth daye. For then shalbe greate tribulacio/ suche as was not frō the beginninge of the worlde to this tyme/ner shalbe. Ye & excepte those dayes shuld be shortened/there shuld no flesshe be saved: but for ỳ chosens sake/those dayes shalbe shortened.

Then yf eny mā shall saye vnto you: lo/here is Christ/or there is Christ: beleve it not. For there shall arise false christes/ & false prophetes/ & shall do great myracles & wonders. In so moche ỳ if it were possible/ ỳ verie electe shuld be deceaved. Take hede/ I have told you before. Wherfore if they shall saye vnto you: beholde he is in ỳ desert/ go not forth: beholde he is in ỳ secret places/ beleve not. For as ỳ lightninge cometh out of ỳ erst &

Dan. ix.

Wynter

Electe.

Mar. xiij. Luke. xxi. &c.

shyneth vnto the weest: so shall the cõmynge of the sonne of mã be. ffor wheresoever a deed karkas is/evẽ thyther will the egles resorte.

Mar. viij
c. Lu. xxi
e. Szech. xxxij. b.
Sla. viij
Joh. iij. c

Immediatly after the tribulaciõs of those dayes/shall the sunne be derkened: & ỹ mone shall not geve hir light/& the starre shall fall from hevẽ/& the powers of hevẽ shall move. And then shall appere the sygne of the sonne of man in heven. And then shall all the kynreddes of the erth morne/& they shall se the sonne of man come in the cloudes of heven with power & greate glorie. And he shall sende his angeles with the greate voyce of a trõpe/and they shall gader to gether his chosen/ from the fower wyndes/and from the one ende of the worlde to the other.

ffygge tree.

Learne a similitude of the fygge tree: when his braunches are yet tender & his leves sprõge/ye knowe that sommer is nye. So lyke wyse ye/when ye see all these thynges/be ye sure that it is neare/even at the dores. Verely I saye vnto you/that this generacion shall not passe tyll all these be fulfilled. Heven & erth shall perisshe: but my wordes shall abyde. But of that daye and houre knowith no man/ no not ỹ angels of hevẽ/but my father only.

Mar. viij
Luk. xvij.

Genesis vij. b.
Noe.

As the tyme of Noe was/so lyke wyse shall the cõminge of ỹ sonne of man be. ffor as in ỹ dayes before ỹ floud: they dyd eate & drynke/mary & were maried/evẽ vnto ỹ daye that Noe entred in to the shyppe/& knewe of nothynge/tyll the floude came & toke them all awaye. So shall also the commynge of the

sonne

some of man be. Then two shalbe in the feldes/the one shalbe receaved/& the other shalbe refused/two shalbe grynding at ỳ mylle: ỳ one shalbe receaved/& ỳ other shalbe refused. lu. xvij. g

Wake therfore/because ye knowe not what houre youre master wyll come. Of this be sure/that yf the good man of the house knewe what houre the thefe wolde come: he wolde surely watche/and not suffre his house to be broke vppe. Therfore be ye also redy/for in ỳ houre ye thinke he wolde not: wyll the sonne of mā come. If there be any faithfull servaut and wyse/whome his master hath made ruler over his housholde to geve thē meate in season cōvenient: happy is that servaunt whom his master (when he cometh) shall finde so doinge. Verely I saye vnto you/he shall make him ruler over all his goodes. But & yf that evill servaut shall saye in his herte/my master wyll defer his cōmynge/& beginne to smyte his felowes/ye and to eate and to drinke with the dronke: that servauntes master wyll come in a daye when he loketh not for him/& in an houre ỳ he is not ware of/& wyll devyde him/ and geve him his rewarde with ypocrites. There shalbe wepinge & gnasshinge of teethe. Mare. xiij. e. Wake/ Luk. xiij. e. Faithful servaunt. Evell servaut.

¶ The. xxv. Chapter.

Then ỳ kyngdome of heven shalbe lyke ned vnto. x. virgins/which toke their lampes/& wēt to mete the brydgrome. fyve of them were folysshe/& fyve were wyse. The folysshe toke their lampes/but toke none oyle wt thē. But ỳ wyse tooke oyle wt thē Virgens.

in their vessell'es w̄ their lampes also. Whill the brydgrome taryed/all slombred & slepte. And even at mydnyght/there was a crye made: behold̄e/the brydgrome cometh / goo out against him. Then all those virgins arose/& prepared their lampes. And ỳ folysshe sayde to ỳ wyse: geve vs of youre oyle/for oure lampes god out: but ỳ wyse answered sayinge. Not so/lest ther be not ynough for vs & you: but goo rather to them ỳ sell̄/& by for youre selves. And whill they went to bye/ ỳ brydgrome came: & they ỳ were redy/went in with him to ỳ weddinge/ & the gate was shett vp: After warde came also ỳ other virgins sayinge: master master/open to vs. Bnt he answered & sayde: verely I saye vnto you: I knowe not you. Watche there fore: for ye knowe neither the daye nor yet the houre/when the sonne of man shall̄ come.

Watche

Luce .xiv.

✠ Lykwyse as a certeyne mā redy to take his iorney to a straunge coūtre/call̄ed his servaunt̄es & delivered to them his goodde. And vnto one he gave. v. talente/to another . ii . and to another one: to every man after his abilite/ and streyght waye departed. Then he that had receaved the fyve talentes/went and bestowed them/and wanne other fyve talente. Lykwyse he that receaved. ii. gayned other. ii. But he ỳ receaved ỳ one/went & digged a pit in the erth & hyd his masters money. After a longe season ỳ lorde of those servaunte came & rekened with thē. Then came he ỳ had receaved fyve talente/& brought other fyve ta-

Talente

lentes

lentes sayinge: master/ thou deliveredst vnto me fyve talentꝫ: beholde I have gayned wt thē fyve talentꝫ moo. Thē his master sayde vnto him: well good servaūt & faithfull. Thou hast bene faithfull in lytell/ I will make the ruler over moche: entre in into thy masters ioye. Also he that receaved. ii. talentꝫ/ came & sayde: master/ thou deliveredest vnto me. ii. talentes: beholde/ I have wone. ii. other talentes with them. And his master sayde vnto him/ well good servaunt & faithfull. Thou hast bene faithfull in lytell/ I wyll make the ruler over moche: go in into thy masters ioye. ℣

Then he which had receaved ỹ one talent/ came/ & sayd: master/ I considered ỹ thou wast an harde man/ which repest where thou sowedst not/ & gaderest where thou strawedst not/ & was therfore afrayde/ & went & hyd thy talent in ỹ erth: Beholde/ thou hast thyn awne. His master answered and sayde vnto him: thou evyll servaūt & slewthfull/ thou knewest ỹ I repe where I sowed not/ & gadre where I strawed not: thou oughtest therfore to have had my money to ỹ chaūgers/ & then at my cōmynge shulde I have receaved myne awne with vauntage. Take therfore the talent from him/ & geve it vnto him which hath. x. talentꝫ Couenaunt. Mar. iiij. c. Lu. viij c. & xix. d
ffor vnto every man that hath shalbe geven/ and he shall have aboundance: and from him that hath not/ shalbe taken awaye/ even that he hath. And cast ỹ vnprofitable servaunt into vtter dercknes: there shalbe wepynge and gnasshinge of teeth.

℣ When

The iudgement.

✠ When the sonne of mā cometh in his glorie/ & all the holy angels w̄ him/then shall he sytt vpon the strate of his glorie/ & before him shalbe Gadred all naciones. And he shall seperate thē one from a nother/as a shepherde deuideth the shepe from the gootes. And he shall set the shepe on his right honde/ & the gotes on the lyfte. Then shall the kynge saye to them on his right honde: Come ye blessed chyldren of my father/inheret ye the kyngdō prepared for you from the beginninge of the worlde. ffor I was anhongred / and ye gave me meate. I thursted/and ye gave me drinke. I was herbourlesse/and ye lodged me. I was naked & ye clothed me. I was sicke & ye visited me. I was in prison and ye came vnto me. Then shall ỳ righteous answere him sayinge master/when sawe we ỳ anhongred/ & feed the? or a thurst/ & gave ỳ drinke? when sawe we ỳ herbourlesse/ & lodged the? or naked & clothed the? or when sawe we the sicke or in prison/ & came vnto the? And ỳ kynge shall answere & saye vnto them: verely I saye vnto you: in as moche as ye have done it vnto one of ỳ leest of these my brethren/ye have done it to me.

Shepe.

Gootes.

Esaie. lviij. b.

Ezech. xxxiij. b.

Ecclesi. vij. d.

Lovenaunt.

Then shall the kynge saye vnto them that shalbe on the lyfte hande: departe from me ye cursed/into everlastinge fire/which is prepared for the devyll and his angeles. ffor I was an hungred/and ye gave me no meate. I thursted/and ye gave me no drinke. I was herbourlesse/and ye lodged me not. I was naked/ and ye clothed me not. I was sicke and in pre-

Psal. xj. c

Lu. xiij. f

son/and ye visited me not.

Then shall they also answere him sayinge: master when sawe we the an hungred / or a thurst/ or herbourlesse/or naked/or sicke/or in preson/and did not ministre vnto the? Then shall he answere the and saye: Verely I saye vnto you/in as moche as ye did it not to one of ỹ leest of these/ye did it not to me. And these shall go into everlastinge payne: And the tightcous into lyfe eternall. ℞ Covenaunt. Joan. v. c

¶ The. xxvi. Chapter.

The passion. Mar. viiij a. Luk. xxij. a.

AND it came to passe/when Jesus had fynisshed all these sayinges/he sayd vnto his disciples: ℞ Ye knowe that after ii. dayes shalbe ester/& the sonne of man shalbe delyvered to be crucified.

Then assembled togedder the chefe prestes and the scribes and the elders of the people to the palice of the hye preste/called Cayphas/ and heelde a counsell/how they mygt take Jesus by suttelte and kyll him. But they sayd/ not on the holy daye/lest eny vprore aryse amonge the people. Cayphas

When Jesus was in Bethany/in the house of Symon the leper / ther came vnto him a woman/which had an alablaster boye of precious oyntment/and powred it on his heed/as he sate at the bourde. When his disciples sawe that/they had indignacion sayinge: what neded this wast? This oyntmẽt myght have bene well solde/& geven to the povre. When Jesus vnderstod that/he sayde vnto thẽ: why trouble ye the woman? She hath wrought a Jo. xij. a. Marc. xiiij. a. She is anoynted.

good

good worke apon me. For ye shall have powre
folcke alwayes with you: but me shall ye not
have all wayes. And in ỳ she casted this oynt
ment on my bodye/she dyd it to burye me wt
all. Verely I saye vnto you/whereseever this
gospell shalbe preached throughoute all the
worlde/there shall also this that she hath do-
ne/be tolde for a memoriall of her.

He is sol de. Marci. xiiij.b. Lu.xxii. a.

They one of the twelve called Judas Iscario
rioth/went vnto the chefe prestes/and sayd:
what will ye geve me/and I will deliver him
vnto you? And they apoynted vnto him thir-
ty peces of sylver. And from that tyme he
sought opportunite to betraye him.

Marci. xiiij.b. Lu.xxii. a.

The fyrst daye of swete breed ỳ disciples
cam to Jesus sayinge vnto him: where wylt
thou that we prepare for ỳ to eate ỳ pas-
chall lambe? And he sayd: Go into the cite/vnto so-
che a man/and saye to him: the master sayeth/
my tyme is at hande/I will kepe myne ester
at thy housse with my disciples. And the di-
sciples did as Jesus had apoynted them/and
made redy the esterlambe.

Mar.xiiij Lu.xxij.b Jo.xiij.b

When the even was come/he sate doune wt
the.xii. And as they dyd eate/he sayde: Verely
I saye vnto you/that one of you shall betraye
me. And they were exceedinge sorowfull/& be-
ganne every one of thē to saye vnto him: is it
I master? He answered & sayde: he ỳ deppeth
his honde wt me in ỳ dissh/the same shall be-
traye me. The sonne of mā goeth as it is writ
ten of him: but wo be to ỳ mā/by whom ỳ son
ne of man shalbe betrayed. It had bene good

Psa.xl.c

for

for that man/yf he had never bene borne.

The institucion of the sacrament.

Then Judas which betrayed him/answered and sayde: is it I master? He sayde vnto him: thou hast sayde. As they dyd eate/ Jesus toke breed & gave thankes/brake it/& gave it to the disciples/& sayde: Take/eate/this is my body. And he toke the cup/and thanked/and gave it them / sayinge: drinke of it every one. For this is my bloude of the new testament/ that shalbe shedde for many/ for the remission of synnes. I saye vnto you: I will not drinke hence forth of this frute of the vyne tree/ vntyll that daye / when I shall drinke it new with you in my fathers kyngdome.

j. cor. xj. c
Lu. xxij.

And when they had sayde grace/they went out into mounte olyvete. They sayd Jesus vnto them: all ye shall be offended by me this night. For it is wrytten. I will smyte ỳ shepe herde/& the shepe of ỳ flocke shalbe scattered abroode. But after I am ryssen agayne/ I will goo before you into Galile. Peter answered/ & sayde vnto him: though all men shulde be offended by ỳ/yet wolde I never be offended. Jesus sayde vnto him. Verely I saye vnto ỳ/ that this same night before the cocke crowe thou shalt denye me thryse. Peter sayde vnto him: Yf I shulde dye with ỳ/yet wolde I not denye ỳ. Lyke wyse also sayde all ỳ disciples.

Mar. xiiij c. Luk. xxij. b. Jo. xviij. a. zacha. xiij. c.

mar. xiiij c. & xvj. b

Then went Jesus with them into a place which is called Gethsemane/and sayde vnto the disciples/syt ye here/whyll I go & praye yonder. And he toke with him Peter and the two soynes of zebede/& began to wepe sorow-

Mar. xiiij c. Luk. xxij. d.

full

full and to be in an agonye. Then sayd Jesus vnto them: my soule is hevy even vnto the deeth. Tary ye here & watche w̄ me. And he went a lytell aparte/and fell flat on his face/ and prayed sayinge: O my father/yf it be possible/let this cuppe passe from me: nevertheless/not as I wyll/but as thou wylt. And he came vnto the disciples/and founde them a slepe/and sayde to Peter: what/coulde ye not watche with me one houre: watche & praye/ that ye fall not into temptacion. The spirite is willynge/but the flesshe is weake.

He armeth him selfe agaynst the passion.

He went awaye once moare/& prayed/sayinge: O my father/yf this cuppe can not passe away from me/but ꝑ I drinke of it/thy wyll be fulfylled. And he came/& founde thē a slepe agayne. For their eyes were hevy. And he lefte them & went agayne and prayed ꝑ thrid tyme sayinge ꝑ same wordes. Then came he to his disciples & sayd vnto them: Slepe hence forth & take youre reest. Take hede the houre is at honde/& ꝑ sonne of man shalbe betrayed into ꝑ hondes of synners. Ryse/let vs be goinge: beholde/he is at honde ꝑ shall betraye me. Whyll he yet spake: lo/Judas one of ꝑ xii. came & w̄ him a greate multitude w̄ sweardes & staves/sent from the chefe prestes & elders of the people. And he that betrayed him/had geven thē a token/sayinge: whosoever I kysse/ꝑ same is he/ley honde on him. And forth w̄ all he came to Jesus/& sayde: hayle master/ and kyssed him. And Jesus sayde vnto him: frende/wherfore arte thou come? Then came they

marc. xiiij. c. lu. xxij. e. Johan. xviij. a.

He is betrayed.

they and layed hondes on Jesus & toke him.
And beholde/one of them which were with Jesus/stretched oute his honde and drue his swearde/and stroke a servaunt of the hye preste/and smote of his eare. Then sayde Jesus vnto him: put vp thy swearde into his sheathe. For all that ley hond on ỳ swearde/ shall perisshe with ỳ swearde. Ether thinkest thou that I cannot now praye to my father/& he shall geve me moo then .xii. legions of angelles? But how then shuld the scriptures be fulfylled: for so must it be. Ben. iv. a apo. viij. c Esaie. liiij. c.

The same tyme sayd Jesus to the multitude: ye be come out as it were vnto a thefe/ with sweardes & staves for to take me. I sate daylie teachinge in the temple amõge you and ye toke me not. All this was done that the scriptures of the Prophetes myght be fulfilled. Then all the disciples forsoke him and fled. And they toke Jesus and led him to Caiphas the hye preeste/where the Scribes and the Elders where assembled. And Peter folowed him a farre of/ vnto the hye prestes place: and went in/and sate with the servauntes/to se the ende. thre. liij. d Mar.. xliij. f. lu. xxij. f Jo. Biij. e He is taken.

The chefe prestes and the elders/ and all the counsell/ sought false witnes agenste Jesus/ for to put him to deeth/ but founde none. in somoche that whey many false witnesses cam/ yet founde they none. At the last came two false witnesses and sayd: This felowe sayde: I can distroye the temple of God/ and bylde it agayne in .iiii. dayes. He is false sclye accursed. Jo. ij. d.

And the chefe preste arose/& sayde to him: answerest thou nothinge? How is it y^t these beare witnes agaynst the? But Jesus helde his peace: And the chefe Preeste answered/ and sayd to him: I charge the in the name of the lyvinge God/that thou tell vs whether thou be Christ the sonne of God. Jesus sayd to him: thou haste sayd. Nevertheleese I saye vnto you/hereafter shall ye se the sonne of man syttinge on the right honde of power/and come in the clowddes of the skye.

Then the hye preste rent his clothes sayinge: He hath blasphemed: what nede we of eny moo witnesses? Behold now ye have hearde his blasphemy: what thinke ye? They answered and sayd: he his worthy to dye. Then spat they in his face/ and boffeted him with fistes. And other smote him with the palme af their hondes on y^e face/sayinge: tell vs thou Christ/who is he that smote the?

Mar. xiiij Lu. xxij f Jo. xviij c Peter denyeth.

Peter sate with out in the palice. And a damsell came to him sayinge: Thou also waste w^t Jesus of Galilee: but he denyed before the all sayinge: I woot not what thou sayst. When he was goone out into the poorche/ a nother wenche sawe him/& sayde vnto them that were there: This felowe was also with Jesus of Nazareth. And agayne he denyed with an oothe that he knew the man. And after a whyle came vnto him they y^t stode bye/ and sayde vnto Peter: suerly thou arte eyen one of the/for thy speache bewrayeth y^e. Then beganne he to course & to sweare/that he knewe not

we not the may. And immedyatly the cocke krewe. And Peter remembred the wordes of Jesu which sayde vnto him: before the cocke crowe/thou shalt deny me thryse: and went out at the dores and wepte bitterly.

¶ The. xxvii. Chapter.

When the mornynge was come/all ỳ chefe prestes ⁊ the elders of ỳ people helde a counsayle agenst Jesu/to put him to deeth/⁊ brought him bounde ⁊ delivered him vnto Poncius Pilate the debite. mar. xv. a. Luk. xxiij. a. He is delyvered to Pilate

Then when Judas which betrayed him/ sawe that he was condempned/he repented him sylfe/and brought ageyne the. xxx. plattes of sylver to ỳ chefe prestes ⁊ elders sayinge: I have synned betrayinge the innocent bloud. And they sayde: what is that to vs? Se thou to that. And he cast doune the sylver plattes in the temple and departed/and went and hounge him sylfe. Judas

And the chefe prestes toke the sylver plattes and sayd: it is not lawfull for to put them in to the treasury/because it is the pryce of blond. And they toke counsell/and bought with them a potters felde to bury strangers in. Wherfore that felde is called the felde of bloud/vntyll this daye. Then was fulfylled/ that which was spoken by Jeremy the Prophet sayinge: ⁊ they toke. xxx. sylver platte/ the prise of him that was valued/whom they bought of the chyldren of Israel/and they gave them for the potters felde/as the lorde appointed me. Actu. j. zach. xj. d

Mar. xv. a. Luk. xviij. a.

Jesus stode before the debite: and the debite axed him sayinge: Arte thou the kynge of ỹ Jues? Jesus sayd vnto him: Thou sayest/ and whey he was accused of ỹ chefe prestes & elders he answered nothinge. They sayd Pilate vnto him: Hearest thou not how many thinges they laye ageynste ỹ? And he answered him to never a worde: in somoche that the debite marveylled greatlie.

He holdeth his peace.

At that feest/the debite was wonte to deliver vnto ỹ people a presoner/whom they wolde desyer. He had they a notable presoner/called Barrabas. And whey they were gadered together/Pilate sayde vnto thē: whether wyll ye that J geve losse vnto you/Barrabas or Jesus which is called Christ? ffor he knewe well/that for envie they had delivred him.

Barrabas

Whey he was set doune to geve iudgemēt/ his wyfe sent to him sayinge: have thou nothinge to do with that iuste man. ffor J have suffered many thinges this daye in adreame about him.

Mar. xv. b. Luk. xviij. b. Jo. xviij. & c. xix. c

But the chefe preestes and the elders had parswaded the people/that they shulde aye Barrabas/& shulde destroye Jesus. They the debite answered and sayde vnto them: whether of the twayne wyll ye that J let loosse vnto you? And they sayde/ Barrabae. Pilate sayde vnto them: what shall J do they with Jesus which is called Christ? They all sayde to him: let him be crucified. They sayde the debite: what evyll hath he doner And they cryed the more sayinge: let him be crucified.

Whey

When Pilate sawe that he prevayled nothinge/but that moare busines was made/he toke water and wasshed his hondes before ỳ people sayinge: I am innocent of the bloud of this *iuste person/& that ye shall se. They answered all the people and sayde: his bloud be on vs/and on oure chyldren. Then let he Barabas loose vnto them/and scourged Jesus and delivered him to be crucified.

*His iudge cõfesseth him an innocent.

He is scourged

Then the soudeours of the debite toke Jesus vnto the comen hall/and gaddered vnto him all the company. And they stripped him and put on him a purpyll roobe/and platted a croune of thornes and put vpon his heed/& a rede in his ryght honde: and bowed their knees before him/and mocked him/ saying: hayle kinge of the Jewes: & spitted vpon him/& toke the rede and smoote him on the heed.

Mar. xv. b. Jo. xix a.

He is crowned.

And when they had mocked him/they toke the robe of him ageyne/and put his awne teymēt on him/& leed him awaye to crucify him. And as they came out/they fownde a man of Cyren/named Simon: him they compelled to beare his crosse. And whē they cam vntoỳ place/called Golgotha (that is to saye/a place of deed mens sculles) they gave him veneger to drinke mengled with gall. And when he had tasted therof/he wolde not drinke.

Mar. xv. b. Luk. xxiij. d. Joh. xix.

He drinketh veneger & gall

When they had crucified him/they parted his garmentes/and did cast lottes: to fulfyll that was spoken by the prophet. They devyded my garmēte amonge them: & apon my vesture did cast loottes. And they sate and wat-

He is crucified.

ched him there. And they set vp over his heed the cause of his deeth written. This is Jesus the kynge of the Jewes. And ther were two theves crucified with him/one on ỳ right honde/and a nother on the lyfte.

He is tayled on.

They that passed by/revyled him waggynge ther heedes and sayinge: Thou that destroyest the temple of God and bildest it in thre dayes/save thy sylfe. If thou be ỳ sonne of God/come doune from the crosse. Lykwyse also the hye prestes mockinge him with the scribes and elders sayde: He saved other/him sylfe he can not save. If he be ỳ kynge of Israel: let him now come doune from the crosse/ and we will beleve him. He trusted in God/ let him deliver him now/yf he will have him: for he sayde/I am the sonne of God. That same also the theves which were crucified with him/cast in his tethe.

From the sixte houre was there dercknes over all the londe vnto the nynth houre. And about ỳ nynth houre Jesus cryed with a loude voyce/ sayinge: Éli Éli lama asbathani. That is to saye/my God/my God/why hast thou forsakey me? Some of them that stode there/whey they herde that/sayde: This man calleth for Helyas. And streyght waye one of them ranne & toke a sponge and filled it full of venuger/and put it on a rede/and gave him to drinke. Other sayde/let be: let vs se whyther Helyas will come and deliver him. Jesus cryed agayne with a lowde voyce & yelded vp the goost.

Psalm. xxij.a

He geveth vp ỳ goost.

And ley

And beholde the vayle of the temple dyd rent in twayne from ẏ toppe to the bottome/ & the erth dyd quake/and the stones dyd rent/ and graves dyd open: & the bodies of many sainctes which slept/arose and came out of ẏ graves after his resurrection/and came into the holy cite/and appered vnto many.

The vayle renteth

Deed bodyes arise.

When the Centurion and they that were with him watchinge Jesus/sawe ẏ erth quake and those thinges which hapened/they feared greatly sayinge. Of a surete this was the sonne of God.

And many wemen were there/beholdinge him a farre of/which folowed Jesus frō Galile/ministringe vnto him. Amonge which was Mary Magdalen/& Mary the mother of James & Joses/& ẏ mother of zebedes chyldren.

When the even was come/there came a ryche man of Aramathia named Joseph/which same also was Jesus disciple. He went to Pilate and begged the body of Jesus. Then Pilate commaunded the body to be delivered. And Joseph toke the body/and wrapped it in a clene lynnyn clooth/and put it in his newe tombe/which he had hewen out/even in the roke/and rolled a greate stone to the dore of ẏ sepulcre/and departed. And there was Mary Magdalene & the other Mary sittynge over ageynste the sepulcre.

Mar. xv. d. Luk. xxiiij. g. Johan. xxix. g.

He is buryed.

The neyte daye that foloweth good fryday/the hye prestes & pharises got them selves to Pilate and sayde: Syr/we remember/ ẏ this deceaver sayde whyll he was yet alyve

After thre dayes I will aryse agayne. Commaunde therfore that the sepulcre be made sure vntyll ỳ thyrd daye/lest paraventure his disciples come/and steale him awaye/& saye vnto the people/he is ryseṇ from deeth/& the laste errour be worsse they the fyrst. Pilate sayde vnto them. Take watche meṇ: Go/and make it as sure as ye caṇ. And they went and made the sepulcre sure with watche meṇ/and sealed the stone. ✠

He is watched for rysinge againe

¶ The. xxviii. Chapter. ✠

mar. xvj. b. Jo. xx. c.

The Sabboth daye at even which dauneth the morowe after the Sabboth/ Mary Magdalene and the other Mary came to se the sepulcre.

And beholde ther was a greate erth quake. For the angell of ỳ lorde descended from heven: & came and rowled backe the stone from the dore/and sate apoṇ it. His countenaunce was lyke lyghtnynge/and his raymẽt whyte as snowe. And for feare of him the kepers were astunnyed/and be came as deed meṇ.

The angell answered/and sayde to the wemeṇ/ feare ye not. I knowe ỳ ye seke Jesus which was crucified: he is not here: he is ryseṇ as he sayde. Come/and se the place where the lorde was put: & goo quickly and tell his disciples ỳ he is ryseṇ from deeth. And beholde/he will go before you into Galile/there ye shall se him. Lo I have tolde you. ✠

✠ And they departed quickly from the sepulcre with feare and greate Joye: & did runne to bringe his disciples worde. And as they went

went to tell his disciples: beholde/ Jesus met them sayinge: All hayle. And they came and held him by the fete & worshipped him. Then sayde Jesus vnto them: be not afrayde. Go & tell my brethren/ that they goo in to Galile/ & there shall they se me.

¶ When they were gone: beholde/ some of the kepers came in to the cyte/ and shewed vnto the hie prestes/ all the thinges that were hapened. And they gadered them to gedder with the elders/ and toke counsell/ & gave large money vnto the soudiers sayinge: Saye that his disciples came by nyght/ & stole him awaye whill ye slept. And if this come to the rulers eares/ we wyll pease him/ & save you harmeles. And they toke the money & dyd as they were taught. And this sayinge is noysed amonge the Jewes vnto this daye. ℣

✠ Then the. xi. disciples went awaye into Galile/ in to a mountayne where Jesus had appoynted them. And when they sawe hym/ they worshipped him. But some of them doubted. And Jesus came and spake vnto them sayinge: All power ys geven vnto me in heven/ & in erth. Go therfore and teache all nacions/ baptysinge them in the name of the father/ & the sonne/ & the holy goost: Teachinge them to observe all thynges/ what soever I commcommaunded you. And lo I am with you all waye/ even vntyll the ende of the worlde. ℣

Mar. xvi. All power.

¶ Here endeth the Gospell of S. Mathew.

¶ The Gospell of S. Marke.

¶ The fyrste Chapter. ✠

Mat. iij. a. Lu. iij. a

Mal. iij. a

Esa. xl. a
Joh. j. c.

THe begynnynge of the Gospell of Jesu Christ the sonne of God/as yt is wrytten in the Prophetes: beholde I sende my messenger before thy face/which shall prepared thy waye before ỳ. The voyce of a cryer in the wildernes: prepare ye the waye of the Lorde/make his pathes streyght.

Joh. baptised. Mat. iij. a

Joh. dyd baptise in the wylderne / ¶ preache the baptyme of repentaūce/ for the remission of synnes. And all the londe of Jurie ¶ they of Jerusalem/went out vnto him/¶ were all baptised of him in the ryver Jordan/ confessynge their synnes.

Mat. iij. c
Luk. iij. c
Joh. j. d.

Joh. was clothed with cammylles heer/ ¶ with a gerdyll of a skyn a bout hys loynes. And he dyd eate locustes ¶ wylde hony / and preached sayinge: a stronger then I commeth after me/whose shue latchet I am not worthy to stoupe downe and vnlose. I have baptised you with water: but he shall baptise you with the holy goost. ✠

Jesus is baptised. Mat. iij. d Luk. iij. d

And yt came to passe in those dayes / that Jesus cam from Nazareth/a cyte of Galile: ¶ was baptised of Joh. in Jordan. And assone as he was come out of the water / Joh. sawe heavens open/ and the holy goost descendinge vpon him/lyke a dove. And ther came a voyce

a voyce from heaven: Thou arte my dere
sonne in whom I delyte.

And immediatly the spirite drave him into wildernes: and he was there in the wilderne
ss xl. dayes/ and was tempted of Satan/ & was with wilde beestes. And the aungels min-
istred vnto him.

After Johy was takey/ Jesus came in to Galile/ preachinge the gospell of the kyngdo
me of God/ and sayinge: the tyme is come/ & the kyngdome of God is at honde/ repent and
beleve the gospell.

As he walked by the see of Galile/ he sawe Simon & Andrew his brother/ castinge net
in to the see/ for they were fysshers. And Jesus sayde vnto them: folowe me/ and I will make
you fysshers of men. And straight waye/ they
forsoke their nettes/ and folowed him.

And whey he had gone a lytell further thence/ he sawe James the sonne of zebede/ &
Jhon his brother/ evey as they were in the
shippe mendinge their nettes. And anone he
called them. And they leeft their father zebe-
de in the shippe with his hyred servauntes/
and went their waye after him.

¶ And they entred in to Capernaü: & streight waye on the Saboth dayes/ he entred in to the sy
nagoge & taught. And they merveled at his
learninge. For he taught them as one that
had power with him/ & not as the Scribes.

And there was in their synagoge a mā ve-
yed with an vnclene spirite/ the cried sayinge: let
be: what have we to do with the thou Jesus

of Na-

Mat. iiij. a. Luk. v Jesus fa sheth.

Mathew iiij. b. Luke. iiij. e. Jo. iiij. f.

Mat. iiij. c. Lu. v. Simon Andrew.

James Johy.

Mat. viij d. Luke iiij. e

The vncleane spirite is cast oute.

of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte/ euē that holy of god. And Jesus rebuked him sayinge: hoolde thy peace & come out of him. And ỹ vnclene spirite tare him/ & cryed with a loude voyce/ & came out of him. And they were all amased/ in so moche that they demaunded one of another amōge them selves saying: what thinge is this? what newe doctryne is this? ffor he cōmaundeth the foule spirites with power/ & they obeye him. And immediatly his fame spreed abroade throughoute all the region borderinge on Galile.

Mat. viij. & Luke iiij. f. Simons mother lawe.

And forth with/ assone as they were come out of the synagoge/ they entred in to ỹ house of Symon and Andrew/ with James & Jhon. And Symons mother in lawe lay sicke of a fever. And anone they tolde him of her. And he came and toke her by the honde and lifte her vp: and the fever forsoke hir by and by: & she ministred vnto them.

And at even when the sunne was downe/ they brought to him all that were diseased/ & them that were possessed with devyls. And all the cite gadred to gedder at the dore/ & he healed many ỹ were sicke of divers deseases. And he cast out many devyls/ and suffred not ỹ devyls to speake/ because they knewe him.

And in the morninge very erly/ Jesus arose and went out in to a solitary place/ & there prayed. And Symon and they that were with him folowed after him. And when they had founde him/ they sayde vnto him: all men seke for

ke for the. And he sayd vnto them: let vs go in to the next tounes/ that I maye preache there also: for truly I cam out for that purpose. And he preached in their synagoge/throughout all Galile/and cast the devyls out.

A leper. Mat. viij. & Lu. v. c

And there came a leper to him/ besechinge him/ & kneled doune vnto him/ & sayde to him/ yf thou wilt/thou canest make me clene. And Jesus had compassion on him/ & putforth his honde/touched him/ & sayde to him: I will/ be thou clene. And assone as he had spoke/immediatly ỹ leprosy departed fro him/ & was clensed. And he charged him/ & sent him awaye forthwith & sayd vnto him: See thou saye no thinge to any man: but get the hence & shewe thy silfe to ỹ preste/ & offer for thy clensinge/ those thinges which Moses comaunded/ for a testimoniall vnto them. But he (assone as he was departed) beganne to tell many thinges/ & to publyshe the dede: in so moche that Jesus coulde no maze openly entre in to the cite/ but was with out in desert places. And they came to him fro every quarter. ¶ The. ii. Chapt.

Mat. ix. & Luke. v. d

After a feawe dayes/ he entred into Capernaum agayne/ & it was noysed that he was in a housse. And anone many gadered to geder/ in so moche that now there was no roume to receave them: no/ not so moche as a bout the doze. And he preached the worde vnto them. And there came vnto him that brought one sicke of the palsie/ boune of fower men. And because they coulde not come nye vnto him for preace/ they vncovered ỹ

Palsye.

rose of the housse where he was. And when they had broken it open/they let doune ỳ bed where in ỳ sicke of the palsie laye. When Jesus sawe their fayth/he sayde to the sicke of the palsie/sonne thy sinnes are forgeven the.

And ther were certayne of ỳ scribes sittinge there/& reasoninge in their hertes: how doeth this felowe so blaspheme? Who can forgeve synnes/but God only? And immediatly whē Jesus perceaved in his spirete/ỳ they so reasoned in thē selves/he sayde vnto them: why thynke ye soche thinges in youre hertes? Whether is it easyer to saye to ỳ sicke of ỳ palsie/thy synnes are forgeven the: or to saye/aryse take vp thy beed/and walke? That ye maye knowe ỳ the sonne of man hath power in erth to * forgeve synnes/he spake vnto ỳ sicke of the palsie: I saye vnto ỳ/aryse & take vp thy beed/& get ỳ hense in to thyne awne housse. And by and by he arose/toke vp the beed/and went forth before them all: in so moche that they were all amased/and glorified God sayinge: we never sawe it on this fassion.

* The visible miracle was a signe of the inuisible power

And he went agayne vnto the see/and all the people resorted vnto him/& he taught thē. And as Jesus passed by/he sawe Levy ỳ sonne of Alphey syt at the receyte of custome/& sayde vnto him: folowe me. And he arose & folowed him. And it came to passe/as Jesus sate at meate in his housse/many publicans & synners sate at meate also with Jesus & his disciples. For there were many that folowed him. And when the Scribes & pharises sawe him

What. iv. a Luk. v. f.

Levy.

we him eate with publicās and synners/they sayde vnto his disciples: how is it/that he eateth & drynketh with publicās and synners? When Jesus hearde ꝑ/he sayde vnto them. The whole have no nede of the phisicio/but the sicke. I came not to call the righewise/but the synners to repentaunce.

publicās & synners eate with Christ.

And the disciples of Johñ & the Pharises dyd faste: & therfore came & sayde vnto him. Why do ꝑ disciples of Johñ & of the Pharises faste/& thy disciples fast not. And Jesus sayde vnto them: can the chyldren of a weddinge faste/whils the brydgrome is w̄ them. As longe as they have the brydgrome with them/they cannot faste. But the dayes will come when the brydgrome shalbe taken from them/& then shall they faste in those dayes.

j. Timo. i. c. Mat. ix. b. and Luk. v. f. Christes disciples faste not

Also no mā soweth a pece of newe cloth vnto an olde garmēt/for then taketh he awaye ꝑ newe pece frō the olde/& so is the rent worsse.

New & olde agree not.

In lyke wyse/no man poureth newe wyne in to olde vessels: for yf he do/the newe wyne breaketh the vessels/and the wyne runneth out/and the vessels are marred. But new wyne must be poured in to new vessels.

And it chaunsed that he wēt thorow/ꝑ corne feldes on the Saboth daye: and his disciples as they went on their waye/ bigan ne to plucke the eares of corne. And the Pharises sayde vnto him: beholde/ why do they on the Saboth dayes ꝑ which is not laufull? And he sayde to them: have ye never rede what Dauid dyd/when he had nede/ & was anhūgred/

Mat. xij. a. Luke vj. a

They pluck the eares on the Saboth daye

both he

j. Regum xxi. b

The Sabboth was made for man.

Christ is Lorde over the Sabboth.

bothe he & they that were with him: How he went into the housse of God in the dayes of Abiathar ỳ hye preste/& dyd eate ỳ halowed loves/which is not laufull to eate/ but for ỳ prestes only: & gave also to thē which were with him: And he sayde to them: the Sabboth daye was made for man/and not man for the Sabboth daye. Wherfore the sonne of man is Lorde evē of the Saborh daye. ¶ The. iii. Cha. ✠

AND he entred agayne into ỳ synagoge/ & there was a man there which had a widdred honde. And they watched him to se/whether he wolde heale him on the Saborh daye/ ỳ they might accuse him. And he sayde vnto ỳ man which had ỳ wyddred honde: arise & stonde in ỳ middes. And he sayd to them: whether is it laufull to do a good dede on ỳ Saboth dayes/or ay evyll: to save life or kyll: But they helde their peace. And he loked round aboute on them angerly / mournynge on the blindnes of their hertes / and sayde to the man: stretch forth thyne honde. And he stretched it oute. And his honde was restored/every as whole as the other. ✠

Wethered hāde.

And ỳ Phariſes departed/& streyght waye gaddred a counsell with thē that belonged to Herode agayn ſt him/ỳ they might destroye him. And Jesus auoyded vō his disciples to ỳ sea. And a greate multitude folowed him frō Galile & frō Jurie/ & frō Hierusalem/ & frō Idumea/ & frō beyonde Jordane: & they ỳ dwelled about Tyre & Sidon/ a greate multitude: which whē they had herde what thinges he

ges he dyd/came vnto him.

B And he cõmaunded his disciples/ ỹ a shippe shuld wayte on him/because of the people/ leste they shuld throlge him. For he had healed many/in so moche that they preased apon him/for to touche him/ as many as had plages. And whey the vnclene spirite sawe him/ they fell doune before him/ & cryed sayinge: thou arte the sonne of God. And he straygtly charged them that they shuld not vtter him.

And he wẽt vp into a mountayne/& called vnto him whom he wolde/& they came vnto him. And he ordeyned ỹ. xii. that they shuld be wt him/& that he myght sende thẽ to preache: and that they might have power to heale sykneses/& to cast out devyls. And he gave vnto Simon/to name Peter. And he called James the sonne of zebede & John James brother/& gave them Bonarges to name/ which is to saye the sonnes of thounder. And Andrew/& Philip/& Bartlemew/ & Mathew/ & Thomas/& James the sonne of Alphey/ and Taddeus/& Symon of Cane/ & Judas Iscariothwhich same also betrayed him.

mat. x. & Lu. vj. b. c

The apostles are chosen.

And they came vnto housse/ & the people assembled togedder agayne/ so greatly that they had not leesar so moche as to eate bred. And whey they that longed vnto him hearde of it/they went out to holde him. For they thought he had bene beside him selfe. And ỹ Scribes which came frõ Jerusalem/seyde: he hath Belzebub/& by ỹ power of the chefe devyll/casteth out devyls. And he called them

mat. xp. & and. xii. & Lu. vj. b.

Belzebub.

vnto him/ & sayde vnto them in similitudes.
How can Satan drive out Satan? For yf a realme be devided ageynste it silfe/ that realme cannot endure. Or yf a housse be devided agaynste it silfe/that housse cannot continue: So yf Satā make insurrection agaynste him silfe and be devided/he cannot continue/ but is at an ende. No man can entre into a stronge mans housse/& take awaye hys gooddes/ excepte he fyrst bynde that stronge man/ and then spoyle hys housse.

Verely I saye vnto you/ all synnes shalbe forgeven vnto mens chyldren & blasphemy wherwith they blaspheme. But he that blasphemeth ẏ holy goost/shall never have forgevenes: but is in daūger of eternall dāpnacion: because they sayde/he had an vnclene spyrite.

Then came his mother & his brethrē/& stode with out/& sent vnto him and called him. And the people sate aboute hym/& sayde vnto him: beholde thy mother & thy brethrē seke for the with out. And he answered them sayinge: who is my mother and my brethrē? And he loked rounde about on his disciples which sate in compasse about hym/ & sayde: beholde my mother & my brethren. For who soever doeth ẏ will of God/he is my brother my syster and mother.

Mat. vij. a. Lu. vj. b. The syn. of the holy goost.

Mathe. xij. d. Luke. viij. c.

His mother seketh him

¶ The. xiij. Chapter.

Mathe. xiij. a. Luke viij. a.

AND he began agayne to teache by the see syde. And there gadered to gedder vnto him moche people/ so greatly ẏ he entred into a ship/and sate in the see/ & all the peo-

the people was by the see side on the shore. Howe.
And he taught them many thynges in similitudes/and sayde vnto them in his doctrine:
Herken to. Beholde/There wēt out a sower to sowe. And it fortuned as he sowed/that some fell by the waye syde/and the fowles of the ayre came and devoured it vp. Some fell on stony grounde/where it had not moche erth:and by and by sprange vp/because it had not deepth of erth:but assone as the sunne was vp it caught heet/and because it had not rotynge/wydered awaye.

And some fell amonge the thornes/and the thornes grewe vp and choked it/so that it gave no frute. And some fell vpon good grounde and dyd yelde frute that sprōge and grewe/and brought forthe:some thirty folde/some sixtie folde and some an hundred folde. And he sayde vnto them: he that hath eares to heare/let him heare. ¶

B And whē he was alone/they ỹ were about him with ỹ.xii.axed him of ỹ similitude. The sower is ꝯpownded
And he sayde vnto thē. To you it is gevē to knowe the mistery of the kyngdome of God. But vnto them that are wtout/shall all thinges be done in similitudes: ỹ when they se/they shall se/& not discerne:& when they heare they shall heare/& not vnderstonde:leste at any tyme they shulde tourne/& their synnes shuld be forgevē thē. And he sayde vnto thē: Perceave ye not this similitude? how then shulde ye vnderstonde all other similitudes? Mat.xiij.c Mar.iiij.b Lu.viij.b Jo.xij.f. Actu.xxviij. Ro.xj.b

The sower soweth ỹ worde. And they that

are by the wayes syde/where the worde is sowen/are they to whom assone as they have herde it/Sathā cometh immediatly/ & takith awaye the worde that was sowē in their hertes. And likewise they that are sowen on the stonye grounde/are they:which when they have harde the worde/atonce receave it wt gladnes/yet have no rotes in them selves / & so endure but a tyme:& anone as trouble & persecucion aryseth for ỳ wordes sake/ they fall immediatly. And they that are sowē amōge the thornes/are sothe as heare ỳ worde:and ỳ care of this worlde & ỳ dissceptfulnes of ryches & the lustes of other thinge/entre in & choocke ỳ worde/& it is made vnfrutfull. And those that weare sowē in good grounde/ are they that heare the worde and receave it/ and bringe forth frute/some thirty folde / some sixty folde/some an hundred folde.

Mat. 5.b
Lu. 8.ij.c
and.xj.e.
Mat.v.c.
Lu.viij.c
Candelt.

And he sayde vnto them:is ỳ candle lighted/to be put vnder a busshell/ or vnder ỳ table/ & not rather to be put on a cādelstick? ffor there is nothinge so prevy/that shall not be opened:nether so secreet / but that it shall come abroade. Yf eny man have eares to heare/ let him heare. And he sayde vnto them: take hede what ye heare. With what measure ye mete/with the same shall it be measured vnto you agayne. And vnto you that heare shall more be gevē. ffor vnto him ỳ hath/shall it be gevē:and from him that hath not/shalbe taken awaye/even that he hath.

L

Measure
*A couenaunt to them that loue the worde of God to wynne os-

And he sayde:so is the kyngdome of God/

even

even as yf a man shuld sowe seede in ẏ grou-
de/ & shulde slepe & ryse vp night & daye: and
the seede shuld springe & growe vp/ he not wa-
re. ffor ẏ erth bringeth forthe frute of her sil-
fe: fyrst the blade / then the eares / after that
full corne in the eares. And as sone as the fru-
te is brought forth/ anone he throusteth in ẏ
sykell/ because the herveste is come.

And he sayde: where vnto shall we lykē the
kyngdome of God? or with what cōpariso
shall we cōpare it? It is lyke a grayne of mu-
stardseed/ which when it is sowē in the erth/
is the leest of all seedes that be in the erth:
but after that it is sowen/ it groweth vp/ and
is greatest of all herbes: & bereth greate brau-
ches/ so that ẏ fowles of the ayre maye dwell
vnder the shadowe of it.

D And with many soche similitude he prea-
ched the worde vnto thē/ after as they myght
heare it. And with out similitude spake he no
thinge vnto them. But when they were a par-
te/ he exppounded all thinges to his disciples.
And the same daye when even was come/ he
sayde vnto them: let vs passe over vnto the
other syde. And they lefte the people / & toke
him even as he was in the shyp. And ther we-
re also with him other shippes.

And ther arose a great storme of wynde/ &
dasshed ẏ waves into the ship/ so that it was
full. And he was in the sterne a slepe on a pe-
lowe. And they awoke him/ & sayde to him:
Master/ carest thou not ẏ we perisshe? And
he rose vp/ & rebuked the wynde/ & sayde vnto

ther with
worde ād
dede: and
another
to them
that loue
it not, that
it shalbe
their de-
struccion.

Mustard
seede.
Mathe.
xiij. c. Lu
ke. xiij. d

Mathe.
viij. d. Lu
ke. viij. d.

Jesus sle
peth in ẏ
ship.

the see: peace & be still. And the winde alayed/ and ther folowed a greate calme. And he sayde vnto them: why are ye so fearfull? How is it that ye have no fayth? And they feared exceedingly/ & sayde one to another: what felowe is this? ffor both winde & see obey him.

¶ The .v. Chapter.

Gaderenites. Mathe. viij.d. Luke. viij.d.

AND they cam over to the other syde of ỳ see in to the coūtre of ỳ Gadetenites. A
And whey he was come out of ỳ shippe/ there met him out of the graves a man possessyd of an vnclcane sprete / which had his abydinge amōge the graves. And no man coulde bynde him: no not with cheynes/ because that whey he was ofte bounde wt fetters & cheynes / he plucked ỳ chaynes asundre / & brake the fetters in peace. Nether coulde eny man tame him. And alwayes bothe nyght & daye/ he cryed in ỳ moūtaynes & in ỳ graves/ & bet him silfe wt stones. Whey he had spied Jesus afarre of / he rāne & worshipped him/ & cryed wt a lowde voyce & sayde: what have I to do wt the Jesus ỳ sonne of the mooste hyest God? I requyre ỳ in the name of God ỳ thou tormēt me not. ffor he had sayd vnto hym: come out of the man thou fowle sprete. And he axed him: what is thy name? And he answered sayinge: my name is legion/ for we are many. And he prayd him instantly/ that he wolde not sende thē awaye out of the countre.

legion.

And ther was there nye vnto ỳ moūtayns a greate heerd of swyne fedinge/ & all the devyls besought him sayinge: sende vs into the B

heerde

heerde of swyne/ y we maye enter in to them: Swyne
And anone Jesus gave them leave. And the
vnclene spretꝫ wēt out & entred in to ỳ swy-
ne. And the heerd starteled / & ran hedlong in
to the see. They were a bout. ii. M. swyne/ &
they were drouned in the see. And the swyne
heerde fled/& tolde it in ỳ cyte/& in the coun-
tre. And they came out for to se what had ha
peped: & came to Jesus/& sawe hym that was
vexed wt the fende & had the legiō/syt/both clo
thed & in his right mynde/and were afrayed.
And they that sawe it tolde them/how it had
happened vnto him that was possessed with
the devyll: & also of the swyne. And they be-
gāne to praye him/that he wolde departe frō
their coostes. And whē he was come in to
the shyppe/ he that had ỳ devyll/ prayed him
that he myght be with him. Howbeit Jesus
wolde not suffre him / but sayde vnto him:
goo home in to thyne awne housse and to thy
frendes/& shewe thē what great thinge ỳ lor
de hath done vnto the/ & how he had cōpas-
sion on the. And he departed/ & begāne to pu-
blisshe in ỳ ten cyties/what greate thinge Je
sus had done vnto him/& all mē dyd merveyle.

¶ And whē Jesus was come over agayne by mat. ix. e
shyp vnto the other syde/moche people gade Lu. viij. f
red vnto him/& he was nye vnto the see. And The Ru
beholde/ther came one of the rulers of ỳ Sy- lers dau
nagoge/whose name was Jairus: & whē he ghter.
sawe him/he fell doune at his fete/& besought
hym greatly sayinge: my doughter lyith at
poynt of deeth/ I wolde thou woldest come

and laye thy honde on her / that she myght be safe and live. And he wēt with him / & moche people folowed him / and thronged him.

Bloudye issue. And ther was a certen woman / which was diseased of an yssue of bloude. xii. yeres & had suffred many thinge of many phisicions / and had spēt all ỳ she had / & felte none amendmēt at all / but weyed worsse & worsse. When she had herde of Jesus / she came into the preace behynde him / & tonched his garmēt. For she thought: yf I maye but tonche his clothes / I shall be whole. And streyght waye her fountayne of bloude was dryed vp / and she felt in her body / that she was healed of the plage.

And Jesus immediatly felt in him silfe / ỳ vertue that wēt out of him / and tourned him rounde aboute in the preace / & sayde: who touched my clothes? And his disciples sayde vnto him: seist thou ỳ people thrust the / and yet axest / who dyd touche me? And he loked rounde about / for to se her that had done that thinge. The woman feared and trembled (for she knew what was done with in her) & she came & fell doune before him / & tolde him ỳ truth of every thinge. And he sayde to her: Doughter / thy fayth hath made the whoale: goo in peace / and be whole of thy plage.

While he yet spake / ther came frō the ruler of ỳ synagoges housse / certayne which sayde: thy doughter is dead: why diseasest thou ỳ master eny further? Assone as Jesus herde that worde spokē / he sayde vnto the ruler of ỳ synagoge: be not afrayed / only beleve. And he

suffred

ſuffred noman to folowe him moo then Peter and James and Jhon the brother of James. And he came vnto the houſſe of the ruler of ỳ ſynagoge/& ſawe ỳ wondrynge/& them that wepte and wayled greatly/& went in & ſayde vnto them: why make ye this adoo & wepe? The maydē is not deed/but ſlepith. And they lawght him to ſcorne. Then he put them all out/and toke ỳ father & the mother of ỳ maydē/and them that were with him/& entred in where the maydē laye/& toke the maydē by the honde/& ſayde vnto hyr: Tabitha/cumi: which is by interpretacion: maydē I ſaye vnto the/aryſe. And ſtreyght the maydē aroſe/ and went on her fete. For ſhe was of the age of twelve yeres. And they were aſtonied at it out of meaſure. And he charged thē ſtraytely that no man ſhuld knowe of it/& cōmaunded to geve her meate.

¶ The. vi. Chap.

And he departed thence/& cam into his awne countre/& his diſciples folowed him. And whē the ſaboth daye was come/he beganne to teache in ỳ ſynagoge. And many that hearde him were aſtonyed/& ſayde: From whens hath he theſe thinges? & what wyſdō is this that is gevē vnto him? & ſuche vertues ỳ are wrought by his honde? Is not this that carpēter Maryes ſonne/ỳ brother of James & Joſes and of Juda & Simon? & are not his ſyſters here with vs? And they were offended by him. And Jeſus ſayde vnto thē: a prophet is not deſpyſed but in his awne coūtre/& amonge his awne kynne/& amonge thē

Mat. xiii. S. Lu. iiii. & Jo. iiii. f

Carpenter.

A prophete is not honoured in his awne countree.

that are of the same houshold. And he coulde there shewe no miracles/but leyd his hondes apon a feawe sicke foolke and healed thē. And he merveyled at their vnbelefe. ℞

Mat.y.a. Lu.iy.a. And he went aboute by ỳ tounes ỳ laye on every syde/teachynge. And he called ỳ twelve & beganne to sende them/two and two/& gave them power over vnclene spretes. And cōmaunded thē/that they shuld take nothinge vnto their Jorney/save a rodde only: Nether scrippe/nether breed/nether mony in their pourses: but shuld be shood with sandales. And that they shuld not put an two coottes. And he sayd vnto thē: whersoever ye entre into any house/there abyde tyll ye departe thence.

The apostels are sent forth

Actu. piij.g. And whosoever shall not receave you/nor heare you/when ye departe thence/shake of the duste that is vnder youre fete/for a witnesse vnto them. J saye verely vnto you/it shalbe easyer for Sodom and Gomor at the daye of judgement/they for that cite.

Dust.

And they went out and preached/that they shuld repent: and they caste out many devyls. And they annoynted many that were sicke/with oyle and healed them.

Annoynte.

And kynge Herode herde of him (for his name was spreed abroade) and sayd: Johy Baptiste is ryssen agayne from deeth/& ther fore miracles are wrought by him. Wother sayd/it is Helyas: and some sayd/it is a Prophet or as one of ỳ Prophetes. But when Herode hearde of him/he sayd: it is Johy whom J beheded/he is ryssen from deeth agayne.

Math. piiij.a. Lu.iy.a.

℞ For

For Herode him sylfe/had sent forth and hath had taken Johñ/and bounde him & cast him into preson for Herodias sake which was his brother Philippes wyfe. For he had maried her. Johñ sayd vnto Herode: It is not lawfull for the to have thy brothers wyfe. Herodias layd wayte for him/& wolde have killed him/ but she coulde not. For Herode feared Johñ: knowynge ỳ he was a iuste man and an holy: & gave him reverence: & when he hearde him he dyd many thinge/and hearde him gladly. Luc. iij. d. Johñ baptistis beheded.

But when a cõuenient daye was come: Herode on his birth daye made a supper to ỳ lordes/captayns/& chefe estate of Galile. And ỳ doughter of ỳ sayde Herodias came in & dailsed/and pleased Herode and them that sate at bourde also. Then ỳ kynge sayd vnto ỳ mayden: aye of me what thou wilt/& I will geve it ỳ. And he sware vnto hyr/whatsoever thou shalt aye of me/I will geve it ỳ/even vnto ỳ one halfe of my kyngdome. And she wẽt forth and sayde to her mother: what shall I aye? And she sayde: Johñ Baptistes heed. And she cam in streygth waye with haste vnto ỳ kynge/& ayed sayinge: I will/that thou geve me by & by in a charger ỳ heed of Johñ Baptist. And ỳ kynge was sory: howbe it for his othes sake/and for their sakes which sate at supper also/he wolde not put her beside her purpose. And immediatly ỳ kynge sent ỳ hangmã and cõmaunded his heed to be brought in. And he went and beheeded him in the preson/ and brought his heed in a charger/& gave it to the mayden/

mayden/& the mayden gave it to her mother. And whē his disciples heard of it/they came & toke vp his body/& put it in a toumbe. ¶

math. viiij.b. Lu.iy.b. And the apostels gadered them selves to geddre to Jesus/& tolde him all thinge/booth what they had done/& what they had taught. And he sayd vnto them: come ye aparte into the wyldernes/& rest a whyle. ffor there were many cōmers and goers/that they had no leasure so moche as to eate. And he wēt by ship out of the waye into a deserte place. But the people spyed them whē they departed; and many knewe him/& came afore thyther out of all cities/ and cam thyther before them/ & came togedder vnto him. And Jesus went out and sawe moche people/and had compassion on them / because they were lyke shepe which had no shepeherde. And he beganne to teache them many thinges.

mat.iy.d

math. viij.b. Lu.iy.b. Joh.vj.a And whē ỹ daye was nowe farre spēt/his disciples came vnto him sayinge: this is a desert place/and now the daye is farre passed/let thē departe/that they maye goo into the countrey rounde about/& into the tounes/& bye thē breed: for they have nothinge to eate. He answered & sayde vnto them: geve ye thē to eate. And they sayde vnto him: shall we goo & bye ii. C. penywoith of breed/& geve thē to eate? ¶ B

fyve loves & .ii. fysshes. He sayde vnto thē: how many loves have ye? Goo and loke. And whē they had serched/ they sayde: v. & .ii. fysshes. And he cōmanded them to make them all syt doune by companyes apon the grene grasse. And they sate doune

donne here a rowe and there a rowe/by houn-
dredꝫ & by fyftyes. And he toke ỳ .v. loves & ỳ
ii. fyſſhes/& loked vp to heven & bleſſed & bra-
ke the loves/& gave them to his diſciples to
put before thẽ: & the. ii. fyſſhes he devyded a
monge them all. And they all dyd eate/& were
ſatiſſied. And they toke vp twelve baſkettes
full of the gobbettes & of ỳ fyſſhes. And they
that ate were about fyve thouſand men.

And ſtreyght waye he cauſed his diſciples to goo into the ſhipe/& to goo over the water before vnto Bethſaida/whyll he ſent awaye the people. And aſſone as he had ſent them away/he departed into a moũtayne to praye. Mathꝝ. xiiij. c. Joh. vj. a

And when even was come/the ſhip was in the midde of the ſee/& he alone on the londe/ and he ſawe thẽ troubled in rowynge/for the wynde was cõtrary vnto them. And aboute ỳ fourth quartre of ỳ nyght/he came vnto thẽ/ walkinge apon the ſee/and wolde have paſſed by thẽ. All hey they ſawe him walkinge apon the ſee/they ſuppoſed it had bene a ſprete/& cryed oute: ffor they all ſawe him/and were a ffrayed. And anon he talked with them/& ſayde vnto them: be of good chere/it is I/be not a frayed. And he went vp vnto them into the ſhippe/& the wynde ceaſed/and they were ſore amaſed in them ſelves beyonde meaſure/ & marveyled. ffor they remembred not/of the loves/becauſe their hertes were blynded. Jeſus walketh on the ſea

And they came over/& went into the londe of Genezareth/and drue vp into the haven. And aſſone as they were come out of ỳ ſhip Mathꝝ. xiiij. d.

pe/ streyght they knewe him / and ran forth throughout all ỹ region rounde about/and be gan to cary aboute in beedde all ỹ were sicke/ to the place where they heard tell ỹ he was. And whyther soever he entred into townes/ cities or villages/they layde their sicke in the stretes/and prayed him/that they myght touche/and it were but the edge of his vesture. And as many as touched him were safe.

Edge or hemme.

¶ The.vii. Chapter.

mat.xv.a

AND ỹ pharises came togedder vnto him & dyvers of ỹ scribes which came from Jerusalem. And whē they sawe certayne of his disciples eate breed wt cōmen hondes (that is to saye/wt vnwesshen hondes) they cōplayned. For the pharises and all the Jewes/ excepte they washe their hondes ofte/eate not observinge the tradicions of the elders. And whē they come from the market/excepte they washe/they eate not. And many other thinges ther be/which they have taken apon them to observe/as the wasshinge of cuppes and cruses/and of brasen vessels/and of tables.

Vnwasshen hondes.

Then axed him the pharises & scribes/why walke not thy disciples accordinge to ỹ tradicions of the elders/but eate breede with vnwesshen hondes? He answered and sayde vnto them: well prophesied Esaias of you ypocrites/as it is writtē: This people honoreth me with their lyppes/but their hert is farre from me: In vayne they worshippe me / teachinge doctryns which are nothinge but ỹ cōmaundementes of men. For ye laye the commaunde-

Esaie. xxix.d. Mennes cōmaundemente.

men

ment of God aparte/& observe the tradicions of men/as the washinge of cruses and of cuppes/and many other suche lyke thinge ye do. Exo. xx. c. Deu. v. Sphe. vj. a. Sp. xxj. c. Leu. xx. Prouer. xx.

And he sayde vnto them: well/ye cast a syde the cõmaundement of God/to mayntayne youre owne tradicions. For Moses sayde: Honoure thy father & thy mother: & whosoever curseth father or mother/let him dye for it. But ye saye: a man shall saye to father or mother Corban: which is: that thou desyrest of me to helpe the with/is geven God. And so ye suffre him no more to do ought for his father or his mother/makinge the worde of God of none effecte/through youre owne tradicions which ye have ordeyned. And many soche thinges ye do. Corban.

And he called all the people vnto him/& sayde vnto them: Herken vnto me/ every one of you & vnderstonde. There is no thinge without a man that can defyle him when it entreth into him: but thoo thinges which procede out of him are those which defyle ỹ man. If eny man have eares to heare/let him heare And whẽ he came to house awaye frõ the people/his disciples axed him of the similitude. And he sayd vnto thẽ: Are ye so without vnderstondinge? Do ye not yet perceave/ỹ what soever thinge from without entreth into a man/ it can not defyle him/because it entreth not into his hert/but into ỹ belly: and goeth out into the draught that purgeth oute all meates. And he sayde: ỹ defileth a mã which cometh oute of a man. For frõ within/even oute of the herte mat. xv. That goeth in/defileth not. That cometh out of a mã defileth.

herte of men/procede evill thoughtes: adoutry/fornicacion/murder/theeft/covetousnes/wickednes/dicyte/vnclennes/& a wicked eye/blasphemy/pryde/folysshnes: all these evyll thinges come from with in/and defile a man.

Mat. ix c. And from thence he rose & went into ỳ borders of Tyre & Sidon/& entred into an house/& wolde that no man shuld have knowen: But he coulde not be hyd. For a certayne woman whose doughter had a foule spriete hearde of him/& came & fell at his fete. The woman was a Greke oute of Syrophenicia/& she besought him ỳ he wolde caste out ỳ devyll oute of her doughter. And Jesus sayde vnto her: let the chyldren fyrst befeed. For it is not mete/to take the chyldres breed/& to caste it vnto whelppe. She answered and sayde vnto him: even soo master/neverthelesse/the whelppes also eate vnder the table of the chyldrens cromes. And he sayde vnto her: for this sayinge goo thy waye/the devyll is gone out of thy doughter. And when she was come home to her housse/she founde the devyll departed/and her doughter lyinge on the beed.

The Syrophenissa.

Mat. ix c. ✠ And he departed agayne from the coostes of Tyre & Sidon/& came vnto the see of Galile thorowe ỳ midde of the coostes of ỳ. x. cities. And they brought vnto him one ỳ was deffe & stambred in his speche/& prayde him to laye his honde apon him. And he toke him a syde from ỳ people/& put his fyngers in his eares/& dyd spyt & touched his tounge/and loked vp to heven and sygthed/and sayde vnto him:

The deffe and dome.

to him: ephatha/that is to saye/be openned. And streyght waye his eares were openned/ and the stringe of his tounge was loosed/& he spake playne. And he cõmaunded them that they shuld tell no man. But the more he forbad them/soo moche the more a greate deale they publesshed it: and were beyonde measure astonyed/sayinge: He hath done all thinge well/and hath made booth the deffe to heare/ & the dõme to speake. ¶ The. viii. Cha. ✠

Bene. ſ. Seele. pppiy. c.

IN those dayes whẽ ther was a very gre
A ate companye/& had nothinge to eate/ Jesus called his disciples to him & sayd vnto thẽ: I have cõpassion on this people/because they have nowe bene with me. iii. dayes & have nothinge to eate: And yf I shuld sende thẽ awaye fastinge to their awne houses/they shulde faynt by the waye. For dyvers of thẽ came from farre. And his disciples answered him: where shuld a man have breade here in the wildernes to satiffie these? And he axed them: how many loves have ye? They sayde: seven. And he commaunded the people to syt doune on the grounde. And he toke the. vii. loves/gave thankes/brake/& gave to his disciples/to set before them. And they dyd set thẽ before the people. And they had a feawe smale fysshes. And he blessed them & cõmaunded them also to be set before them. And they ate & were suffyced: And they toke vp yf the broken meate that was lefte. vii. baskettes full. And they ẏ ate/were in nomber aboute fowre thousand. And he sent them awaye.

chat. pvi. d.

Seven loves.

Mat. xvj. a. Lu. vij. g.

And a none he entred into a ship wt his disciples/& came into the parties of Dalmanutha. And the pharises cam forth/& begane to
A signe. dispute with him/sekinge of him a signe frō heven and temptinge him. And he sygthed in his sprete and sayde: why doth this generacion seke a signe? Verely I saye vnto you/ther shall no signe be geven vnto this generacion. And he lefte thē and went into the ship agayne/and departed over the water.

Math. xvj. a

And they had forgottē to take breed wt thē/nether had they in the ship with them more then one loofe. And he charged thē sayinge.
✠ Take hede/& beware of ỳ leven of ỳ pharisees/& of ỳ levē of Herode. And they reasoned
Leven. amonge thē selves sayinge: we have no breed And whē Jesus knewe ỳ/he sayde vnto thē: why take ye thought because ye have no bread? perceave ye not yet/nether vnderstonde? Have ye youre hertes yet blynded? Have ye eyes & se not? & have ye eares and heare not?
Joh. vj. b Do ye not remember? Whey I brake v. loves amonge. v. M. How many baskettes full of brokē meate toke ye vp? They sayde onto him twelve. Whey I brake. vii. a monge. iiii. M. How many basket of the levinge of brokey meate toke ye vp? they sayde. vii. And he sayde vnto thē: how is it ỳ ye vnderstonde not?
✠ And he came to Bethsaida/& they brought
A blynde Healed a blynde man vnto him and desyred him to touche him. And he caught the blynde by the honde/and leade him out of the toune/& spat in his eyes and put his hondes apon him/

and axe

and axed him whether he saw ought. And he loked vp and sayde: I se ẏ men: for I se thẽ walke/as they were trees. After that he put his hondẽ agayne apon his eyes & made him see. And he was restored to his sight/ and sawe every mã clerly. And he sent him home to his house sayinge: nether goo into the toune/nor tell it to eny in the toune.

And Jesus went out and his disciples into the tounes that longe to the cite called Cesarea Philippi. And by the waye he axed his disciples sayinge: whom do men saye ẏ I am? And they answered: some saye that thou arte Johñ Baptiste: some saye Helyas: and some/ one of the Prophetes. And he sayde vnto thẽ: But whom saye ye that I am? Peter answered & sayd vnto him: Thou arte very Christe. And he charged them/that they shuld tell no man of it. And he beganne to teache them/ how that the sonne of man must suffre many thinges/and shuld be reproved of the elders and of the hye prestes and scribes/and be kylled/and after thre dayes arise agayne. And he spake that sayinge openly. And Peter toke him a syde/and began to chyde him. Then he tourned aboute and looked on his disciples/ & rebuked Peter sayinge: Goo after me Satan. For thou savorest not ẏ thinges of God but the thinges of men.

And he called the people vnto him/ with his disciples also/and sayd vnto them: Whosoever will folowe me/ let him forsake himsylfe/and take vp his crosse/and folowe me.

cMath. xvj. b. Luk. ix. c. Cesarea Philippi

The passion.

Peter is Satan. cMat. xvj. d. & xv. d. Luk. ix. c & xviij. f.

Christes disciples.

for whosoever will save his lyfe/shall lose it But whosoever shall lose his lyfe for my sake & ỳ gospels/ỳ same shall save it. What shall it profet a mā/yf he shuld wynne all ỳ worlde & loose his awne soule? or els what shall a mā

Mat.x.d. Lu.ix.c. and.xij.b

geve/to redeme his soule agayne? Whosoever therfore shall be asshamed of me & of my worde/amonge this advoutrous and sinfull generacion: of him shall the sonne of man be asshamed/when he cometh in the glory of his father wt the holy angels. And he sayde vnto

Math: xvj d. Luk. ix.c

them: Verely I saye vnto you: There be some of thē that stonde here/which shall not taste of deeth/tyll they have sene the kyngdome of God come wt power. ¶ The.ix. Chap.

Math. xvij.a Luk.ix.d

AND after. vi. dayes Jesus toke Peter/ James/and John and leede them vp into an hye mountayne out of ỳ waye alone/and he was transfigured before them.

Transfiguracion

And his rayment dyd shyne/and was made very whyte/even as snowe: so whyte as noo fuller can make apon the erth. And ther apered vnto them Helyas with Moses: and they talked with Jesu. And Peter answered & sayde to Jesu: Master/here is good beinge for vs/let vs make. iii. tabernacles/one for the/ one for Moses/and one for Helyas. And yet he wist not what he sayde: for they were afrayde. And ther was a cloude that shadowed thē. And a voyce came out of the cloude

Heare him.

sayinge: This is my dere sonne/here him. And sodenly they loked rounde aboute them/ & sawe no man more then Jesus only wt thē.

And as

And as they came doune from the hyll/he charged thē/that they shuld tell no mā what they had sene/tyll the sonne of man were ryssen frō * deeth agayne. And they kepte that sayinge with them/& demaunded one of a nother/what ỳ rysinge from deeth agayne shuld meane? And they axed him sayinge: why they saye ỳ scribe/that Helyas muste fyrste come? He answered & sayde vnto them: Helyas verely shall fyrst come and restore all thinges. And also ỳ sonne of mā as it is wrytten/shall suffre many thinges/& shall be set at nought. Wor: ouer I saye vnto you/that Helyas is come/and they have done vnto him whatsoever pleased them as it is wrytten of him.

mat. xvij

* Mencio of the passion followeth the hye vitio.

malach. iiij. b. Esa. liij. b math. xvij. c. Lu. ix. c.

And he came to his disciples/& sawe moche people aboute them/& the scribes disputinge with them. And streyght waye all the people when they beheldе him/were amased/& ran to him and saluted him. And he sayde vnto the Scribes: what dispute ye with them? * And one of the cōpanye answered & sayde: Master/I have brought my sonne vnto the/ which hath a dōme spirite. And whersoever he taketh him/he teareth him/and he fometh/ & gnasheth with his tethe/& pyneth awaye. And I spake to thē disciples that they shuld caste him out/and they coulde not.

He answered him & sayd: O generacion wout faith how longe shall I be with you? How longe shall I suffre you? Bringe him vnto me. And they brought him vnto him. And assone as ỳ spriete sawe him/he tare him.

And he fell doune on the grounde walowinge and fomynge. And he axed his father: how longe is it a goo / sens this hath happened him? And he sayde / of a chylde: & ofte tymes casteth him into the fyre / & also into the water / to destroye him. But yf thou canste do eny thinge / have mercy on vs / and helpe vs. And Jesus sayde vnto him: ye yf thou coulde st beleve / all thinges are possible to him ỹ beleveth. And streygth waye the father of the chylde cryed with teares sayinge: Lorde I beleve / helpe myne vnbelefe.

Helpe myne vnbeleffe.

When Jesus sawe / that the people came runnynge togedder vnto him / he rebuked the foule spyrite / sayinge vnto him: Thou domme & deffe spyrite / I charge the come out of him / and entre no more into him. And the spyrite cryed / & rent him sore / and came out: And he was as one that had bene deed / in so moche ỹ many sayde / he is deed. But Jesus caught his honde / and lyfte him vp: and he roose. And when he was come into the houfse / his disciples axed him secretly: why coulde not we caste him out? And he sayde vnto them: this kynde can by no nother meanes come forth / but by prayer and fastynge. ✠

The dõme & deffe spirite is cast out.

Prayer and fastynge.

✠ And they departed thens / and toke their iorney thorow Galile / & he wolde not that eny man shuld have knowen it. For he taught his disciples / and sayde vnto them: The sonne of man shalbe delyvered into ỹ hondes of men / and they shall kyll him / and after that he is kylled he shall aryse agayne the thryd daye.

mathꝰ. xvij. d. ✠Lu. ixe. Passion.

But

But they wiste not what that sayinge meat/ and were affrayed to aye him.

B And he came to Capernaum. And whey he was come to housse/he ayed the: what was it that ye disputed bytwene you by the waye? And they helde their peace: for by the waye they reasoned amonge the selves/who shuld be the chefest. And he sate doune and called the twelve vnto him/and sayd to them: yf eny man desyre to be fyrst/the same shalbe last of all/and servaunt vnto all. And he toke a chylde & set him in ỳ middes of them/& toke him in his armes and sayde vnto them. Whosoever receave eny soche a chylde in my name/ receaveth me. And whosoever receaveth me/ receaveth not me/but him that sent me. ✠

Johy answered him sayinge: ✠ Master/we sawe one castynge out devyls in thy name/ which foloweth not vs/and we forbade him/ because he foloweth vs not. But Jesus sayde *forbid him not. ffor ther is no mā that shall do a miracle in my name/that can lightlyge C speake evyll of me. Whosoever is not agayn ste you/is on youre parte. And whosoever shall geve you a cuppe of water to drinke for my names sake/because ye belonge to Christe/verely I saye vnto you/he shall not loose his * rewarde.

And whosoever shall offende one of these ly telons/ỳ beleve in me/it were better for him/ ỳ a mylstone were hanged aboute his necke/ & ỳ he were cast into ỳ see: wherfore yf thy hande offende ỳ/cut him of. It is better for ỳ/

mayth: ỳ viij. a. Lu. iy. f.

These or greatest.

*If he preache Christ truly, though he folow not with the in thy ceremonies or tradicions let him alone

*Whatsoever is done for christes sake shalbe rewarded with the rewarde that christ hath deserved for vs

Offende

to entre into kyffe maymed/they havynge two
hondes/goo into hell/into fire ỹ never ſhalbe
quenched/where there worme dyeth not/& the
fyre never goeth oute. Lykewyſe yf thy fote
offende the/cut him of. ffor it is better for the
to goo halt into kyfe/they havynge two fete
to be caſt into hell/into fyre that never ſhalbe
quenched; where there worme dyeth not/& the
fyre never goeth oute. Every ſo yf thyne eye
offende the/plucke him oute. It is better for
the to goo into the kyngdom of god with one
eye/they havynge two eyes/to be caſte into
hell fyre: where there worme dyeth not/& the
fyre never goeth oute. ℣

Eſaie.. kp Bj. g.

Every man therfore ſhalbe ſalted wt fyre.
And every ſacrifiſe ſhalbe ſeaſoned with ſalt.
Salt is good. But yf ỹ ſalt be vnſavery: what
ſhall ye ſalte therwith? Se ỹ ye have ſalt in
youre ſelves: & have peace amonge youre ſel-
ves/one with another. ¶ The. y. Chap.

ffyer and Salt.

ffyer is tribulacion: and Salt is Godes worde.

AND he roſe from thence/& went into ỹ
cooſtes of Jurie through the region ỹ
is beyonde Jordan. And ỹ people reſor
ted vnto him a freſſhe: and as he was wont/he
taught them agayne. And the phariſes came
& ayed him a queſtion: whether it were lau-
full for a mā to put awaye his wyfe: to prove
him. And he anſwered & ſayd vnto thē: what
dyd Moſes byd you do? And they ſayde: Mo-
ſes ſuffred to wryte a teſtimoniall of devorſe
ment/& to put hyr awaye. And Jeſus anſwe-
red & ſayd vnto thē: ffor ỹ hardnes of youre
herte he wrote this precept vnto you. But at

Devorce-ment. Deute. xxiiij. Math. xix. a.

the

the fyrste creacion/ God made the man & woman. And for this thinge sake shall ma leve his father & mother/& bide by his wyfe/& they twayne shalbe one flesshe. So they are they now not twayne / but one flesshe. Therfore what God hath cuppled/let not ma separat. Gene. j. ij.d.j. Lo rint. Vi.d. Eph. v.&

And in the housse his disciples ayed him agayne of ỹ matter. And he sayde vnto them: Whosoever putteth awaye his wyfe & maryeth another/breaketh wedlocke to her warde. And yf a woman forsake her husband and be maryed to another/she cămitteth advoutrie. j. Corint. vij. b.

And they brought chyldren to him/that he shonld touche the. And his disciples rebuked thoose that brought the. When Jesus sawe that/he was displeased/& sayd to the: Suffre the chyldre to come vnto me & forbid the not. For of suche is ỹ kyngdome of God. Verely I saye vnto you/whosoever shall not receave ỹ kyngdome of God as a chylde/he shall not entre therin. And he toke the vp in his armes & put his honde vpon them/& blessed the. Mat. xix. b. Luke. xviij. c. Chyldre.

✠ And when he was come in to the waye/ther came one runninge & kneled to him/and ayed him: good master/what shall I do/that I maye enheret eternall lyfe? Jesus sayde to him: why callest thou me good? There is no ma good but one/which is God. Thou knowest the cōmaundementes: breake not matrimony: kyll not: steale not: bere not false wytnes: defraude no man: honoure thy father & mother. He answered & sayde to him: master/all these I have observed frō my youth. Jesus be- Mat. xix. b. & Luke. xviij. d. Sy. pp. c.

sus beheldе him & had a favour to him/and sayde vnto him: one thynge is lackinge vnto the. Goo and sell all that thou hast/ and geve to the povre/and thou shalt have treasure in heven/and come and folowe me/ and take vp thy * crosse. But he was discomforted with ỹ sayinge/and went awaye mornynge/ for he had greate possessions.

*The Ryche men/ maye abide no crosse: that is to saye persecucion.

And Jesus loked roundе aboute/ & sayde vnto his disciples: what an harde thinge is it for them that have riches/to entre into the kyngdome of God. And his disciples were astonneyd at his wordes. But Jesus answered agayne/& sayde vnto them: chyldrē/ how harde is it for them/that trust in riches/to entre in to the kyngdome of God. It is easyer for a camell to go thorowe ỹ eye of an nedle/ then for a riche man to entre into the kyngdome of God. And they were astonnyed out of measure/sayinge betwene them selves: who then can be saved? Jesus loked vpon them/& sayde: with men it is vnpossible/but not with God: for with God all thynges are possible.

Camell.

And Peter begāne to saye vnto him: Lo/we have forsaken all/& have folowed the. Jesus answered and sayde: Verely I saye vnto you/ ther is no man that forsaketh housse/ or brethren/or sisters/or father/or/mother/or wyfe/ other chyldren/ or londes/for my sake & the gospelle/ which shall not receave an hundred foolde nowe in this lyfe: houses/and brethren/& sisters/& mothers/ & chyldren/& londes with persecucions: & in the worlde to come/eter-

Hundred folde. Mat. xix. d. and. xx. b. Luke. xviij. e.

me/eternall lyfe. Many that are fyrst/shalbe last: & the last/fyrst. And they were in ỳ waye goinge vp to Jerusalem. And Jesus wẽt before them: and they were amased/and as they folowed/were affrayde. fyrst & last.

And Jesus toke ỳ. xii. agayne/& begãne to tell thẽ what thinge shuld happẽ vnto him. Behold we goo vp to Jerusalem/& the sonne of man shalbe delyvered vnto the hye prestes & vnto the Scribes: & they shall condempne him to deeth/& shall delyvre him to the gentyls: and they shall mocke hym/& scourge him/and spit vpõ hym/and kyll him. And the thirde daye he shall ryse agayne. passion.

And they James & Johñ ỳ sonnes of Zebede came vnto him/sayinge: master/we wolde that thou shuldest do for vs what soever we desyre. He sayde vnto them: what wolde ye I shuld do vnto you? They sayd to him: graũt vnto vs that we maye sitte one on thy right honde/& the other on thy lyfte honde/in thy glory. But Jesus sayd vnto thẽ: Ye wot not what ye aske. Can ye dryncke of the cup that I shall dryncke of/& be baptised in ỳ baptime that I shalbe baptised in? And they sayde vnto him: that we can. Jesus sayde vnto them: ye shall dryncke of the cup that I shall dryncke of/& be baptised with the baptyme that I shalbe baptised in: but to sit on my right honde and on my lyfte honde ys not myne to geve/but to them for whom it is prepared. The sonnes of Zebede. Mathe. xx. c.

And when the .x. heard that/they begã to disdayne at James & Johñ. But Jesus called them Marke. x. c.

Greate.

led thē vnto him/& sayde to them: ye knowe that they which seme to beare rule amonge the gentyls/raygne as lordes over thē. And they that be greate amōge them/exercyse auctorite over them. So shall it not be amonge you/but whosoever of you wilbe greate amōge you/shalbe youre minister. And whosoever wilbe chefe/shalbe servaunt vnto all. ffor evē the sonne of man came not to be ministred vnto: but to minister/and to geve his lyfe for the redempcion of many.

Hierico.

What. xx. d. Luke. xviij. f

Barthimeus the blinde.

And they came to Hierico. And as he went oute of Hierico with his disciples/& a greate nōbre of people: Barthimeus ỳ sonne of Thimeus which was blinde/sate by ỳ hye wayes syde begginge. And whey he hearde that it was Jesus of Nazareth/he began to crye and to saye: Jesus the sonne of David/have mercy on me. And many rebuked him/ỳ he shuld holde is peace. But he cryed the moore a greate deale/thou sonne of David have mercy on me. And Jesus stode still/and commaunded hym to be called. And they called the blinde/sayinge vnto him: Be of good comforte: rise/he calleth the. And he threwe awaye his clooke/and roose and came to Jesus. And Jesus answered & sayde vnto hym: what wilt thou that I do vnto the? The blynde sayde vnto hym: master/that I myght see. Jesus sayde vnto him: goo thy waye/thy faith hath saved the. And by and by he receaved his sight/and folowed Jesus in the waye.

¶ The. vi. Chapter.

And

And when they came nye to Hierusalem vnto Bethphage & Bethanie/ besydes mount olivete/he sent forth two of his disciples/& sayde vnto thē: Goo youre wayes vnto the toune that is over agaynst you. And assone as ye be entred into it/ ye shall fynde a coolte bounde/wherein never man sate: loose him & bringe him. And if eny man saye vnto you: why do ye soo? Saye that the Lorde hath neade of him: & streight waye he will sende him hidder. And they wēt their waye/& fonde a coolte tyed by the doore with out in a place where two wayes met/& they losed him. And divers of thē that stode there/sayde vnto thē: what do ye loosinge ỳ coolte? And they sayd vnto them evē as Jesus had cōmaunded thē. And they let them goo. And they brought ỳ coolte to Jesus/& caste their garmēte on him: and he sate vpō him. And many spredde there garmētes in the waye. Other cut doune braūches of the trees/& strawed them in ỳ waye. And they ỳ went before & they that folowed/ cryed sayinge: Hosanna: blessed be he that cōmeth in ỳ name of ỳ Lorde. Blessed be ỳ kingdome that cōmeth in ỳ name of him ỳ is Lorde of oure father David. Hosanna in ỳ hyest.

And ỳ Lorde entred in to Jerusalem/& into the tēple. And when he had loked rounde about vpon all thinge/& now ỳ evē tyde was come/ he went out vnto Bethany/ with ỳ twelve. And on the morowe when they were come out frō Bethany/he hungred/& spyed a fygge tree a farre of having leves/& wēt to se whether he

Mat. xxi. a. Luke. xix. c. Bethphage.

Colt.

Jo. xii. b.

Hosanna

Mat. xxi. b. Luke. xix. g.

Fygge tree.

ther he mygh̄t finde eny thinge ther on. But
whē he came therto/he fonde no thinge but
leves: for the tyme of fygges was not yet.
And Jesus answered and sayde to it: never
man eate frute of the here after whill ỳ wold
de stondith. And his disciples hearde it.

And they came to Jerusalem. And Jesus
Sellers & byers are cast oute. wēt into the tēple/& begāne to cast out ỳ sel-
lers & byers in the tēple/& overthrewe the ta-
bles of the money chaungers/and the stoles
of them that solde doves: & wolde not suf-
fre that eny may caried a vessell thorow the
temple. And he taught sayinge vnto them/is
Sisa.lvij.c Hie.vij.b it not writtē: my houssse shalbe called the
houssse of prayer vnto all nacions? But ye ha-
ve made it a deen of theves.

And the Scribes & hye prestes hearde yt &
sought howe to distroye him. For they feared
him / because all the people marveled at his
doctrine. And whē evē was come/ he went
Mathew xxj.c. out of the cite. And in the mornynge as they
passed by/they sawe the fygge tree dryed vp
by ỳ rotes. And Peter remembred/& sayde vn
to him: master/beholde/ the fygge tree which
thou cursedest/is widdred awaye. And Jesus
answered/& sayde vnto them: Have confidēs
in God. ✠ Verely I saye vnto you/that who
soever shall saye vnto this mountayne: take
awaye thy silfe/& cast thy silfe in to the see/&
shall not wavet in his herte/but shall beleve
Mathew Vij.a.and xxvij.c. ỳ those thinges which he sayeth shall come
to passe/what soever he sayeth / shalbe done
to him. Therfore I saye vnto you/what soe-

ver ye

ver ye desyre when ye praye / beleve ꝯ ye shall have it / & it shalbe done vnto you. And when ye stod & praye / forgeve / yf ye have eny thinge agaynste eny man / ꝯ youre father also which is in hevē / maye forgeve you youre trespases. Mat. vj. & Luk. vj. & Covenaunt. Ecclesia. xxviij. Mathew xxj. c. & Lu. xx. a

And they came agayne to Hierusalem. And as he walked in the tēple / ther came to him ꝯ hye prestes / & the Scribes / and the elders / & sayd vnto him: by what auctorite doest thou these thinges? & who gave the this auctorite / to do these thinges? Jesus answered & sayde vnto them: I will also axe of you a certayne thinge: & answere ye me / & I wyll tell you by what auctorite I do these thinges. The baptyme of John / was it from heven or of men? Answer me. And they thought in them selves sayinge: yf we shall saye from heven: he will saye why then dyd ye not beleve him? but if we shall saye / of mē: they feare we ꝯ people. ffor all men counted John / that he was a verie Prophete. And they answered & sayd vnto Jesu: we cannot tell. And Jesus answered & sayd vnto them: nether wyll I tell you / by what auctorite I do these thynges. The baptyme of John.

¶ The. vii. Chapter.

ANd he begame to speake vnto them in similitudes. A certayne man planted a vineyarde / & cōpased it with an hedge / & ordeyned a wyne presse / and bylt a toure in yt. And let yt out to hyre vnto husbandmē / and went into a straunge countre. And when the tyme was come / he sent to the tennauntes a servaunt / that he myght receave of the tennauntes Mathew xxj. d. Vineyarde. Lu. xx. & Esai. l. a. Hie. ij. d.

tenauntes of the frute of the vyneyarde. And they caught him & bet him & sent him agayne emptye. And moreover he sent vnto them another servaunt/& at him they cast stones & brake his heed/and sent him agayne all to revyled. And agayne he sent another / and him they kylled: and many other / beetynge some/ and kyllinge some.

Yet had he one sonne whom he loved tenderly/him also he sent at the last vnto them sayinge: they wyll feare my sonne. But the tenauntes sayde amongest them selves: this is the heyre: come let vs kyll hym/& ỳ inheritaill ce shalbe oures. And they toke him and kylled him/& cast him out of the vyneyarde. What shall they the lorde of the vyneyarde do? He will come & destroye ỳ tenauntes/& let out the vyneyarde to other. Have ye not redde this scripture? The stoone which ỳ bylders dyd refuse/is made ỳ chefe stoone in ỳ corner: this was done of ỳ Lorde/& is mervelous in oure eyes. And they went about to take him/ but they feared the people. For they perceaved that he spake that similitude agaynst them. And they left him and went their waye.

Psalm. cxviij.d. Esaie. xxviij. Act.iiij.B Roman. ix.g.j.de tri.ij.a.

And they sent vnto him certayne of ỳ phas rises with Herodes servantes/ to take him in his wordes. And assone as they were come/ they sayd vnto him: master we knowe ỳ thou arte true/& carest for no man: for thou considerest not the degre of men/but teachest the waye of God truly: Is it laufull to paye tribute to Lesar/or not? Ought we to geve / or

Mathe. xxiij.B. Lu.xx.d

Tribute to Lesar.

ought

ought we not to gever? He vnderstode their simulacion/ and sayde vnto them: Why tempte ye me? Bringe me a peny/ that I maye se yt. And they brought. And he sayde vnto them: Whose ys thys ymage and superscripcion? And they sayde vnto him/ Cesars. And Jesus answered & saide vnto the: Then geve to Cesar that which belongeth to Cesar: & to God/ that which pertayneth to God. And they mervelled at him. Roman. viij. c

Then came the Sadduces vnto him/ which saye/ ther is no resurreccion. And they axed hym sayinge: Master/ Moses wroote vnto vs yf eny mans brother dye/ & leve his wyfe behinde him/ & leve no chyldren: that then hys brother shuld take his wyfe/ & reyse vp seed vnto his brother. Ther were seven brethren: and the fyrst toke a wyfe/ and when he dyed leeft no seed behynde him. And the seconde toke hir/ & dyed: nether leeft eny seed. And the thyrde lyke wyse. And sevē had her/ and leeft no seed behynde them. Last of all the wyfe dyed also. In the resurrecciō then/ when they shall ryse agayne: whose wyfe shall she be of them? For seven had her to wyfe. Jesus answered and sayde vnto them: Are ye not therfore deceaved and vnderstonde not the scryptures/ nether the power of God? For when they shall ryse agayne frō derth/ they nether mary/ nor are maryed: but are as the angels which are in heven. As touchynge the deed/ that they shall ryse agayne: have ye not redde in the boke of Moses/ howe in the bushe Mathew xxij. c Lu. xx. b Deutero. xxv. b Sadduces Resurrecion.

Exo. iij. b God spake vnto him sayinge: I am the God of Abraham/and God of Ysaac/and the God of Jacob: He is not the God of the deed/ but the God of the livynge. Ye are therfore greatly deceaved.

Matthew. xxij. b. Luke. x. c

And ther came one of the scribes that had L herde them disputynge to gedder/ and perceaved that he had answered them well/and

The fyrst cõmaundement. Deutero. vj. a. Leui. xix. d. Matth. xxij. d. Roman. xiij. c Gala. v. c

axed him: Which is the fyrste of all the commaundemẽtes? Jesus answered him: the fyrste of all the cõmaundementes is. Heare Israel: The Lorde God/is one Lorde. And thou shalt love the Lorde thy God with all thy hert/and with all thy soule/and with all thy mynde/ and with all thy strength. This is the fyrste commaundement. And the seconde is lyke vnto this: Thou shalt love thy neghbour as thy silfe. Ther is none other commaundement greater then these.

And the Scribe sayde vnto him: well master/thou hast sayd ꝓ truthe/that ther ys one God/and that ther is none but he. And to love him with all the herte/& with all the mynde/& with all the soule/& with all the strẽgth: and to love a mans neghbour as him silfe/ys a greater thinge then all burntofferinges & sacrifices. And when Jesus sawe that he answered discretly/he sayde vnto him: Thou arte not farre from the kyngdome of God. And no man after that/durst aye him eny questiõ.

Mat. xxij d. Lu. xx g Davids sonne.

And Jesus answered and sayde/teachynge ꝓ in the temple: how saye the Scribes ꝓ Christ is the sonne of David? for David him silfe

inspyred

inspyred with the holy goost/sayde: The Lorde sayde to my Lorde/syt on my right honde/ tyll I make thyne enemyes thy fote stole. Then David hym silfe calleth him Lorde: & by what meanes is he then his sonne? And moche people hearde him gladly.

psalm. cix. a.

And he sayde vnto them in his doctrine: beware of the Scribes which love to goo in longe clothinge: and love salutacions in ỳ market places/and the chefe seates in the synagoges/and to syt in the vppermost roumes at feastes/and devoure widowes houses/& that vnder coloure of longe prayinge. These shall receave greater dampnacion.

mathew. xxiij. a. Luk. xj. g longe clothes. Salutacions. Chefe seates. wydowes houses. Luke. xxj. a. Povre wydowe.

And Jesus sat over agaynst the treasury/and beheld how the people put money into the treasury. And many that were ryche/ cast in moch. And ther cam a certayne povre widowe/and she threwe in two mytes/ which make a farthynge. And he called vnto him his disciples and sayde vnto them: Verely I saye vnto you/that this povre widowe hath cast moare in/then all they which have caste into the treasury. For they all dyd cast in of their superfluyte: but she of her poverte/ dyd cast in all that she had/even all her livynge.

The. xiii. Chapter.

And as he went out of the temple one of his disciples sayde vnto him: Master/ se what stones/and what byldynges are here. And Jesus answered and sayde vnto him: Seist thou these greate byldinges? There shall not be lefte one stone vpon a another/ther/that

mathe. xxiij. a The destruccion of the temple.

ther/that shall not be throwen doune.

And as he sate vpon mount olivete/over agēst the tēple/Peter/& James/& John/& Andrew axed him secretly: tell vs/when shall these thinges be? And what is ỳ signe whē all these thinges shalbe fulfilled? And Jesus answered thē/& began to saye: take hede lest eny man deceave you. For many shall come in my name Antichrist. sayinge: I am Christ/& shall deceave many.

When ye shall heare of warre and tydinge of warre/be ye not troubled. For soche thinges must nedes be. But the ende is not yet. For ther shall nacion aryse agaynste nacion/ and kyngdome agaynst kyngdome. And ther shalbe erth quakes in all quarters/& famyshment and troubles. These are the begynnynge of sorowes.

But take ye hede to youre selves. For they B shall bringe you vp to ỳ counsels & into ỳ synagoges/and ye shalbe beaten: ye and shalbe brought before rulers & kynges for my sake/ for a testimoniall vnto them. And the gospell must fyrste be publysshed amōge all nacions.

Mat.x.b. But when they leade you and present you/ toke noo thought afore honde what ye shall saye/nether ymagion: but whatsoever is geven you at the same tyme/that speake. For it shall The spirite answereth. not be ye that shall speake/ but ỳ holy goost. Ye and the brother shall delyvre the brother to deeth/& the father the sonne/& the chyldre shall ryse agaynste their fathers & mothers/ & shall put them to deeth. And ye shalbe hated of all men for my names sake. But whosoever

soever shall endure vnto the ende/ the same shalbe safe.

¶ Moreover whē ye se the abhominacio that bereketh desolacion/ wherof is spoken by Daniel the Prophet/ stonde where it ought not/ let him that redeth vnderstonde. Then let them that be in Jurie/ flee to the mountaynes. And let him that is on the housse toppe/ not descende doune into the housse/ nether entre therin/ to fetche eny thinge oute of his housse. And let hym that is in the felde/ not tourne backe agayne vnto tho thinges which he leeft behynde him/ for to take his clothes with him. Woo is then to them that are wt chylde/ & to them that geve soucke in thoose dayes. But praye/ that youre flyght be not in the wynter. For ther shalbe in those dayes suche tribulacion/ as was not from the begynninge of creatures which God created/ vnto this tyme/ nether shalbe. And excepte ye the Lorde shuld shorten those dayes/ no mā shuld be saved. But for the electes sake/ which he hath chosen/ he hath shortened those dayes.

And then/ yf eny man saye to you: loo/ here is Christ: loo/ he is there/ beleve not. For false Christes shall aryse/ and false Prophetes and shall shewe myracles and wondres/ to deceave yf it were possible/ evyn the electe. But take ye hede: beholde I have shewed you all thinges before.

Moreover in thoose dayes/ after that tribulacio/ the sunne shall weye darke/ and the mone shall not geve her light/ and the starres of

Mathew. xxiiij. Luke. xxj. d. Daniel ix. a. Daniel.

Wynter

Electe.

Mathew. xxiiij. Luk. xxj b. c.

Ezech. xxxij. b. Esa. xiij b. Joel. iij. c.

heven shall fall: and the powers which are in heven shall move. And then shall they se the sonne of man comynge in the cloudes / with greate power and glory. And then shall he sende his angels / and shall gaddre to gedder his electe from the fower wyndes / and from the one ende of the worlde to the other.

Fygge tree.

Learne a similitude of ỳ fygge tree. When his braunches are yet tender / & hath brought forthe leves / ye knowe that sommer is neare. So in lyke maner when ye se these thinges come to passe: understond / that it ys nye even at the dores. Verely I saye vnto you / ỳ this generacion shall not passe / tyll all these thinges be done. Heven and erth shall passe / but my wordes shall not passe. But of the daye & the houre knoweth no man: no not the angels which are in heven: nether the sonne him silfe / save the father only.

That daye knoweth no man.

Take hede / watche & praye / for ye knowe not when the tyme ys. As a man which is gone in to a straunge countrey / & hath lefte hys housse / and geven auctorite to his servauntes / and to every man hys worke / and commaunded the porter to watche. Watche therfore / for ye knowe not when the master of ỳ housse will come / whether at even or at mydnight / whether at the cocke crowynge or in the daunynge: lest yf he come sodenly / he shuld fynde you sleppynge. And that I saye vnto you / I saye vnto all men / watche.

Mathew xxiiij. Watche & praye.

¶ The .xiiij. Chapter.

Afta

A After two dayes folowed ester/ and the dayes of swete breed. And the hye prestes and the Scrybes sought meanes/ how they myght take hym by crafte and put him to deeth. But they sayde: not in the feast daye/ leest eny busynes aryse amonge the people. Mathewe xxvj. a. & Luke xxij. a.

When he was in Bethania/ in the houssе of Simon the leper/ even as he sate at meate/ ther came a wom̄ hauynge an alablaster boye of oyntment called narde/ that was pure and costly: and she brake the boye and powred it on is hed. And ther were some that were not content in them selves/ & sayde: what neded this waste of oyntment? For it myght have bene soolde for more then thre hundred pens/ and bene geve vnto the poore. And they grudged agaynste hir. Mathewe xxvj. Jo. xij. a. Jesus is annoyn̄ted.

And Jesus sayde: let hir be in reest/ why trouble ye hir? She hath done a good worke on me. For ye shall have poore with you alwayes: and whensoever ye will/ ye may do them good: but me ye shall not have alwayes. She hath done that she coulde: she came afore honde to anoynt my boddy to his buryinge warde. Verely I saye vnto you: wheresoever this gospell shalbe preached thorowout the whole worlde: thys also that she hath done/ shalbe rehearsed in remembraunce of her.

B And Judas Iscarioth/ one of the twelve/ went awaye vnto the hye prestes/ to betraye hym vnto them. When they herde that/ they were gladde/ & promised y they wolde geve Mathew. xxvj. Luke. xxij. a He is betrayed.

him money. And he sought/ howe he myght conveniently betraye him.

Mathew. xxvj. Luke xxij.a. And the fyrste daye of swete breed/ when men offer ỳ pascall lambe/ his disciples sayd vnto him: where wilt thou that we goo & prepare/ that thou mayst eate the ester lambe? And he sent forth two of his disciples/ & sayde vnto them: Goo ye into the cyte/ and ther shall a man mete you betinge a pitcher of water/ folowe him. And whither soever he goeth in/ saye ye to ỳ good man of ỳ housse: the master axeth where is the geest chambre/ where I shall eate ỳ ester lambe with my disciples. And he will shewe you a greate parlour/ paved & prepared: there make ready for vs. And his disciples went forth & came to the cyte/ & founde as he had sayd vnto them; and made ready the ester lambe.

Ester lambe.

Mathew. xxvj. Iu. xxvj. & Jo. xiij. And at even he came with the .xii. And as they sate at borde and ate/ Jesus sayde: Verely I saye vnto you: that one of you shall betraye me/ which eateth with me. And they begāne to morne/ & to saye to him one by one; ys it I? And a nother sayde: ys it I? He answered and sayde vnto them: It ys one of the .xii. and the same deppeth with me in the platter. L

Psal. xl.c The sonne of man goeth/ as it ys written of him: but woo be to that man/ by whome the sonne of man is betrayed. Good were it for him/ if that man had never bene borne.

Lu. xxij.c And as they ate/ Jesus toke breede/ blessed & brake & gave to them and sayde: Take/ eate/ this ys my body. And he toke the cup/ gave thanke

thankes/and gave it to them/& they all dranke of it. And he sayde vnto them: This is my bloude of the new testament which is sheed for many. Verely I saye vnto you: I will drinke no moore of this frute of the vyne/vntyll that daye/that I drinke it new in the kyngdome of God. And when they had sayd grace/ they went out to mount Olyvete. The institution of the sacrament.

And Jesus sayde vnto them: All ye shalbe offended thorow me this nyght. For it is wrytte: I will smyte ỳ shepeherd/& the shepe shalbe scattered. But after that I am rysen agayne/I will goo into Galile before you. Peter sayde vnto him: And though all men shuld be offended/yet wolde not I. And Jesus sayd vnto him: Verely I saye vnto ỳ/this daye even in this nyght/before ỳ cocke crowe twyse/thou shalt denye me thryse. And he spake boldlyer: no/yf I shulde dye w̄ the/I will not deny the. Lyke wyse also sayd they all. Mathew. xxvj. zacha. xiij. c. Luke. xxij. d. Joan. xviij. a. Jo. xxj. c

And they came into a place named Gethsemani. And he sayde to his disciples: Syt ye here/whyll I goo aparte & praye. And he toke with him Peter/James & John/& he began to waxe abasshed & to be in an agonye & sayde vnto the: My soule is very hevy even vnto the deeth/tary here and watche. And he went forth a lytle and fell doune on ỳ grounde & prayed: that yf it were possible/the houre myght passe from him. And he sayd: Abba father/all thinges are possible vnto the/take awaye this cup from me. Nevertheles not that I will/but that thou wilt/be done. Mat. xxvj. lu. xxij. d. The armeth him selfe agaynst his passion.

And he cam & fownde the slepinge/& sayd to Peter: Simon/slepest thou? Couldest not thou watche with me one houre? watche ye/& praye/leest ye entre into temptacion: ỳ spirite is redy/but ỳ flesshe is weeke. And agayne he went awaye & prayde/& spake ỳ same wordes. And he returned and founde them a slepe agayne/for their eyes were hevy: nether wist they what to answere him. And he cam the thyrde tyme/& sayd vnto the: slepe hence forth & take youre ease/it is ynough. The houre is come/beholde ỳ sonne of man shalbe delyvered into ỳ hondes of synners. Ryse vp/let vs goo. Loo he that betrayeth me/is at hande.

Mathew xxvj. Luc xxij. e. Jo. xviij.

And immediatly whyll he yet spake/came Judas one of the twelve/& with him a greate nomber of people with swearde & staves from the hye prestes and scribes and elders. And he that betrayed him/had geven them a generall *token sayinge: whosoever I do kisse/he it is: take him & leade him awaye warely. And assone as he was come/he went streyght waye to him/and sayd vnto him: master master/and kissed him. And they layde their hondes on him/& toke him. And one of them that stode by/drue out a swearde/and smote a servaunt of the hye preste/and cut of his eare.

*He is betrayed of Iudas, which also gave them a token to know him by.

Thre. liij. d.

And Jesus answered & sayd vnto the: ye be come out as vnto a thefe wt sweardes & with staves/for to take me. I was dayly with you in ỳ temple teachinge & ye toke me not: but ỳ the scriptures shuld be fulfilled. And they all forsoke him & ranne awaye. And ther folowed

him

him a certeyne yonge man/clothed in lynnen apon ỹ bare/& the yongemen caught him/& he lefte his lynnen and fleed from them naked.

The yonge man ỹ was clothed in lynen. Mathew. xxvj. Lu. xxij & Johan. xviij. He is falsly accused.

And they led Jesus awaye to ỹ hyest preste of all/and to him came all the hye prestes/ and the elders/and the scribes. And Peter followed him a greate waye of/even into the pallys of the hye preste/& sat with the servauntes/and warmed him sylfe at the fyre.

And the hye prestes & all ỹ counsell sought for witnes agaynste Jesu/to put him to death/and founde noone. Yet many bare falce witnes agaynste him/but their witnes aggreed not to geder. And ther arose certayne and brought falce witnes agaynste him/sayinge. We herde him saye: I will destroye this temple made with hondes/and with in thre dayes I will bylde another/made with out honde. But their witnes agreed not to geder.

Joh. iij.

And the hyeste preste stode vp amongest them/& axed Jesus sayinge answerest thou nothinge? How is it that these beare witnes agaynst the? And he helde his peace/and answered noothinge. Agayne the hyeste preste axed him/& sayde vnto him: Arte thou Christ the sonne of the blessed? And Jesus sayde: I am. And ye shall se the sonne of man syt on the ryght honde of power/and come in the cloudes of heven. Then the hyest preste rent his clothes and sayd: what nede we eny further of witnes? Ye have herde the blasphemy what thinke ye? And they all gave sentence ỹ he was worthy of deeth. And some began to

He holdeth his peace.

He is mocked spyt on/blyndfolded & boffeted.

spit at

spit at him/& to cover his face/& to bete him with fistes/& to saye vnto him/arede vnto vs. And the servauntes bosseted him on the face.

And as Peter was beneeth in ỳ pallys/ther came one of ỳ wẽches of ỳ hyest preste: & whẽ she saw Petre warmynge him sylfe/she loked on him/& sayd: wast not thou also wt Jesus of Nazareth? And he denyed it sayinge: I knowe him not/nether wot I what thou sayest. And he went out into ỳ porche/& the cocke crewe. And a damsell sawe him/& agayne beganne to saye to thẽ that stode by/this is one of thẽ. And he denyed it agayne. And anone after/ they that stode by/sayde agayne to Peter: suerly thou arte one of thẽ/for thou arte of Galile/& thy speache agreth therto. And he beganne to curse & to sweare sayinge: I knowe not this man of whom ye speake. And agayne the cocke krewe/and Peter remembred the worde that Jesus sayd vnto him: before the cocke crowe twyse/thou shalt deny me thryse & beganne to wepe.

Mathew. xxvi. g. lu. xxij. f Johan. xviij. c.

Peter denyeth.

Mathew xxvij. luk xxij. f. g Johan. xviiij. e.

¶ The. xv. Chap.

Mathew xxvij. Lu. xxiij Johan. xviij.

And anone in ỳ dawnynge the hye prestes helde counsell wt ỳ elders & ỳ scribes/& ỳ whoole cõgregacion/& bounde Jesus & ledde him awaye/& delivered him to Pilate. And Pilate ayed him: arte thou the kynge of the Jewes? And he answered & sayde vnto him: thou sayest it. And the hye prestes accused him of many thinges. Wherfore Pilate ayed him agayne sayinge: Answerest thou nothinge? Beholde how many thinges they lay vnto thy charge. Jesus yet answe-

He is delyvered to Pylate

Mathew xxvii. lu. xxiij a

ted

ted never a worde/so that Pilate merveled.

He holdeth his peace.

At that feast Pilate was wont to delivre at their pleasure a prisoner: whomsoever they wolde desyre. And ther was one named Barrabas/which laye bounde with thē that made insurrection/ & in the insurrection cōmitted murther. And ỳ people called vnto him/& began to desyre accordinge as he had ever done vnto them. Pylate answered them and sayde: Will ye that I lowse vnto you the kynge of the Jewes? For he knewe that the hye Prestes had delyvered him of envy. But the hye prestes had moved the people/that he shuld rather delyvre Barrabas vnto them.

Barrabas.

Mathew xxvii. & Lu. xxiij Johan xviij. g. & xix. c.

And Pylate answered agayne/and sayd vnto thē: What will ye then that I do wt̄ him whom ye call ỳ kynge of ỳ Jewes? And they cryed agayne: crucifie him. Pylate sayde vnto them: What evell hath he done? And they cryed ỳ moore fervently: crucifie him. And so Pylate willinge to content the people/lowsed them Barrabas/and delyvered Jesus when he had scourged him/for to be crucified.

He is scourged & they delyvered to deathe.

And the souldeers ledde him awaye into ỳ commen hall/and called togedder the whoole multitude/& they clothed him with purple/ and they platted a croune of thornes & crouned him with all/and begānne to salute him. Hayle kynge of the Jewes. And they smoote him on the heed wt̄ a rede/and spat apon him/ and kneled doune and worshyped him.

Math. xxvij.

He is crouned.

He is bofeted.

Math. xxvij. lu. xxiij.

And when they had moocked him/they toke the purple of him/& put his awne clootheson him

by him/and ledde him oute/to crucifie him. And they compelled one that passed by/called Symon of Cyrene(which cam oute of the felde/and was father of Alexander and Rufus) to beare his crosse. And they brought him to a place named Golgotha(which is by interpretacion/the place of deed mens scoulles) and they gave him to drinke/wyne myngled with myrre/but he receaved it not.

Golgotha. Math. xxvij. Luke. xxiij. d.

And whey they had crucified him/they parted his garmentes/castinge loottes for them/what every man shulde have. And it was aboute ỳ thyrde houre/and they crucified him. And the tytle of his cause was wrytteyn: The kynge of the Jewes. And they crucified with him two theves: the one on the ryght honde/and the other on his lyfte. And the scripture was fulfilled which sayeth: he was counted amonge the wicked.

His garmentes are devyded. Jo. xix. d. He is crucified. Esa. liij d

And they that went by/rayled on him: waggynge their heedes and sayinge: Awretche/that destroyest the temple and byldest it in thre dayes: save thy fylfe/and come doune from the crosse. Lyke wyse also mocked him ỳ hye preestes amonge them selves with the scribes and sayde: He saved other men/him fylfe he cannot save. Let Christ the kynge of Israel now descende from the crosse/that we maye se and beleve. And they that were crucified with him/checked him also.

He is rayled on. Jo. ij. d.

And whey the sixte houre was come/darknes aroose over all the erth/vntyll ỳ nynthe houre. And at the nynthe houre Jesus cryed

with

with a loude voyce sayinge: Eloi/ Eloi/ lama-
asbathani/ which is yf it be interpreted: my
God/ my God/ why hast thou forsaken me? Psal. xxij
And some of them that stode by/ when they
heard yt/ sayde: beholde he calleth for Helyas
And one ran & filled a sponge full of veneger/ Vyneger
and put it on a rede/ and gave him to drinke/ is offred
sayinge: let him alone/ let vs se whether He- him to
lyas will come and take him doune. drinke.

But Jesus cryed with a loude voyce/ & ga- He ge-
ve vp the goost. And the vayle of the temple veth vp
dyd rent in two peces/ from the toppe to the his spirit.
boottome. And when the Centurion which The vay
stode before him/ sawe that he so cryed & ga- le renteth
ve vp the goost/ he sayd: truly this man was
the sonne of God. There were also wemen a
good waye of beholdinge him: amonge whom
was Mary Magdalen/ & Mary the mother
of James the lytle and of Joses/ and Mary
Salome: which also when he was in Galile/
folowed him and ministred vnto him/ and ma
ny other wemen which came vp with him to
Hierusalem.

And now when nyght was come (because Mathew
it was ỳ even that goeth before ỳ saboth) Jo- xxvij.
seph of Arimathia a noble councelour which Luke.
also loked for ỳ kyngdome of God/ came and xxiij.
went in boldly vnto Pylate/ & begged ỳ bod Jo. xix.
dy of Jesu. And Pylate merveled that he was
alredy deed/ & called vnto him ỳ Centurion/ He is bu-
& axed of him/ whether he had bene eny why- ryed.
le deed. And when he knewe the trueth of the
Centurion/ he gave ỳ body to Joseph. And he

bought

bought a lynnen clothe/and toke him doune & wrapped him in ỳ lynnen clothe/ & layde him in a tombe ỳ was hewen oute of ỳ rocke/ & rolled a stone vnto the doze of the sepulcre. And Mary Magdalen & Mary Joses beheld where he was layde. ¶ The.xvi. Chap.

Luke. xxiiij.a Jo.xx.a.

AND when ỳ saboth daye was past/Mary Magdalen/& Mary Jacobi/& Salome/ bought odures/that they myght come & anoynt him. And erly in the moznin-ge the neyte daye after the saboth day/they came vnto the sepulcre/when the sunne was rysen. And they sayd one to another: who shall rolle vs awaye the stone from the doze of the sepulcre? And when they looked/they sawe how the stone was rolled awaye: for it was a very greate one. And they went into the sepulcre/ and sawe a yonge man syttinge on the ryght syde/clothed in a longe whyte garmēt/ and they were abasshed.

Math. xxviij. Jo.xx.c.

And he sayd vnto thē/be not afrayed: ye seke Jesus of Nazareth which was crucified. He is rysen/he is not here. Beholde the place/ where they put him. But go youre waye/and tell his disciples/& namely Peter: he will go before you into Galile: there shall ye se him/ as he sayde vnto you. ℟ And they went oute quickly and fled from the sepulcre. For they trembled & were amased. Nether sayd they enythinge to eny man/for they were afrayed.

Math. xxviij.c.

Marie Magdalene.

℟ When Jesus was rysen the morow after ỳ saboth daye/he appered fyrst to Mary Magdalen/oute of whom he cast seven devyls.

And

And she wēt and toolde them that were with him as they moorned and weapte. And when they herde/that he was alyve and he had appered to hyr/they beleved it not. After that/ he appered vnto two of them in a straunge figure/as they walked and went into the country. And they went and toolde it to the remnaunt. And they beleved them nether. ¶ Luke. xxiiij. A

* After that he appered vnto the elevē as they sate at meate: and cast in their tethe their vnbelefe & hardnes of herte: be cause they beleued not them which had sene him after his resurrecciō. And he sayd vnto them: Goo ye in to all the worlde/ and preache the glad tyges to all creatures/he that beleueth and is baptised/shalbe saved. But he that beleveth not/shalbe dampned. Math. xxviij. Luke. xxiiij. f. Jo. xx. e. Math: xxviij.

And these signes shall folowe them that beleve: In my name they shall cast oute devyls and shall speake with newe tonges/and shall kyll serpentes. And yf they drinke eny dedly thinge/yt shall not hurte thē. They shall laye their hondes on ỹ sicke/& they shall recover.

So then when the lorde had spoken vnto them/he was receaued in to heauen/and is set doune on the ryght honde of God. And they went forth/ and preached every where. Luke. xxiiij. g.

And the lorde wrought with them/ and confirmed the worde with miracles that folowed. ¶

¶ The ende of the gospell of S. Marke.

¶ The Gospell of S. Luke.

FOr as moche as many have take̅ in hand to compyle a treates of thoo thinges / which are surely knowen amonge vs / even as they declared them vnto vs / which from the begynnynge sawe them theire selves / and were ministers at the doyng: I determined also / assone as I had searched out diligently all thinges from the beginnynge / that they I wolde wryte vnto the / good Theophilus: that thou myghtest knowe the certente of thoo thinge / wher of thou arte informed.

¶ The fyrst Chapter

Zacharias

Elizabeth

THere was in the dayes of Herode kynge of Jurie / a certayne preste named zacharias / of ẏ course of Abia. And his wyfe was of ẏ doughters of Aaron: And her name was Elizabeth. Booth were perfect before God / and walked in all the lawes and ordinaces of the Lorde / that no man coulde fynde fawte with them. And they had no chylde / because that Elizabeth was barre̅ and booth were well stricken in age.

Ministri. ẏ. d

And it cam to passe / as he executed the prestes office before god / as his course came (accordinge to the custome of the prestes office) his lot was to bourne incẽce. And wẽt into ẏ tẽple of ẏ Lorde & the whoale multitude of ẏ people were with out in prayer whill the in-

cense

cense was aburnynge. And ther appered vnto him an angell of the lorde stondinge on the ryght syde of the altare of incense. And whey zacharias sawe him/he was abasshed/and fea re came on him.

B And the angell sayde vnto him: feare not Zachary/ for thy prayer is heard: And thy wyfe Elizabeth shall beare ỹ a sonne/& thou shalt call his name Johy/and thou shalt ha- ve ioye and gladnes/and many shall reioyce at his birth. For he shalbe greate in the sight of the lorde/and shall nether drinke wyne ner stronge drinke. And he shalbe filled with the holy goost/even in his mothers wombe: & ma ny of the chyldren of Israel shall he tourne to their lorde God. And he shall goo before him in the sprete & power of Helyas/to tour- ne the *hertes of the fathers to the chyldren & the vnbelevers to the wysdom of the iuste men: to make the people redy for the lorde.

Johy.

* To mas ke the chil dren have soche an harte to God as Abrahā and the fath ers had.

psal. cv. xvi. Mala. iij. a. mat. iiij. b.

And Zacharias sayde vnto ỹ angell: Wher by shall I knowe this? seinge that I am olde and my wyfe well stricken in yeares. And the angell answered and sayde vnto him: I am Gabriell that stonde in the presens of God/ and am sent to speake vnto the: and to shewe the these glad tydinges. And beholde thou shalt be domme/and not able to speake vntyll the tyme that these thinges be performed/bea cause thou belevedst not my wordes which shalbe fulfilled in their season.

A Signe is ayed.

And the people wayted for zacharias/& mer velled that he taryed in the temple. And whē

he cam oute/he could not speake vnto them. Wherby they perceaved that he had sene some vision in the temple. And he beckened vnto them/and remayned speachlesse.

✠ And it fortuned/assone as ỳ tyme of his office was oute / he departed home into his awne housse. And after thoose dayes/his wyfe Elizabeth cõceaved/& hyd her sylfe.v.monethes sayinge: This wyse hath God dealte wt me in ỳ dayes when he loked on me/to take from me the rebuke ỳ I suffred a monge men. L

And in ỳ.vi.moneth ỳ angell Gabriel was sent frõ god vnto a cite of Galile/named Nazareth/to a virgin spoused to a man whose name was Joseph/of ỳ housse of David/& ỳ virgins name was Mary. And ỳ angell went in vnto her/& sayde: Hayle full of grace/ỳ Lorde is with ỳ: blessed arte thou amonge wemen.

Marie.

When she sawe him/she was abasshed at his sayinge: & cast in her mynde what maner of salutacion ỳ shuld be. And ỳ angell sayde vnto her: feare not Mary: for thou hast founde grace wt god. Loo: thou shalt cõceave in thy

Esa.vij.b.

wombe/& shalt beare a sonne/& shalt call his

Jesus.

name Jesus. he shalbe greate/& shalbe called

Daniel.

the sonne of the hyest. And ỳ lorde God shall

vij.d.

geve vnto him the seate of his father David/

Mic.iiij.e

& he shall raygne over ỳ housse of Jacob for ever/& of his kyngdome shalbe none ende.

Then sayd Mary vnto ỳ angell: How shall this be/seinge I knowe not a man? And ỳ angell answered & sayd vnto her: The holygoost shall come apon the/& ỳ powre of ỳ hyest shall

ovre

ouer shaddowe ỳ. Therfore also ỳ holy thinge which shalbe borne/shalbe called ỳ sonne of god. And beholde/thy cosen Elizabeth she hath also conceaued a sonne in her age. And this is hyr sixte moneth/ though she be called barren: for ẅ god can nothinge be vnpossible. And Mary sayd: beholde ỳ honde mayden of ỳ lorde/be it vnto me euen as thou hast sayde. ℣ And the angell departed from her.

✠ And Mary arose in thoose dayes/ & went into ỳ mountayns ẅ hast/into a cite of Iurie & entred into the houssе of zachary/ & saluted Elizabeth. And it fortuned/as Elizabeth heard ỳ salutacion of Mary/the babe sprong in her belly. And Elizabeth was filled with the holy goost/and cryed with a loude voyce/ & sayde: Blessed arte thou amonge wemen/ and blessed is the frute of thy wombe. And whence hapeneth this to me/that the mother of my lorde shuld come to me? For loo/assone as the voyce of thy salutacion sownded in myne eares/the babe sprange in my belly for ioye. And blessed arte thou that belevedst: for thoose thinges shalbe performed wich were tolde ỳ from the lorde. And Mary sayde.

Maris greteth Elizabeth.

My soule magnifieth the lorde.
And my sprete reioyseth in god my saviour ℣ For he hath loked on the powre degre of his honde mayde. Beholde now from hence forth shall all generacions call me blessed.
For he that is myghty hath done to me grete thinges/and holye is his name.
And his mercy is on them that feare him tho-

Magnificat.

row oute all generacions.
He sheweth strength with his arme/he scatereth them that are proude in the ymaginacion of their hertes.
He putteth doune the myghty from their seates/and exalteth them of lowe degre.
He filleth the hongry with good thinges: and sendeth awaye the ryche emptye.
He remembreth mercy: and helpeth his servaunt Israel.
Even as he promised to oure fathers/Abraham and to his seede for ever.
And mary aboode with hyr aboute .iii. monethes/& retourned agayne to hyr awne housse.
✠ Elizabethes tyme was come that she should be delyvered/and she brought forth a sonne.
And her neghboures & her cosins heard tell how the lorde had shewed great mercy vpon her/and they reioysed with her.
And it fortuned ỹ eyght daye: they cam to circumcise the chylde: and called his name Zacharias/after the name of his father. How be it his mother answered/& sayd: not so/but he shalbe called Jhon. And they sayd vnto hyr: Ther is none of thy kynne/that is named wt this name. And they made signes to his father/how he wolde have him called. And he axed for writynge tables and wroote saying: his name is Jhon. And they marvelled all. And his mouthe was opened immediatly & his tonge also/& he spake lawdynge God. And feare came on all thē that dwelt nye vnto them. And all these sayinges were noysed

to them

Esaie. xlj. b.
Esaie. xxxv. d. & liiij. b.
Hiere. xxxj. a.
Psalmo. cxxvi.
Ge. xxij.
Jhon is borne.

abroade throughout all ỳ hyll coūtre of Jurie
& all they ỳ herde thē layde them vp in their
hertes saying: What maner chylde shall this
be? And the honde of ỳ lorde was with him.

And his father zacharias was filled with
the holy goost/and prophisyed sayinge:

Blessed be the lorde God of Jsrael/for he
hath visited and redemed his people. ℟

And hath reysed vp an horne of salvacion
vnto vs/in the houssе of his servaunt David.

Even as he promised by ỳ mouth of his ho
ly prophetes which were sens ỳ worlde began

That we shuld be saved from oure enemies
and from the hondis of all that hate vs:

To fulfill the mercy promised to oure fa-
thers / and to remember his holy covenaunt.

And to performe the ooth e which he sware
to oure father Abraham/for to geve vs.

That we delyvered oute of ỳ hondes of ou-
re enemyes/mygh̄t serve him with oute feare/
all the dayes of oure lyfe/in suche holynes
& ryghteweſnes that are accept before him.

And thou chylde/shalt be called the pro-
phet of the hyest: for thou shalt goo before the
face of the lorde/to prepare his wayes:

And to geve knowlege of salvacion vnto
his people/for the remission of synnes:

Through the tender mercy of oure God/
wherby the *daye springe from an hye hath
visited vs.

To geve light to thē that sate in darcknes
and in shadowe of deth/and to gyde oure fete
into the waye of peace.

Benedic-
tus.
psalmo.
lxxxiij. &
.cxxxj.d
Hiere.
xxxij.a
and xxxv.
b.
Hieremie
xxxj.f.
Gene.
xxiij.c.

* Christ is
the daye
springe
that ge-
ueth lighe
to thē that
sit in dar-
kenes of
the igno-
raunce of
God.

And the chylde grew and weyed stronge in spryte/¶ was in wyldernes/tyll the daye cam whey he shuld shewe him sylfe vnto the Israhelites. ¶ The.ii. Chap. ✠

AND it chaunced in thoose dayes: ỳ ther went oute a cõmaundment from Augu A
ste the Emperour/that all the woorlde shuld be tayed. And this tayynge was ỳ fyrst and epecuted whey Syrenius was leftenaull in Syria. And every man went vnto his awne citie to be tayed. And Joseph also ascended from Galile/oute of a cite called Nazareth/ into Jurie: vnto ỳ cite of David which is called Bethleem/because he was of the houssе and linage of David/to be tayed with Mary his spoused wyfe which was prith ehylde.

And it fortuned whyll they were there/her tyme was come that she shuld be delyvered. And she brought forth her fyrst begotten son ne/and wrapped him in swadlynge cloothes/ ¶ layed him in a manger/because ther was no roume for them within in the ynne.

Christ is borne.

And ther were in the same region shepherdes abydinge in the felde and watchinge their B
flocke by nyght. And loo: the angell of ỳ lorde stode harde by thē/¶ the brightnes of ỳ lorde shone rounde aboute them/¶ they were soore afrayed. But the angell sayd vnto them: Be not afrayed. ffor beholde/I bringe you tydinges of greate ioye ỳ shal come to all ỳ people: for vnto you is borne this daye in the cite of David/a saveoure which is Christ ỳ lorde.

Shepeherdes.

Signe.

And take this for a signe: ye shall fynde ỳ chylde swad-

de swadled & layed in a mãger. And streight waye ther was with the angell a multitude of hevenly sowdiers/laudynge God & sayinge: Glory to God an hye/ & peace on the erth: and vnto men reioysynge. ✠

And it fortuned/assone as the angels were gone awaye frõ them in to hevey/ ✠ the shepherdes sayd one to another: let vs goo evẽ vn to Bethleem/& se this thynge that is hapned which the Lorde hath shewed vnto vs. And they cam with haste/& founde Mary and Joseph & the babe layde in a mãger. And when they had sene it/they publisshed a brode the sayinge which was tolde them of that chylde. And all that hearde it/wondred at those thinges which were tolde thẽ of the shepherdes. But Mary kept all thoose sayinges/and pondered them in hyr hert. And the shepherdes retourned/ prayesinge and laudinge God for all that they had herde and sene/evyn as it was told vnto them. ✠

✠ And when ẏ eyght daye was come ẏ the chylde shuld be circulcised/his name was called Jesus/ which was named of the angell before he was conceaved in the wombe. ✠

✠ And when the tyme of their purificacio (after the lawe of Moyses) was come/they brought him to Hierusalem/ to present hym to ẏ Lorde (as yt is written in the lawe of the Lorde: every man that fyrst openeth the matrix/shalbe called holy to the Lorde) & to offer (as it ys sayde in the lawe of the Lorde) a paire of turtle doves or two yonge pigions.

Leuitic. xij. a Christ is circuncised. matt. j. a Leuiti. xij. a. Exo. xiij. a. Nume. viij. c Leuiti. xij. a.

And

Symeon. And beholde ther was a mā in Hierusalem whose name was Symeon. And the same mā was iuste and feared God/and longed for the consolacion of Israel/and the holy goost was in him. And an answer was geven him of the holy goost/that he shulde not se deethe/before he had sene the lordes Christ. And he came by inspiracion in to the temple.

And when the father and mother brought in the chylde Jesus/to do for him after the custome of the lawe/they toke he him vp in his armes and sayde.

Nunc dimittis. Lorde/Now lettest thou thy seruault departe in peace/accordinge to thy promes.
For myne eyes have sene ỹ saveour sent frō ỹ
Wich thou hast prepared before the face of all people.
A light to lighten the gentyls/ and the glory of thy people Israel. ℣

℟ And his father and mother mervelled at those thinges which were spokē of him. And Symeon blessed them/and sayde vnto Mary his mother: beholde/ this chyld shalde the fall and resurrecciō of many in Israel/ and a signe which shalde spokē agaynste. And moreover the swearde shall pearce thy soule/ ỹ the thoughtes of many hertes maye be opened.

§ Isa. viij. c. Rom. ix. ℣. i. petri. ij. b.

Anna. And ther was a Prophetesse/one Anna/the doughter of Phanuel of the tribe of Aser which was of a greate age/& had lyved with ay husbande. vii. yeres from her virginite. And she had bene a wedowe aboute. iiii. scoore and. iiii. yere/which went never outs of the temple/

temple/but ſerved God with faſtinge & prayer nyght and daye. And the ſame came forth that ſame houre / and prayſed the Lorde / and ſpake of him to all that loked for redempcion in Hieruſalem.

And aſſone as they had performed all thinges accordinge to the lawe of the Lorde/they returned into Galile to their owne cite Nazareth. And the chylde grewe and weyed ſtronde in ſprete/and was fulfilled with wyſdome/ & the grace of God was with hym. ❡

E And his futher and mother went to Hieruſalem every yeare at the feeſte of eſter. ❡ And whē he was. xii. yere olde/ they went vp to Hieruſalem after the cuſtome of the feeſte. And whē they had fulfilled the dayes / as they returned home/ the chylde Jeſus boode ſtyll in Hieruſalem / vnknowynge to his father and mother. For they ſuppoſed he had bene in the cōpany/and therfore came a dayes ioorney/& ſought him amōge their kynſfolke & acquayntaunce. And whē they founde hym not/they went backe agayne to Hieruſalem/& ſought him. And it fortuned after. iii. dayes/ that they founde him in the tēple/ ſittinge in the middes of the doctours / both hearynge them and poſinge them. And all that hearde him/merveiled at his wit and anſwers.

Chriſt his foūde diſputinge in the tēple.

G And whē they ſawe him/ they were aſtonyed. And his mother ſayde vnto him: ſonne/ why haſt thou thus dealte with vs? Beholde thy father & I/ have ſought the ſorowenge. And he ſayde vnto thē: how is it ye ſought me?

me? Wist ye not that I must goo aboute my fathers busines? And they vnderstode not ỳ sayinge that he spake to them. And he went with them/& came to Nazareth/& was obedient to thē. But his mother kept all these thinges in her hert. And Jesus increased in wisdom & age/& in favoure with god and man. ℣

¶ The.iii. Chapter. ✠

IN the fiftenthe yeare of the raygne of Tiberius the Emperoure/Pontius Pylate beinge leftenaut of Jurie/& Herode beinge Tetrach of Galile/and his brother Philip Tetrach in Jturea & in the region of Traconites/& Lysanias the Tetrach of Abyline/when Anna & Cayphas were the hye prestes: the worde of God came vnto Johñ ỳ sonne of zacharias in the wildernes. And he came in to all the coastes aboute Jordan/ preachynge the baptyme of repentaunce for the remission of synnes/as it is writtē in the boke of the sayinges of Esaias ỳ Prophet which sayeth: The voyce of a cryar in wyldernes/ prepare the waye of the Lorde/make hys pathes straight. Every valley shalbe fylled/and every mountayne & hyll shalbe brought lowe. And crocked thinges shalbe made streight: & the rough wayes shalbe made smoth: and all fleshe shall se the saveour sent of God. ℣

Tetrarche.

Johñ baptist.

Mat.iij.a
Mark. j.a

Esa. xl.a
Johñ.j.c.

Mat.iij.b

Then sayde he to the people that were come to be baptysed of him: O generacion of vipers / who hath taught you to flye from the wrath to come? Bringe forth due frutes of repentaunce/and begynne not to saye in youre

selves/

selves/we have Abraham to oure father. For I saye vnto you: God is able of these stones to reyse vp chyldrey vnto Abraham. Now also ys the axe leyd vnto the rote of the trees: so ỹ every tree which bringeth not forth good frute/shalbe hewē doune/& caste in to ỹ fyre. The axe

And the people axed him sayinge: What shall we do then? He answered & sayde vnto them: He that hath two coottes/let him parte with him that hath none: and he that hath meate/let him do lyke wyse.

They came ther Publicans to be baptised/ & sayde vnto him: Master/what shall we do? And he sayde vnto thē: requyre nomore then that which ys appoynted vnto you. Publicans.

¶ The soudyoures lyke wyse demaunded of hym sayinge: and what shall we do? And he sayde to them: Do violence to noo mā: nether trouble eny man wrongfully: but be content with youre wages. Soudioures.

As the people were in a doute/and all men disputed in their hertes of Johy/whether he were very Christ: Jhon answered & sayde to them all: I baptyse you w̄ water/but a stronger then I cometh after me/whose shue latchet I am not worthy to vnlouse: he will baptise you with the holy goost/and with fyre: which hath his fanne in his hond/and will pourge his flooze/and will gader the corne in to his barne: but the chaffe wyll he bourne with fyre that never shalbe quenched. And many other thinges in his exhortacion preached he vnto the people. mar. lxj. & mar. iij. & Joh. j. d. fanne. Chaffe.

They

Mat.iij.& Mar.j.b. Johñ is preſoned

Then Herode the Tetrach (when he was rebuked of him for Herodias his brother Philippes wyfe/and for all the evyls which Herod had done) added this above all/ and keyd Johñ in preſon.

Christ is baptiſed.

And yt fortuned as all the people receaved baptyme (and when Jeſus was baptiſed and dyd praye) that heavē was opened & the holy gooſt came doune in a bodely ſhape lyke a dove vpō him/& a voyce came frō heavē ſayinge: Thou arte my dere ſonne/in the do I delyte.

Genealogie.

And Jeſus him ſilfe was about thirty yere of age when he begāne/beinge as men ſupposed the ſonne of Joſeph.

which Joſeph was the ſonne of Heli:
which was the ſonne of Mathat:
which was the ſonne of Levi:
which was the ſonne of Melchi:
which was the ſonne of Janna:
which was the ſonne of Joſeph:
which was the ſonne of Mataththias:
which was the ſonne of Amos:
which was the ſonne of Nahum:
which was the ſonne of Eſli:
which was the ſonne of Nagge:
which was the ſonne of Maath:
which was the ſonne of Mataththias:
which was the ſonne of Semei:
which was the ſonne of Joſeph:
which was the ſonne of Juda:
which was the ſonne of Johanna:
which was the ſonne of Rheſa:
which was the ſonne of Zorobabel:

which was the sonne of Salathiel:
which was the sonne of Neri:
which was the sonne of Melchi:
which was the sonne of Addi:
which was the sonne of Losam:
which was the sonne of Helmadam:
which was the sonne of Her:
which was the sonne of Jeso:
which was the sonne of Helieser:
which was the sonne of Joram:
which was the sonne of Matthat:
which was the sonne of Levi:
which was the sonne of Simeon:
which was the sonne of Juda:
which was the sonne of Joseph:
which was the sonne of Jonam:
which was the sonne of Heliachim:
which was the sonne of Melea:
which was the sonne of Menam:
which was the sonne of Mathathan:
which was the sonne of Nathan:
which was the sonne of David:
which was the sonne of Jesse:
which was the sonne of Obed:
which was the sonne of Booz:
which was the sonne of Salmon:
which was the sonne of Naason:
which was the sonne of Aminadab:
which was the sonne of Aram:
which was the sonne of Esrom:
which was the sonne of Phares:
which was the sonne of Juda:
which was the sonne of Jacob:

which was the sonne of Isaac:
which was the sonne of Abraham:
which was the sonne of Thara:
which was the sonne of Nachor:
which was the sonne of Saruch:
which was the sonne of Ragau:
which was the sonne of Phalec:
which was the sonne of Heber:
which was the sonne of Sala:
which was the sonne of Cainan:
which was the sonne of Arphaxat:
which was the sonne of Sem:
which was the sonne of Noe:
which was the sonne of Lameth:
which was the sonne of Mathusala:
which was the sonne of Enoch:
which was the sonne of Jareth:
which was the sonne of Malaleel:
which was the sonne of Cainan:
which was the sonne of Enos:
which was the sonne of Seth:
which was the sonne of Adam:
which was the sonne of God.

¶ The.iiii.Chapter.

Mat.iij.a Mar.j.b. JEsus they full of the holy goost/ retur
nyd frō Jordan/ & was caryed of ỹ spi
te into wildernes/ & was.xl.dayes tem
pted of the devyll. And in thoose dayes ate he
no thinge. And when they were ended/ he af
ter ward hongred. And the devyll sayde vnto
him: yf thou be the sonne of God/ cōmaunde
this stone ỹ it be breed. And Jesus answered
hym sayinge: It is writte: man shall not live
by breed

Jesus sa steth four tye dayes

by breed only/but by every worde of God. Deutero. viij.d.

And ỳ devyll toke him vp into an hye moũ tayne/& shewed him all the kyngdoms of the worlde/evẽ in ỳ twinclinge of an eye. And ỳ devyll sayde vnto him: all this power will I geve ỳ every whit & the glory of thẽ: for ỳ is delyvered to me/and to whosoever I will/I geve it. Yf thou therfore wilt worshippe me/ they shalbe all thyne. Jesus answered him & sayde: hence from me Sathan. For it is writ- ten: Thou shalt honour the Lorde thy God/ and him only serve. Deutero. vj.c. and. x.d.

B And he caryed him to Jerusalem/& set him on a pynacle of the temple/& sayd vnto him: Yf thou be the sonne of God/cast thy silfe doune from hens. For it is writtẽ/he shall geve his angels charge over the/to kepe the/ and with there hondis they shall stey the vp that thou dasshe not thy fote agaynst a stone. Jesus answered and sayde to him/it is sayd: thou shalt not tempte the Lorde thy God. As- sone as the devyll had ended all his tempta- cions/he departed from him/for a season. Psal. xc.c Deutero. vj.c.

C * And Jesus retourned by the power of ỳ sprete in to Galile/and there went a fame of him thorowe oute all the regiõ rounde about. And he taught in their synagoges/and was commended of all men. Mathew. iiij.b. Mar. j.b. Jo. iiij.f.

And he came to Nazareth where he was noursed/and as hys custome was/went in to the synagoge on the Sabothdayes/and stode vp for to rede. And ther was delyvered vnto him ỳ boke of ỳ Prophete Esaias. And when Mathew. viij.b. Mar. vj.c Jo. iiij.f.

Esa.lxj. he had opened the boke/ he founde the place/ where it was writtey. The spriete of the lorde vpon me / because he hath annoynted me: to preache ỳ gospell to ỳ poore he hath sent me: and to heale the brokey harted: to preache delyveraūce to the captive/ and sight to the blinde / and frely to set at lyberte them that are brused/ & to preache the acceptable yeare of the lorde.

And he clooseḋ the booke/ & gave it agayne to the minister/ and sate doune. And the eyes of all that were iy the synagoge / were fastened on him. And he begay to saye vnto them. This daye is this scripture fulfilled iy youre eares. And all bare him witnes/ and wondred at the gracious wordes which proceded oute of his mouth/ & sayde: Is not this Josephs sonne?

Josephs sonne.

And he sayde vnto them: Ye maye very well saye vnto me this proverbe: Phisicion/ heale thy silfe. ✠ Whatsoever we have heard done iy Capernaum / do the same here lyke wyse iy thyne awne countre. And he sayde/ verely I saye vnto you: No Prophet is accepted iy his awne countre.

Jo.iiij.f.

Prophete

But I tell you of a truth/ many wyddowes were iy Israell iy the dayes of Helias/ when hevyy was shet thre yeres & syx monethes/ when greate sammis shemēt was throughoute all the londe/ & vnto none of them was Helias sent/ save iy to Sarephta besydes Sidon vnto a womā that was a widow. And many lepers were iy Israel iy the tyme of Helisevs the Pro-

iij.Reg. xvij. Jac.v.d.

The wedowe of Sarepta. iiij.Reg. v.d.

the prophete: and yet none of them was hea- Naaman
led/ savinge Naaman of Sirie.

And as many as were in ỳ synagoge when
they herde that/ were filled with wrath: and
roose vp/ and thrust him oute of the cite/ and
ledde him evē vnto the edge of the hill/ wher
on their cite was bilte/ to cast him doune hed-
lynge. But he went his waye evē thorow the mat. iiij. ß
myddes of them: ℣ ✠ and came in to Capet Mar. j. c
naum a cyte of Galile/ ℭ there taught thē on
the Saboth dayes. And they were astonyed at
his doctrine: for his preachinge was w̄ power.

And in the synagoge ther was a mā which mat. viij. ß
had a spriete of an vncleane devell/ and cryed Mar. j. c.
with a loude voyce sayinge: let me alone/ what
hast thou to do with vs/ thou Jesus of Na- The vn-
zareth? Arte thou come to destroye vs? I kno- cleane
we the what thou arte/ evē the holy of God. spirite is
And Jesus rebuked him sayinge: holde thy caste oute.
peace/ and come oute of him. And the devyll
threwe him in the myddes of them and came
oute of him/ and hurt him not. And feare ca-
me on them all/ and they spake amonge them
selves sayinge: what mānet a thinge is this?
for with auctorite and power he commaun-
deth the foule spriete/ and they come out? And
ỳ fame of him spreed abroode thorowoute all
places of the countre round aboute. ℣ Mathew.
✠ And he roose vp ℭ came oute of ỳ syna- viij. ß.
goge/ ℭ entred in to Simons houssе. And Si- Mar. j. c.
mōs mother elawe was takē with a greate fe Simons
ver/ ℭ they made intercessiony to him for her. mothers
And he stode over her/ ℭ rebuked the fever: lawe.

and it leeft her. And immediatly she arose & ministred vnto them.

Layde his hãde oy them.

When the sonne was doune/ all they that had sicke takẽ with divers deseases/brought G them vnto him: & he layde his hondes on every one of them/& healed them. And devils also cam out of many of them/crying & saying: thou arte Christ the sonne of God. And he rebuked them/and suffered them not to speake: for they knewe that he was Christ.

Mar.j. d

Assone as it was daye/ he departed & went awaye into a desert place/ & ỹ people sought him & came to him/& kept him that he shuld not departe from thẽ. And he sayde vnto thẽ: I muste to other cities also preache the kyngdome of God: for therfore am I sent. And he preached in the synagoges of Galile.

¶ The.v. Chapter. ✠

Mathew. iiij.c. Mark. j.b

IT came to passe as the people preased A vpon him/to heare the worde of God/ that he stoode by the lake of Genezareth: & sawe two shippes stonde by the lake syde/but the fisshermen were gone out of thẽ/ & were wasshynge their nettes. And he entred in to one of the shippes/ which perteyned to Simon/and prayed him/that he wolde thrust out a litell from the londe. And he sate doune and taught the people out of the ship.

When he had leeft speakynge/ he sayde vnto Simon: launche out in to the depe/and let slippe youre nettes to make a draught/ And Simon answered and sayde to him: B Master/we have labored all nyght/and have

taken

taken nothinge. Neverthelater at thy worde I will loose forthe the net. And whey they had so done/they inclosed a greate multitude of fisshes. And their net brake: but they made signes to their felowes which were in the other shippe/that they shuld come and helpe the. And they came: and filled bothe the shippes that they soncke agayne.

Whey Simon Peter sawe that/he fell doune at Jesus knees sayinge: Lorde goo frō me/ for I am a synfull man. For he was vtterly astonyed & all that were wt him/at ẏ draught of fisshe which they toke: & so was also James & John ẏ sonnes of zebede which were parteners wt Simon. And Jesus sayde vnto Simon: feare not/frō hence forthe thou shalt catche men. And they brought the shippes to londe/and forsoke all/and folowed him.

L And it fortuned as he was in a certayne cite: beholde/ther was a man full of leprosy: & whey he had spied Jesus/he fell on his face/ & besought him sayinge: Lorde/yf thou wilt/ thou canst make me cleane. And he stretched forth ẏ hond/& touched him sayinge: I will/ be thou cleane. And immediatly the lepro sy departed from him. And he warned him/ that he shuld tell no man: but that he shuld goo & shewe him selfe to the Preste/& offer for his clensynge/ accordinge as Moses commaundement was/for a witnes vnto them. Mathew viij. a Mar. j. d. leper Le. p xiij. a

But so moche the moare went ther a fame abroade of him/& moche people cam to geder to heare/& to be healed of him/of their infirmi

ties. And he kepte him silfe aparte in ỳ wil-
dernesses/and gave him silfe to prayer.

Mat. iv. a
Mar. ij. a

¶ And it happened on a certayne daye/ that
he taught: and ther sate the pharises: and doc-
tors of laxe/ which were come out of all ỳ
tounes of Galile/ Jurie/ & Hierusalem. And
the power of the Lorde was to heale thē. And
beholde/ mē brought a man lynge in his beed
which was taken with a palsie: & sought mea-
nes to bringe him in/ and to laye him before
him. And whē they coulde not finde by what
waye they might bringe him in/ be cause of ỳ
preasse/ they wēt vp on the toppe of ỳ housse/
and let him doune throwe the tylinge/ beed
& all in the middes before Jesus. When he
sawe their fayth/ he sayde vnto him: man/ thy
synnes are forgeven the. And the Scribes &
the Parises began to thinke saynge: What
felow is this which speaketh blasphemy?
Who can forgeve synnes but God only?

Palsye.

When Jesus perceaved their thoughtes/ he
answered & sayde vnto them: What think-
ke ye in youre hertes? Whether is easyar to
saye/ thy synnes are forgevē the/ or to saye: ri-
se & walke? But that ye maye knowe that the
sonne of mā hath power to forgeve synnes on
erth/ he sayde vnto ỳ sicke of the palsie: I saye
to the/ aryse/ take vp thy beed and go home to
thy housse. And immediatly he rose vp befo-
re them/ & toke vp his beed where on he laye/
and departed to his awne housse prayesinge
God. And they were all amased & they lauded
God/ & were filled with feare saynge: We ha-

Signe.

ye sene straunge thynges to daye. ℞

And after that he went forthe and sawe a Publican named Leui/sittinge at the receyte of custome/and sayde vnto him: folow me. And he leeft all/ roose vp/and folowed him. And that same Leui made him a greate feaste at home in his awne housse. And ther was a greate cõpany of publicans and of other that sate at meate with him. And the Scribes and Pharises murmured agaynst his disciples sayinge: Why eate ye and drinke ye with publicãs and synners? Jesus answered and sayde vnto thẽ: They ỹ are whole/ nede not of ỹ phisicion: but they ỹ are sicke. I came not to call. ỹ rightewes /but synners to repentaunce. ✠ mat. ix. & Mar. ij. b. Leui. Publicãs and synners.

They they sayde vnto him: Why do the disciples of Johñ fast often & praye/ & the disciples of ỹ Pharises also: & thine eate & drinke? And he sayde vnto them: Can ye make ỹ chyldrey of the weddinge fast/as longe as ỹ bridgrome is present with thẽ? The dayes will come/whẽ the bridgrome shalbe take awaye from them: then shall they fast in those dayes ✠ mat. ix. & Mar. ij. c. The disciples fast not

They he spake vnto them in a similitude: No mã putteth a pece of a newe garment/ into an olde vesture: for yf he do: they breaketh he the newe/and the pece that was takey out of the newe/agreeth not wt the olde. Also/ no mã poureth newe wyne into olde vessels. For yf he do/the newe wyne breaketh the vessels/ & runneth out it silfe/ & the vessels perisshe: But newe wyne must be poured into newe vessels/ & bothe are preserved. Also/no man ỹ New & old agree not.

drinketh olde wine/straygt waye can awaye with newe/for he sayeth ỹ olde is plesaunter. ¶

¶ The.vi. Chapter.

mathew. xvij.d mar.ij.d Corne felde.

IT happened on an after saboth/that he went thorow the corne felde/& that his disciples plucked the eares of corne/& ate/and rubbed them in their hondes. And certayne of the Phatises sayde vnto them: Why do ye that which is not laufull to do on the saboth dayes? And Jesus answered them and sayde: Have ye not redde what David dyd/ when he him sylfe was anhungred and they which were with him: how he went into the houssse of God/ and toke & ate the loves of halowed breed/ and gave also to them which were with him: which was not laufull to eate/ but for the prestes only. And he sayde vnto them: The sonne of man is Lorde of the saboth daye.

The Saboth daye is broken

j. Regum xxj.g.

mat.xij a mar.iij.a

* And it fortuned in a nother saboth also/ that he entred in to ỹ sinagoge & taught. And ther was a mā whose right honde was dryed vp. And ỹ Scribes & Phatises watched him/ to se whether he wolde heale on the Saboth daye/ that they myght fynde an accusation agaynst him. But he knewe their thoughtes/ & sayde to the man which had ỹ wydered hon de: Ryse vp/& stonde forthe in the myddes. And he arose and stepped forthe. Then sayde Jesus vnto them: I will aye you a question: Whether is it laufull on the saboth dayes to do good or to do evill? to save lyfe or for to de stroye it? And he beheldē them all in cōpasse/

Dryed honde.

and

& sayd vnto ỳ man: Stretche forth thy honde. And he dyd so & his honde was restored/& made as whoole as the other. And they were filled full of madnes/and comuned one with another/what they myght do to Jesu. Madnes

And it fortuned in thoose dayes/that he went out into a mountayne for to praye/and cõtinued all nyght in prayer to god. And assone as it was daye/he called his disciples/and of thẽ he chose twelve/which also he called apostles. Simon whõ he named Peter: & Andrew his brother. James & Jhõ/Philip and Bartlemew/Mathew and Thomas/James the sonne of Alpheus & Simon called zelotes and Judas James sonne/and Judas Iscariot/which same was the traytour. mat.x.& mar.iij.& The twelve are chosen.

✠ And he came doune with them and stode in the playne felde with the company of his disciples/& agreate multitude of people out of all parties of Jurie and Jerusalem/& from the see cooste of Tire and Sidon/which came to heare hym/and to be healed of their diseases: & they also that were veped with foule spretes/& they were healed. And all the people preased to touche him: for there went vertue out of him/and healed them all.

And he lifted vp his eyes apon the disciples/and sayde: Blessed be yᵉ poore: for youre is the kyngdome of God. Blessed are ye that honger now: for ye shalbe satisfied. Blessed are ye ỳ wepe now: for ye shall laugh. Blessed are ye when men hate you/& thrust you oute of their companye/and raile/& abhorre youre mat.v.& Comendantes.

name as ayn evyll thinge/for the sonne of mā-
nes sake. Reioyse ye they/and be gladde: for
beholde/youre rewarde is greate in hevey. ℞
After this manner their fathers entreated
the Prophetes.

True pro-
phetes.

But wo be to you that are ryche: for ye ha-
ve therin youre consolacion. Wo be to you ꝑ
are full: for ye shall honger. Wo be to you
that now laugh: for ye shall wayle and wepe.
Wo be to you when all men prayse you: for
so dyd their fathers to the false prophetes.

Am. vj. a
Eccle.
xxxj. a.

Louena-
untes.

But I saye vnto you which heare: love you
re enemyes. Do good to thē which hate you.
Blesse thē that course you. And praye for thē
which wrongfully trouble you. And vnto
him that smyteth the on the one cheke / offer
also ꝯ other. And him that taketh awaye thy
goune/forbid not to take thy coote also. Geve
to every man that ayeth of the. And of him
that taketh awaye thy goodes/aye them not
agayne. And as ye wolde that men shuld doo
to you: so do ye to them lyke wyse.

Love.

Mat. v. g

Do good
Blesse.
Praye.

All the
lawe.

If ye love thē which love you: what than-
ke are ye worthy of? for the very synners lo-
ve their lovers. And yf ye do for them which
do for you: what thanke are ye worthy of?
for the very synners do even the same. If ye
lende to them of whome ye hoope to receave:
what thanke shall ye have: for the very syn-
ners lende to synners / to receave as moch
agayne. Wherfore/ love ye youre enemys/do
good and lende/lokynge for nothinge agayne
and youre rewarde shalbe greate/and ye shal-

Mathew
v. b
Lo. iiij. c.
Mat. v. g

Lende.

Se the chyldren of the hyest: for he is kynde vnto the vnkynde and to the evyll.

Be ye therfore mercifull/as youre father is mercifull. Judge not & ye shall not be Judged. Condemne not: and ye shall not be condemned. forgeve/and ye shalbe forgeven. Geve/& yt shalbe geven vnto you: good measure/pressed doune/shaken to geder and runnynge over/shall men geve into youre bosomes. for with what measure ye mete/with ye same shall men mete to you agayne.

And he put forthe a similitude vnto the: Can the blynde leade ye blynde? Do they not both fall into ye dyche? The disciple is not above his master. Every man shalbe perfecte/even as his master is. Why seyst thou a moote in thy brothers eye/& considerest not ye beame ye is in thyne awne eye? Ether how canst thou saye to thy brother: Brother/let me pull out ye moote that is in thyne eye: whych thou perceavest not the beame that is in thyne awne eye? Ypocrite/cast out ye beame out of thyne awne eye fyrst/and then shalt thou se perfectly/to pull out the moote out of thy brothers eye.

Se is not a good tree that bringeth forthe evyll frute: nether is that an evyll tree/that bringeth forthe good frute. for every tree is knowen by his frute. Nether of thornes geder men fygges/nor of busshes gader they grapes. A good man/out of the good treasure of his hert/bringeth forthe that which is good. And an evyll man out of the evyll treasure of his hert/bringeth forthe that

which

Lovenantes.

Mathew. vij. a.

Judge not.

Mat. xlj. & Lu. vj. c

forgeve.

Mathew. vij. b.

Measure

Mat. vij. c. Mote. Jo. viij. & Lu. vj. & Beame.

Lu. vj. a mat. vij. c

The tree is knowē bi his frute.

which ys evyll. ffor of the aboundaunce of ȝ
The mouthe speaketh of ȝ fulnes of the heart.
her/his mouthe speakethe.
Why call ye me Master/ Master: and do not as I bid you? whosoever cometh to me and heareth my sayinges/& dothe the same/ I will shewe you to whome he ys lyke. He is like a man which bilt an housse: and digged depe/and layde the foundaciō on a rocke. Whē the waters arose/the fludde bet apō that housse/and coulde not move yt. ffor it was grounded apon a rocke. But he that heareth & doth not/is lyke a man that with out foundacion bylt an housse apon the erth/ agaynst which the fludde did bet: and it fell by and by. And ȳ fall of ȳ housse was greate. ¶ The. vii. Cha.
To build on a rocke.
To build on sonde.

Matthew. viij. a.

Centurio.

WHen he had ended all his sainges in the audience of the people/ he entred into Capernaū. And a certayne Centurions seruaunte was sicke and redy to dye whom he made moche of. And when he heard of Jesu/he sent vnto him the elders of the Jewes/besechinge him ȳ he wolde come & helpe his servaunt. And they came to Jesus and besought him instantly sayinge: he is worthi that thou shuldest do this for him. ffor he loveth oure nacion/and hath bilt vs a synagoge. And Jesus went with them.

And when he was not farre fro the housse/ the Centurio sent frendes to him sayinge vnto him: Lorde trouble not thy silfe: for I am not worthy ȳ thou shuldest enter vnder my rooffe. Wherfore I thought not my silfe worthy to come vnto the: but saye the worde/ and

my ser-

ſeruaunt ſhalbe whoole. ffor I lyke wyſe am a man vnder power/and have vnder me ſoudiers/& I ſaye vnto won/goo: and he goeth. And to another/come: and he cometh. And to my ſeruaunt/do this: & he doeth it. When Jeſus herde this/he merveyled at him/& turned him about & ſayd to the people that folowed him: I ſaye vnto you/I have not founde ſo greate faith/noo/not in Iſrael. And they ỹ were ſent/turned backe home agayne/& founde the ſeruaunt that was ſicke/whoole.

* And it foꝛtuned after that/that he went into a cite called Naim/& many of his diſciples went wᵗ him/& moche people. When he came nye to the gate of the cite: behold e/ther was a deed man caried out which was ỹ only ſonne of his mother/and ſhe was a widowe/ and moche people of the cite was with her. And when ỹ lorde ſawe her/he had compaſſion on her/& ſayde vnto her: wepe not. And he went & touched the coffyn/& they ỹ bare him/ ſtode ſtill. And he ſayde: Yonge man/I ſaye vnto the/aryſe. And ỹ deed ſate vp & begane to ſpeake. And he delyvered him to his mother. And ther cā a feare on thē all. And they glorified god ſayinge: a greate prophet is ryſen amōge vs/& god hath viſited his people. * And this rumor of him wēt forthe throughout all Jurie/and thorowout all the regions which lye rounde about.

The deed is rayſed.

And ỹ diſciples of Johñ ſhewed him of all theſe thinges. And Johñ called vnto him .ii. of his diſciples/& ſent thē to Jeſus ſayinge:

Mat. xj. &

Johñ baptiſt ſendeth to Chriſt.

Arte

Arte thou he that shall come: or shall we loke for another? When the men were come vnto him/they sayde: Johy baptiste sent vs vnto ỹ sayinge: Arte thou he that shall come: or shall we wayte for another? And at ỹ same tyme he cured many of their infirmites & plages/& of evyll spretes/& vnto many that were blynde he gave sight. And Jesus answered and sayd vnto them: Goo youre wayes & shewe Johy/ what thinges ye have sene and harde: how ỹ the blynde se/the halt goo/the lepers are cleu sed/the deafe heare/the deed aryse/to the poore is the glad tydinges preached/and happy is he/that is not offended by me.

Esai. lv.

When ỹ messengers of Johy were departed/he began to speake vnto ỹ people of Johy What wēt ye oute into ỹ wildernes for to se? went ye to se arede shaken wᵗ ỹ wynde? But what went ye out for to se? A mā clothed iy so ofte rayment? Beholde they which are gorgeously apparelled/& lyve delicatly/are iy kynges courtes. But what went ye forth to se? A prophete? Ye I saye to you/& moare they a prophete. This is he of whō it is wrytte: Beholde I sende my messenger before thy face/to prepare thy waye before the. For I saye vnto you: a greater prophete then Johy/amōge wemēs chyldre is ther none. Nevertheless one ỹ is lesse iy ỹ kyngdō of god/is greater thē he ỹ

mal. iij. a

And all the people that hearde/and the publicans / iustified God / and were baptised with the baptim of Johy. But the pharises & scribes despised ỹ counsell of god agaynst

Publicans iustifie god

Pharises despise ỹ councell of god.

them

them selves/and were not baptised of him.

And ỳ lorde sayd: Wher vnto shall I lyke the men of this generacion/& what thinge are they lyke? They are lyke vnto chyldre sittynge in ỳ market place/& cryinge one to another/ & sayinge: We have pyped vnto you/& ye have not daunsed: we have mourned to you/ and ye have not wept. ffor Iohn baptist cam/ nether eatynge bread ner drinkynge wyne/ & ye saye: he hath the devyll. The sonne of man is come and eateth and drinketh/ & ye saye: behold a man which is a glotton/& a drinker of wyne/a frende of publicans and synners. Yet is wysdome iustified of all her chyldren. Mat. xj.

Wisdom

✠ And one of the pharises desyred him that he wolde eate with him. And he went into ỳ pharises housse/& sate doune to meate. And behold a woman in that cite/which was a synner/assone as she knewe that Jesus sate at meate in the pharises housse/she brought an alablaster boxe of oyntmẽt/& she stode at his fete behynde him weppynge/and beganne to wesshe his fete with teares/and dyd wipe thẽ with the heares of her hed/and kyssed his fete/and anoynted them with oyntment. Marie of Bethanie

When the pharise which bade him/sawe that/he spake with in him sylfe/ sayinge: If this man were a prophete/he wolde surely have knowen who & what maner woman this is which toucheth him/ for she is a synner. And Jesus answered & sayde vnto him: Simon I have some what to saye vnto ỳ. And he sayd master saye on. There was a certayne lender which

der which had two detters/ỳ one ought fyue hondred pence/& the other fyfty. When they had nothinge to paye/he forgave thē boothe. Which of them tell me/will love him mooste? Simon answered and sayde: I suppose/ that he to whom he forgave mooste. And he sayde vnto him: Thou hast truly iudged.

And he turned to the woman/& sayde vnto Simon: Seist thou this woman? I entred into thy housse/& thou gavest me noo water to my fete but she hath wesshed my fete with teares/& wiped thē with the heeres of her heed. Thou gavest me no kysse: but she/sence ỳ tyme I came in/hath not ceased to kysse my fete. Myne heed w̄ oyle thou dydest not anoynte but she hath annoynted my fete w̄ oyntmēt. Wherefore I saye vnto the: many synnes are forgevē her/for she *loved mochе. To whom lesse is forgeven/the same doeth lesse love.

*Love is ỳ signe ỳ the synnes are forgeven her.

And he sayde vnto her/thy synnes are forgeven ỳ. And they ỳ sate at meate with him/ beganne to saye within them selves: Who is this which forgeveth synnes also? And he sayde to ỳ woman: Thy faith hath saved the/ Goo in peace. ℣

C. The. viii. Chap.

And it fortuned after that/that he him sylfe went throughout cities & tounes/ preachynge/and shewinge ỳ kyngdom of God/& the twelve with him. And also certayne wemen/which wer healed of evell spretes/and infirmities: Mary called Magdaley/ out of whom went seven devyls/& Joanna ỳ wyfe of Chusa Herode stewarde/& Susanna

and ma

and many other: which ministred vnto the of their substaunce. ¶ When moch people were gadred to gether/& were come to him out of all cities/he spake by a similitude. A sower went out to sowe his seede: & as he sowed/some fell by the waye syde/and it was troden vnder fete/and the foules of the ayre devoured it vp. And some fell on ston/& assone as it was spronge vp/it widdred awaye/because it lacked moystnes. And some fell amonge thornes/and ỳ thornes spronge vp with it/& choked it. And some fell on good grounde/& sprõge vp & bare frute/an hondred foolde. And as he sayde these thinges/he cryed: he that hath eares to heare/let him heare.

mat. vij. a
Ma. iiij. a

Sower.

And his disciples axed him sayinge: what maner similitude is this? And he sayde: vnto you is it geven to knowe the secretes of the kyngdom of God: but to other in similitude/ that when they se/they shuld not se: & when they heare they shuld not vnderstonde.

Esa. vj. c
Mathew. xiij. b.
Ma. iiij. f.
Joa. xij. f
Ro. xj. b.

The similitude is this. The seede is ỳ worde of God. Thoose ỳ are besyde the waye/are they that heare/& afterwarde cometh ỳ devyll & taketh awaye the worde out of their hertes/ lest they shuld beleve and be saved. They on the stonnes/are they which when they heare/ receave the worde with ioye. But these have noo rootes/which for a whyle beleve/& in tyme of tẽtaciõ goo awaye. And ỳ which fell amonge thornes/are they which heare/& goo forth/& are choked wt cares & wt riches/& voluptuous lyvinge/and bringe forth noo frute.

The sower is expounded.

That in ỳ good grounde/are they which with a good & pure hert/heare the worde & kepe it/ and bringe forth frute with pacience. ✠

Candell. Mat.v. b Ma.iiij.c. Mat.v. c Mar.iij. c

No man lyghteth a candell/& covereth it vnder a vessell/nether putteth it vnder ỳ table: but setteth it on a candelsticke/that they that enter in/maye se ỳ lyght. No thinge is in secret/ỳ shall not come abroode: Nether eny thinge hyd/that shall not be knowen/& come to lyght. Take hede therfore how ye heare. For whosoever hath/to him shalbe geve: And whosoever hath not/frō him shalbe take/even that same which he supposeth that he hath.

Mathew. xiij.b. & .xxv.c. ma.iiij. c. Mathew. xij.d. Mar.iij.d

They came to him his mother and his brethren/and coulde not come at him for preasse. And they tolde him sayinge: Thy mother and thy brethren stonde with out/and wolde se the. He answered and sayd vnto them: my mother and my brethren are these which heare the worde of God and do it.

Mother & brethre Ma.viij.c mar.iiij.d

✠ And it chaunsed on a certayne daye that he went into a shippe/and his disciples also/ and he sayde vnto them: Let vs goo over vnto the other syde of the lake. And they lanched forthe. And as they sayled/he fell a slepe/and there arose a storme of wynde in ỳ lake/& they were fylled with water/& were in ieopardy. And they went to him and awoke him sayinge: Master Master/we are looste. Then he arose and rebuked the wynde and the tempest of water/and they ceased/and it weyed calme. And he sayd vnto the: where is youre faith? They feared and wondred sayinge one to ano-

Jesus slepeth in ỳ ship.

therwhat felowe is this: for he cõmaundeth bothe the wyndes and water/and they obey him: ¶ And they sayled vnto the region of ỳ Gaderenites/which is over agaynst Galile. Mathew viij.c. Mar. v.a Gaderenites

And as he went out to londe/ther met him a certayne man out of ỳ cite/which had a devyll longe tyme/and ware noo clothes/nether aboode in eny houſſe: but amonge graves. ¶ When he ſawe Jeſus/he cryed/and fell doune before him/and with a loude voyce ſayde: What have I to do with the Jeſus the ſonne of the God mooſt hyeſte? I beſeche the tor ment me not. Then he cõmaunded ỳ foule ſpyrite to come out of the man. For ofte tymes he caught him/& he was bounde with chaynes & kept with fetters: and he brake the bondes/ and was caryed of the fende/into wyldernes.

And Jeſus axed him ſayinge: what is thy name? And he ſayde: Legion/becauſe many devyls were entred into him. And they beſought him/ỳ he wolde not cõmaunde thẽ to goo out into ỳ depe. And ther was there by an heerde of many ſwyne/fedynge on an hyll: & they beſought him/ỳ he wolde ſoffre thẽ to enter into thẽ. And he ſoffred thẽ. Then went the devyls out of the man/& entred into the ſwyne: And the heerd toke their courſe & ran headlynge into the lake/and were choked. When the herdmen ſawe what had chaunſed/they fleed and tolde it in the cite and in the villages. Legion Swyne

And they came out to ſe what was done: & came to Jeſus/& founde ỳ man/out of whõ the devyls were departed/ſittynge at the fete

of Jesus/clothed & in his right mynde/& they were afrayde. They also wich sawe it/tolde thē by what meanes he ỹ was possessed of ỹ devyll/was healed. And all the whole multitude of ỹ cōtrye of the Gaderenites/besought him ỹ he wolde departe from thē: for they were taken wᵗ greate feare. And he gate him into the shippe & returned backe agayne. Then the man out of whom the devyls were departed/ besought him ỹ he myght be wᵗ him: But Jesus sent him awaye sayinge: Goo home agayne into thyne awne housse/& shewe what great thinges God hath done to ỹ. And he went his waye/& preached thorow out all the cite what great thinge Jesus had done vnto him.

mat.ix.c. Mar.v.b.

And it fortuned when Jesus was come agayne that ỹ people receaved him. ffor they all wayted for him. And beholde ther came a man named Jairus (and he was a ruler of ỹ synagoge) & he fell doune at Jesus fete/& besought him ỹ he wolde come into his housse/ for he had but a doughter only/apon a twelve yere of age/and she laye a dyinge. And as he went the people thronged him.

The Rulers doughter is raised.

Issue of bloude.

And a woman havynge an issue of bloud twelve yeres (which had spent all her substance amonge phisicions/nether coulde be holpen of eny) came behinde him/& touched the hem of his garmēt/& immediatly her issue of bloud stauncthed. And Jesus sayde: Who is it that touched me? when every man denyed/Peter & they ỹ were with him/sayde: Master/the people thrust the and vexe the: & sayest thou/

who

who touched me? And Jesus sayd: Some body touched me. For I perceave that vertue is gone out of me. When the woman sawe/ that she was not hid/ she came trimblynge/ & fell at his fete/ and tolde him before all the people for what cause she had touched him/ and how she was healed immediatly. And he sayde vnto hyr: Doughter be of good comforte/ Thy faith hath made the hoale/ goo in peace.

Whyll he yet spake/ there came one from ỳ rulers of the synagogis house which sayde to him: thy doughter is deed/ disease not the master. When Jesus hearde that/ he answered the father/ sayinge: feare not/ beleve only/ & she shalbe made whole. And when he came to ỳ house/ he suffred no man to goo in with him/ save Peter/ James & John/ & the father and the mother of the mayden. Every body weept & sorowed for her. And he sayde: Wepe not: for she is not deed/ but slepeth. And they lewgh him to scorne. For they knew that she was deed. And he thrust thē all out/ & caught her by the honde/ and cryed sayinge: Mayde arise. And hyr sprete came agayne/ & she rose straycht waye. And he commaunded to geve her meate. And the father and the mother of hyr were astonyed. But he warned thē that they shuld tell noo man/ what was done. mat. ỳ. a. mar. iij. b

¶ The. ix. Chapter.

The twelve are sent. mat. x. a mar. vj. a

Then called he the. xii. to gether/ & gave them power/ and auctorite over all devyls/ and that they myght heale diseases. And he sent them to preache the kyng

Mat.x.a. mar. vj.a *Go not frō house to house as frends do. Act.xiij. Dust

done of God/& to cure the sick. And he sayd to them: Take nothinge to sucker you by ỳ waye: nether staffe/nor scripe/ nether breed/ nether money/nether have twoo cootes. And whatsoever *housse ye enter into/there abyde & thence departe. And whosoever will not receave you/when ye go out of that cite/shake of the very dust from youre fete/ for a testimony agaynst them. And they went out/& went thorow the tounes / preachinge the gospell and healynge every where. ℣

Mathew. xiiij.a. Ma.vj.b

And Herod the tetrarch herde of all that was done of him/and douted/because that it was sayde of some/that Johȳ was rysen agayne from deeth: and of some/that Helyas had apered: and of other/that one of the olde prophetes was rysen agayne. And Herod sayde: Johȳ have I behedded: who then is this of whom I heare suche thinges? And he desyred to se him.

Mathew. xiiij.b. Ma.vj.d

And the Apostles retourned/and tolde him what great thinges they had done. And he toke them and went a syde into a solitary place/ nye to a citie called Bethsaida. And ỳ people knewe of it/and folowed him. And he receaved them/and spake vnto them of the kyngdome of God/and healed them that had nede to be healed. And whenȳ ỳ daye beganne to weare awaye/then came the twelve and sayde vnto him: sende ỳ people awaye/that they maye goo into the tounes & villages roundabout/ and lodge/and get meate/for we are here in a place of wylderne. But he sayde vnto them:

Geve

Geve ye thē to eate. And they sayde. We have no moo but fyve loves and two fisshes/except we shuld goo and bye meate for all this people. And they were about a fyve thousand men. And he sayde to his disciples: Cause them to syt doune by fyfties in a company. And they dyd soo/& made them all syt doune. And he toke the fyve loves/& the two fisshes/& loked vp to heven/& blessed them/& brake/& gave to the disciples/to set before ỳ people. And they ate/and were all satisfied. And ther was takey vp of that remayned to thē/twelve baskettes full of brokey meate.

fyve loves. v. ii. fysshes.

¶ And it fortuned as he was alone prayinge/his disciples were wt him/& he axed thē sayinge: Who saye ỳ people ỳ I am? They answered & sayd: Johy Baptist. Some saye Helyas. And some saye/one of the olde prophetz is rysey agayne. He sayde vnto thē: Who saye ye that I am? Peter answered and sayde: thou arte the Christ of god. And he warned & commaunded them/that they shuld tell no man ỳ thinge sayinge: that the sonne of may must suffre many thinges/and be reproved of the elders/and of the hye prestes and scribes/& be slayne/and the thirde daye ryse agayne.

Matthew. ỳ Bj. b. Mar. Biiij

passion. Mathew. ỳ Bij. d. Mar. Biij

Christes disciple.

And he sayde to them all/yf eny may will come after me/let him denye him sylfe/& take vp his crosse dayly and folowe me. Whosoever will save his lyfe/ shall lose it. And whosoever shall lose his lyfe for my sake/the same shall save it. For what avauntageth it a may/to wynne the whole worlde/yf he loose

Mat. ỳ. d and ỳ Bj. Marke. Biij. b. Joa. pij. d

Mat .x. d mar. viij b

Love. naunt

Mat. xvj d. Marc. ix. a.

Mat. xvij a. Marc. ix. a.

Transfiguracion

Heare him.

him sylfe or runne in domage of him sylfe? For whosoever is ashamed of me/and of my sayinges: of him shall the sonne of man be ashamed/when he cometh in his awne glorie/ & in the glorie of his father / and of the holy angels. And I tell you of a surety: There be some of thē yͭ stonde here/ which shall not tast of deeth/tyll they se yͭ kyngdome of god.

And it folowed about an. viii. dayes after thoose sayinges/that he toke Peter/James/ & John/& went vp into a mountayne to praye. And as he prayed/yͭ facion of his countenaunce was changed/and his garment was whyte and shoone. And beholde/two men talked w̄ him/and they were Moses & Helyas/which appered gloriously/and spake of his departinge/which he shuld ende at Jerusalem. Peter and they that were with him/were hevy with slepe. And when they woke/they sawe his glorie/and two men stondinge with him.

And it chaunsed as they departed frō him/ Peter sayde vnto Jesus: Master/it is good beinge here for vs. Let vs make thre tabernacles/one for the/and one for Moses/& one for Helyas: and wist not what he sayde. Whyll he thus spake/ther came a cloude and shadowed them: & they feared when they were come vnder the cloude. And ther came a voyce out of the cloude sayinge: This is my deare sonne/heare him. And assone as yͭ voyce was past/Jesus was founde alone. And they kept it cloose/and tolde noo man in thoose dayes eny of thoose thinges which they had sene.

And it

And it chaunsed on the nexte daye as they came doune from the hyll/ moche people met him. And beholde a man of the cõpany cryed out/sayinge: Master/I beseche ỳ beholde my sonne/for he is all that I have: & se/ a spirite taketh him/& sodenly he cryeth/ & he teareth him that he foometh agayne/and with moche payne departeth frõ him/ when he hath rent him/and I besought thy disciples to cast him out/ & they coulde not. Jesus answered & sayde: O generacion with oute fayth/ & croked: how longe shall I be with you? & shall suffre you? Bringe thy sonne hidder. As he yet was a cõminge/the fende rẽt him & tare him. And Jesus rebuked ỳ vnclene spirite/ & healed the childe/ & delivered him to his father. And they were all amased at ỳ mighty power of God.

Matthew. ỳ viij. d. Mar. ix. c

The spirite of the fallynge sycknes is cast out te.

While they wondred every one at all thinges which he dyd/ he sayd vnto his disciples: Let these sayinges synke doune into youre eares. The tyme will come/ when the sonne of man shalbe delivered into the hondes of men. But they wist not what ỳ worde meant/ & yt was hyd frõ thẽ/ that they understode yt not. And they feared to aske him of that sayinge.

Passion.

If Then ther arose a disputacion amõge thẽ: who shuld be the greatest. When Jesus perceaved ỳ thoughtes of their hertes/ he toke a chylde/ & set him hard by him/ & sayd vnto thẽ: Whosoever receaveth this chylde in my name/ receaveth me. And whosoever receaveth me/ receaveth him ỳ sent me. For he ỳ is leest amonge you all/ the same shalbe greate.

Matthew. ỳ viij. b. Mar. ix. c.

Greatest

M. v. And

Forbyd

And Johñ answered & sayde: Master we sawe one castinge out devyls in thy name/& we forbade him / because he followeth not with vs. And Jesus sayde vnto him: forbyd ye him not. For he that is not agaynst vs / is wt vs.

And it folowed whey the tyme was come ꝑ he shulde be receaved vp/they he set his face to goo to Hierusalem/& sent messengers before him. And they went & entred into a citie of the Samaritans to make redy for him. But they wolde not receave him/because his face was as though he wolde goo to Jerusalem. Whey his disciples James & Johñ sawe ꝑ they sayde: Lorde/wilt thou that we cõmande/that fyre come doune from hevey & consume them/evey as Helias dyd? Jesus turned about/and rebuked them sayinge: ye wote not what maner spirite ye are of. The sonne of mã ys not come to destroye mennes lives/but to save them. And they went to another toune.

Fyer frõ heavey

Mathew. viij. c.

And it chaunsed as he went in the waye/a certayne man sayd vnto him: I will folowe the whither soever thou goo. Jesus sayd vnto him: foxes have holes/and bryddes of ayer have nestes: but the sonne of man hath not where on to laye his heed.

Foxes.

And he sayde vnto another: folowe me. And the same sayde: Lorde suffre me fyrst to goo & bury my father. Jesus sayd vnto him: Let the deed/bury their deed: but goo thou and preache the kyngdome of God.

Burie his father.

And another sayde: I wyll folowe the Lorde: but let me fyrst goo byd them fare well/ which

which are at home at my housse. Jesus sayde vnto him: No man that putteth his honde to the plowe/ & loketh backe/ is apte to the kyngdome of God. ℣ plowe.

¶ The .x. Chapter. ✠

A Fter these thinges/ the Lorde apoynted other seventie also/ & sent them / two & two before him into every citie and place/ whither he him silfe wolde come. And he sayde vnto them/ the harvest is greate: but the laborers are feawe. Praye therfore the Lorde of ỳ harvest/ to send forth laborers into his harvest. Goo youre wayes: beholde/ J sende you forthe as lambes amonge wolves. Beare noo wallet/ nether scryppe/ nor shues / and salute noo man by the waye. Into whatsoever housse ye enter/ fyrst saye: Peace be to this housse. And yf ỳ sonne of peace be theare/ youre peace shall rest vpon him: yf not/ yt shall returne to you agayne. And in ỳ same housse tary still eatinge & drinkinge suche as they have. For the laborer is worthy of his rewarde. ℣ Seventie are sent. mat. ix. & Harvest. Lambes amonge wolves. Mat. x. a Ma. vj. a Fayth shall ministre all

B Go not frō housse to housse: & in to whatsoever citye ye enter/ yf they receave you/ eate suche thinges as are set before you / & heale the sicke ỳ are theare/ & saye vnto them: the kyngdome of God is come nye vpon you. But into whatsoever citie ye shall enter/ yf they receave you not/ goo youre wayes out into the stretes of ỳ same/ and saye: even the very dust/ which cleaveth on vs of your citie/ we wipe of against you: Notwithstondinge/ marke this that ỳ kyngdome of God was come nie vpon you. Mat. x. a. j. tim. v. c Dust.

you. Ye & I saye vnto you: that it shalbe easier in that daye/ for Sodom then for ỳ cytie.

Corazim Betsaida Tyre Sidon Capernaum.

Wo be to the Chorazin: wo be to ỳ Bethsaida. For yf ỳ miracles had bene done in Tyre & Sidō/ which have bene done in you/ they had a greate whyle agone repēted/ sitting in heere & asshes. Nevertheless it shalbe easier for Tyre & Sidon/ at the iudgement/ then for you. And thou Capernaū which art exalted to heavē/ shalt be thrust doune to hell. He ỳ heareth you/ heareth me: & he that dispiseth you/ despiseth me: and he that dispiseth me/ despiseth him that sent me.

Mat. x. d. Jo. viij. c.

And the sevēty returned agayne with ioye sayinge: Lorde even the very devyls are subdued to vs thorowe thy name. And he sayde vnto them: I sawe satan/ as it had bene lightenyng/ fauke doune frō heavē. Beholde I geve vnto you power to treade on serpētes and scorpions/ & over all maner power of the enimye/ & no thinge shall hurte you. Nevertheless/ in this reioyse not/ that ỳ spretes are vnder youre power: but reioyse / be cause youre names are wrytten in heaven.

Reioyse.

Mat. xj. d Babes. Mat. xj. d The onlye that is/ taught & fit the. Christ/ knoweth ỳ father.

That same tyme reioysed Jesus in ỳ spīte/ & sayde: I confesse vnto ỳ father/ Lorde of heaven & erth/ ỳ thou hast hyd these thynges from the wyse & prudent/ & hast opened them to the babes. Even so father/ for soo pleased the. All thinges are geven me of my father. And no man knoweth who the sonne is/ but the father: nether who the father is/ save the sonne/ & he to whō the sonne wyll shewe him.

And

And he turned to his disciples/& sayde se-
cretly: ℟ Happy are ẏ eyes/which se ẏ ye se. Mathew
ffor I tell you that many prophetes & kynge xiij.b.
have desired to se those thinges which ye se/&
have not sene them: & to heare those thinges
which ye heare/and have not heard them.

E And beholde/a certayne lawere stode vp/& Mathew.
tempted him sayinge: Master what shall I xxij.d
do/to inherit eternall life? He sayd vnto him: Mar.xij.e
What is written in the lawe? How redest Eternall
thou? And he answered & sayde: Loue thy Lor- lyfe.
de God/with all thy hert/& with all thy sou- Deutero.
le/& with all thy strẽgthe/& with all thy myn- vj.b.
de: & thy neghbour as thy sylfe. And he sayde
vnto him: Thou hast answered right. This
do and thou shalt live. He willinge to iustifie him sylfe/sayde vnto Jesus: Who is then my neghbour?

Jesus answered & sayde: A certayne mã de- Samari-
scended frõ Hierusalem in to Hierico/& fell in tane.
to the hondes of theves/which robbed him of
his raymẽt & wounded him/& departed leyn-
ge him halfe deed. And by chaunce there came
a certayne preste that same waye/& when he
sawe him/he passed by. And lykewyse a Leui-
te/when he was come nye to the place/ wẽt &
F loked on him/and passed by. Then a certayne
Samaritane/ as he iourned/ came nye vnto
him/& when he sawe him/had compassion on
him/& went to and bounde vp his woundes/
and poured in oyle and wyne/and put him on
his awne beaste/& brought him to a cõmen yn-
ne/and made prouision for him. And on the
morowe

morowe when he departed/he toke out two pe ce & gave them to the host/ & sayde vnto him. Take cure of him/& whatsoever thou spēdest moare/when I come agayne / I will recompence the. Which now of these thre/thynkest thou/was neighbour vnto him ꝑ fell into ꝑ theves hondes? And he sayde. He that shewed mercy on him. Then sayde Jesus vnto him. Goo and do thou lyke wyse. ¶

A neyboure who.

* It fortuned as they wēt/ that he entred ¶ in to a certayne toune. And a certayne woman named Martha/receaved him into her housse. And this woman had a sister called Mary/ which sate at Jesus fete/and hearde his preachinge. And Martha was combred about mochе servinge/& stode and sayde: Master/ doest thou not care/that my sister hath leeft me to minister alone? Byd her therfore/that she helpe me. And Jesus answered/ and sayde vnto her: Martha/Martha/thou carest/& arte troubled about many thinges: verely one is nedfull. Mary hath chosen her that good parte/ which shall not be taken awaye from her. ¶

Martha Marie

¶ The .xi. Chapter.

Mat. vj. 8

AND it fortuned as he was prayinge in a certayne place: when he ceased/one of his disciples sayde vnto him: Master/ teache vs to praye/as John taught his disciples. And he sayd vnto the: When ye praye/ saye: O oure father which arte in heaue/ halowed be thy name. Thy kyngdome come. Thy will be fulfilled / even in erth as it is in heaven. Oure dayly bread geve vs evermore.

The pater noster

And

And forgeve vs oure synnes: for evē we forgeve every man ỹ treaspaseth vs. And ledde vs not into tẽptaciō. But delivet vs frō evill.

And he sayde vnto them: * if any of you shuld have a frēde/& shuld goo to him at mid nyght/& saye vnto him: frende lende me thre loves/for a frende of myne is come out of the waye to me/& I have nothinge to set before him: & he within shuld answere & saye/trouble me not/the doze is now shett/& my servaūtes are with me in the chamber/I cānot ryse & geve them to the. I saye vnto you/though he wold not aryse & geve him/because he is his frēde: yet because of his importunite he wold rise/& geve him as many as he neded.

Prayer what it dothe.

And I saye vnto you: aye/and it shalbe geven you. Seke/and ye shall fynde. knocke/& it shalbe opened vnto you. for every one that ayeth/receaveth: and he that seketh/fyndeth: and to him that knocketh/shall it be opened. Yf the sonne shall aye breed of eny of you that is a father: wyll he geve him a stone? Dr yf he aye fisshe/wyll he for a fysshe geve him a serpent? Dr yf he aye an egge: wyll he offer him a scorpion? Yf ye then which are evyll/canne geve good giftes vnto youre chyldren/how moche more shall the father of heaven geve an holy spryte to them/that desyre it of him? Ye

Covenaūt.

Mathew. vij.a. and. xxj.e Mar. vj.& Jo. xiiij.d and. xvj.e Jaco. j.a. mar. vij.& Mat. j.v d and. vij.& Mar. iij.c

* And he was a castynge out a devyll/which was dōme. And it folowed when the devyll was gone out/the domme spake/& the people wondred. But some of thē sayde: he casteth

The dōme spirite is cast oute.

Belze-bub. steth out devyls by the power of Belzebub the chefe of the devyls. And other tempted him sekinge of him a signe frō heavē. But he knewe their thoughtes & sayde vnto them: Every kingdome devided with in it silfe/shal be desolate: & one housse shall fall vpon another. So if Satan be devided with in him silfe: how shall his kyngdome endure? Because ye saye that I cast out devyls by the power of Belzebub. Yf I/by the power of Belzebub caste oute devyls: by whome do youre chyldren cast them out? Therfore shall they be youre iudges. But if I/with ỳ finger of God cast out devyls/ noo doute the kyngdome of God is come vpon you.

When a stronge man armed watcheth his D housse: ỳ he possesseth is in peace. But when a stronger then he cometh vpō him & overcōmeth him: he taketh from him his harnes wherin he trusted/ & devideth his gooddes. He that is not with me/ is agaynst me. And he that gadereth not with me/ scattereth.

When the vnclene spryte is gone out of a man/ he walketh through waterlesse places/ sekinge reest. And when he fyndeth none/ he sayeth: I will returne agayne vnto my housse whence I came out. And when he cōmeth/ he fyndeth it swept and garnissed. Then goeth he & taketh to him seve̅ other spyrites worsse then him silfe: and they enter in/ & dwell there. And the ende of that man/ is worsse then the begynninge.

Seven worsse then him selfe.

And it fortuned as he spake those thinges

a certayne woman of the cõpany lyfte vp her voyce/& sayde vnto him: Happy is the wombe that bare the/and the pappes which gave the sucke. But he sayde: Ye/ happy are they that heare the worde of God/and kepe it. ¶

Happie who.

When the people were gadered thicke together: he began to saye. This is an evyll nacion: they seke a signe/& there shall no signe be geven them/but the signe of Jonas the Prophet. For as Jonas was a signe to the Ninivites/so shall ẏ sonne of mã be to this naciõ. The quene of the southe shall ryse at iudgement/with the men of this generacion/& condempne them: for she came frõ the ende of the worlde/to heare the wysdome of Salomon. And beholde a greater then Salomon is here. The men of Ninive shall ryse at the iudgement wt this generacion/& shall condẽpne thẽ: for they repented at the preachinge of Jonas. And beholde/a greater then Jonas is here.

mat. xij. c

Signe of Jonas.

Quene of ẏ south.

iij. Reg. x. g.

ij. pa. ix.

Ninivites.

Jon. iij. B

mat. v. a

Ma. iiij. a

Eye.

mat. vj. c

E ✠ Noo man lighteth a candell/& putteth it in a previe place/ nether vnder a busshell: But on a candelsticke/that they that come in maye se ẏ light. The light of thy body is the eye. Therfore when thine eye is single: then is all thy body full of light. But if thine eye be evyll: then shall thy body also be full of darknes. Take hede therfore that the light which is in the/be not darknes. For if all thy body shalbe light/havynge noo parte darke: then shall all be full of light/even as when a candell doeth light the with his brightnes. ¶

And as he spake/ a certayne pharise be-

sought him to dyne with him: and he went in & sate doune to meate. When the Pharise sawe that/he marveyled y he had not fyrst washed before dyner. And y Lorde sayde to him: Nawe do ye Pharises/make clene the out side of the cup/& of the platter: but youre inwarde parties are full of raveninge and wickednes. Ye fooles/dyd not he that made that which is with out: make that which is within also? Nevertheless geve almose of that ye have/ and beholde all is clene to you.

Mathew. xxiij.

Almose.

But wo be to you Pharises/for ye tithe the mynt and rewe/and all manner erbes/ & passe over iudgment and the love of God. These ought ye to have done/ & yet not to have left the other vndone.

Tithe mynt. Mathew. xxiij. Ma. vij. d

Wo be to you Pharises: for ye love the vppermost seates in the synagoges/ and gretinges in the markets.

Vppermost seates.

Wo be to you scribes & pharises ypocrite/ for ye are as graves which appere not/& the men y walke over the/ are not ware of the.

Lawyers Mathew. xxiij.

Then answered one of the lawyers/& sayd vnto him: Master/thus sayinge/ thou puttest us to rebuke also. Then he sayde: Wo be to you also ye lawyers: for ye lade men with burthens grevous to be borne/& ye youre selves touche not y packes w one of youre fyngers.

Build sepulchres.

Wo be to you: ye bylde the sepulchres of the Prophetes/and youre fathers killed them truly ye beare witnes/ that ye alowe the dedes of youre fathers for they killed them/ and ye bylde their sepulchres.

Therfore

Thetfore ſayde ỳ wiſ dome of God: I will ſend them Prophetes & Apoſtles / & of them they ſhall ſlee & perſecute: that the bloude of all prophetes / which was ſheed frō the begin. Gen. iiij. ninge of the worlde / maye be requyred of this ij. parali. xxiiij. generacion / from the bloud of Abell vnto the bloud of zachary / which periſſhed bitwene the aulter and the temple. Verely I ſaye vnto you: it ſhalbe requyred of this nacion. zacha. rias.

Wo be to you lawears: for ye have taken awaye ỳ keye of knowledge / ye entred not in youre ſelves / & them that came in ye forbade. keye.

When he thus ſpake vnto them / the lawears & the Phariſes began to wexe buſye about him / and to ſtop his mouth with many queſtions / layinge wayte for him / and ſekinge to catche ſome thinge of his moughte wherby they might accuſe him.

¶ The. xii. Chapter.

AS ther gadered to gether an innumerable multitude of people (in ſo moche that they trood one another) he began to ſaye vnto his diſciples: fyrſt of all beware of the leve of the Phariſes / which is ypocriſy. For ther is no thinge covered / that ſhall not be vncovered: nether hyd / that ſhall not be knowen. For whatſoever ye have ſpoken in the darknes: that ſame ſhalbe heard in light. And that which ye have ſpoken in the ere in eleve in ſecret places / ſhalbe preached even on the toppe of the houſſes. leven. Mat. xvi. Mar. viij. mat. x. c. Ma. iiij. leven

I ſaye vnto you my frendes: Be not afrayde of them that kyll the body / and after that

Who is to be feared.

have no moare that they can do. But I will shewe you/ whom ye shall feare. Feare him which after he hath killed/hath power to cast in to hell. Ye I saye vnto you/ him feare. Are not five sparowes bought for two farthinges? And yet not one of them is forgotten of God. Also even the very heres of youre heedes are nombred. Feare not therfore: Ye are moare of value/then many sparowes.

I saye vnto you: Whosoever confesseth me before men/evē him shall ẏ sonne of man confesse also before ẏ angels of God. And he that denyeth me before men: shalbe denyed before ẏ angels of God. And whosoever speaketh a worde agayust ẏ sonne of mā/it shalbe forgeven him. But vnto him ẏ blasphemeth the holy goost/it shall not be forgeven.

Mat. x. d. Mar. iij. Lovenauntes.

Mathew. xij. e Mar. iij. A promise that ẏ spirite shall teache vs.

When they bringe you vnto the synagoges/and vnto the rulers/and officers/take no thought how or what thinge ye shall answer or what ye shall speake. For the holy goost shall teache you in the same houre/ what ye ought to saye.

The lyfe stondeth not in riches but in kepinge godes commaundemētes.

❧ One of the company sayde vnto hym: Master byd my brother devide the enheritaunce with me. And he sayde vnto him: Man/ who made me a iudge or a devider over you? Wherfore he sayde vnto them: take hede/and beware of covetousnes. For no mannes lyfe stondeth in the aboundaunce of the thinges which he possesseth. And he put forth a similitude vnto them sayinge:

The grounde of a certayne riche mā brought

forth

forth frutes plenteously/& he thought in him silfe sayinge: what shall I do? because I have noo roume where to bestowe my frutes? And he sayde: This will I do. I will destroye my barnes/and bilde greater/& therin will I gadder all my frutes/& my goodes: & I will saye to my soule: Soule thou hast moch goodes layde vp in stooze for many yeares/take thyne ease: eate/drinke/& be mery. But God sayde vnto him: Thou fole/this night will they fet the awaye thy soule agayne from the. Then whose shall thoose thinges be which thou hast prouyded? So is it with him that gadereth ryches/and is not ryche in God. Richman Sccle. vj. c.

And he spake vnto his disciples: Therfore I saye vnto you: Take no thought for youre lyfe/what ye shall eate/nether for youre body/what ye shall put on. The lyfe is moare then meate/and the bodye is moare then rayment. Considre the ravens/for they nether sowe nor repe/which nether have stoorehousse ner barne/& yet God fedeth them. How moche are ye better then the foules. mat. vj. e j. pe. v. b. vlal. liiij. Ravens.

Which of you with takynge thought can adde to his stature one cubit? Yf ye then be not able to do that thinge which is least: why take ye thought for the remmaunt? Considre the lylies how they growe: They laboure not: they spyn not: and yet I saye vnto you/ that Salomon in all this royalte/was not clothed lyke to one of these. Lilies.

Yf the grasse which is to daye in the felde/ and to morowe shalbe cast into the fornace/

God so clothe: how moche moore will he clothe you/o ye endued wt litell faithe? And aye not what ye shall eate/or what ye shall drinke/nether clyme ye vp an hye! for all suche thinges the hethen people of the worlde seke for. Youre father knoweth that ye have nede of suche thinges. Wherfore seke ye after the kyngedome of God/and all these thinges shal be ministred vnto you.

Mat. 8. c. Litle floc ke.

Feare not litell floocke/for it is youre fathers pleasure/to geve you a kingdome. Sell that ye have/and geve almes. And make you bagges/which weye not olde/a treasure that fayleth not in heaven/where noo thefe cometh/nether moth corrupteth. For where youre treasure is/there will youre hertes be also.

Almose.

Let youre loynes be gerdde about/a youre lightes brennynge/a ye youre selves lyke vnto men/that wayte for their master/ when he will returne frō a weddinge: that assone as he cōmeth a knocketh/they maye opē vnto him. Happy are those servaunte/which the Lorde when he cōmeth/shall fynde wakynge. Verely I saye vnto you/he will gerdde him selfe about/a make them sit doune to meate/a walke by/and minister vnto them.

Loynes lightes.

Seconde. watche. Mathew. xxiiij.

And yf he come in the seconde watche/ye if he come in the thyrde watche/a shall fynde them soo/happy are those servauntes.

This understonde/that yf the good man of the housse knewe what houre ỳ thefe wolde come/he wolde suerly watche: and not suffer his housse to be brokē vp. Be ye prepared

therfore

therfore: for the sonne of man will come at an houre whey ye thinke not.

¶ They Peter sayde vnto him: Master/tellest thou this similitude vnto vs/ or to all men? And the Lorde sayde: Who there be any faithfull servaunt and wise/whom his Lorde shall make ruler over his housholde/ to geve them their duetie of meate at due season: happy is that servaunt/whom his master whey he cometh/shall finde soo doinge. Of a trueth I saye vnto you: that he will make him ruler over all that he hath. But ¶ yf the evyll servaunt shall saye in his hert: My master wyll differre his cōminge/¶ shall beginne to smyte the servauntes/¶ maydens/and to eate and drinke/¶ to be dronken: the Lorde of that servaunt will come in a daye/whey he thinketh not/and at an houre whey he is not ware/and will devyde him/¶ will geve him his rewarde with the vnbelevers. Apo. xvij. Evell servaunt.

The servaunt that knewe his masters will/ and prepared not himselfe/nether dyd accordinge to his will/shalbe bett with many strypes. But he that knewe not/and yet dyd committe thinges worthy of strypes/ shalbe beatty with feawe strypes. ffor vnto whom moche is geven/ of him shalbe moche requyred. And to whom men moche commyt/the moare of him will they aye. Covenaunt

¶ I am come to sende fyre on erth: ¶ what is my dysyre but that it were all redy kyndled? Not withstondinge I must de baptised with a baptyme: and how am I payned till it be endede Fyer. Baptym.

Baptise. ended? Suppose ye that I am come to sende
Mat.x.d. peace on erth? I tell you/naye: but rather de-
bate. For frō hence forthe ther shalbe five in
Peace. one housse devided / thre agaynst two / and
two agaynst thre. The father shalbe devided
Debate agaynst the sonne/and the sonne agaynst the
father. The mother agaynst the doughter/ & the doughter agaynst the mother. The mo-
terelawe agaynst hir doughterelawe / & the
Mathew. doughterelawe agaynst hir motherelawe.
x.vj. Then sayde he to the people: when ye se a
Ma.xvj. cloude ryse out of the west/strayght waye ye saye: we shall have a shower/& soo it is. And when ye se the south wynde blow/ye saye: we shall have heet/& it cōmeth to passe. Ypocrite ye can skyll of the fassion of the erth/ & of the skye: but what is ỳ cause/that ye cānot skyll of this time? Ye & why iudge ye not of youre selves what is righter?

Mat.v.d. Whill thou goest with thyne adversary to the ruler: as thou arte in the waye / geve diligence that thou mayst be delivered frō him/ leaste he bringe the to the iudge /and the iudge
Adversarie. delyver the to the iaylar/& the iaylar cast the in to preson. I tell ỳ/thou departest not thence/tyll thou have made good ỳ vtmost myte.

¶ The.xiii.Chapter.

Galileās Ther were present at the same season/ that shewed him of ỳ Galileās/whose bloude Pylate mengled with their awne sacrifice. And Jesus answered/ & sayde vnto them: Suppose ye that these Galileans were greater synners then all the other Galileans/

lesse/ because they suffred suche punissh̄ment?
I tell you naye: but except ye repent/ ye shall
all in lyke wyse perysshe. Or those .xviii. apon
which ꝑ toure in Syloe fell/ & slewe the/ thin
ke ye that they were synners above all men ꝑ
dwelt in Jerusalem? I tell you naye. But ex-
cepte ye repent/ ye all shall lyke wyse perisshe.
Toure in Siloe.

¶ He put forthe this similitude/ A certayne
man had a fygge tree planted in his venepar
de/ & he came & sought frute theron/ & founde
none. Then sayde he to ꝑ dresser of his vyney
arde: Beholde/ this thre yeare have I come &
sought frute in this fygge tree/ & fynde none:
cut it doune: why combreth it the grounde?
And he answered & sayde vnto him: lorde let
it alone this yeare also/ till I digge rounde a-
boute it/ & dōge it to se whether it will beare
frute: & if it beare not then/ after ward/ cut it doune.
Fygge tree.

And he taught in one of their synagoge on
ꝑ saboth dayes. And beholde ther was a wo-
mā which had a spirite of infirmite .xviii. ye-
ares: and was bowed to gether/ & coulde not
lifte vp her silfe at all. When Jesus sawe her
he called her to him/ and sayde to her: woman/
thou arte delyvered from thy disease. And he
layde his hondes on her/ and immediatly she
was made straight/ and glorified God. And
the ruler of the synagoge answered with in-
dignacion (be cause that Jesus had healed
on the saboth daye) and sayde vnto the peo-
ple. Ther are sixe dayes in which men ought
to worke: in them come and be healed/ & not
on the saboth daye.
The woman ꝑ was bowed together.

The Saboth is broken.

The sa-
both is
broken.

They answered him the Lorde and sayde
Ypocrite/doth not eache one of you on the sa-
both daye/lowse his oxe or his asse from the
stall/& leade him to the watere And ought not
this doughter of Abraham/whom Sathan
hath bounde loo.xviij.yeares/be lowsed from
this bonde on the sabboth daye? And whey he
thus sayde/all his adversaries were ashamed/
and all the people reioysed on all the excel-
lent dedes/that were done by him. ¶

Mustar-
de seede.

Then sayde he: What is the kyngdome of
God lyke? or wherto shall I compare it? It is
lyke a graynе of mustard seede/which a man
toke and sowed in his garden: and it grewe
and weyed a greate tree/and the foules of the
ayer made nestes in the braunches of it.

mat.xiij.
Levey.

And agayne he sayde: wher unto shall I ly-
ken ỹ kyngdome of god? it is lyke levē/which
a woman toke/and hidde in thre bussheles of
floure/tyll all was therow levended. And he
went thorow all maner of cities & tounes te-
chinge/and iorneyinge towardes Jerusalem.

mat.vij.
Strayte
gate.

Then sayde one unto him: Lorde/are ther
fewe that shalbe saved? And he sayde unto
them: stryve with youre selues to enter in at ỹ
strayte gate: for many I saye unto you/will
seke to enter in/& shall not be able. * When
the good man of ỹ house is rysen up/& hath
shett to the dore/ye shall beginne to stonde
with out/and to knocke at the dore sayinge:
Lorde/lorde/open unto vs: & he shall answer
and saye unto you: I knowe you not whence
ye are. Then shall ye begin to saye, We have

mathew.
xij. d.
* When
the cou-
enaunt ma
de in the
bloude of
Christ/is

eaten

eaten/in thy presence and dronke/and thou hast taught in oure stretes. And he shall saye: I tell' you/I knowe you not whence ye are: departe from me all ye workers of iniquite. There shalbe wepinge & gnasshinge of teth when ye shall se Abraham & Isaac & Jacob/ & all the prophetes in the kyngdom of God/ & youre selves thrust oute at dores. And they shall come from the eest and from the weest/ and from the northe and from the southe/and shall syt doune in the kyngdome of God. And beholde/ther are last/which shalbe fyrst: And ther are fyrst which shalbe last.

blynded: then men payne the selues with holie wordes/ trustinge therbie to enter: but all in vayne.

The same daye there came certayne of the pharises & sayd vnto him: Get the out of the waye/& departe hence: for Herode will kyll the. And he sayd vnto them. Goo ye and tell that foxe/beholde I cast oute devyls & heale the people to daye & to morowe/& the third daye I make an ende. Neverthelesse/ I must walke to daye and to morowe/& the daye folowinge: for it can not be/ that a Prophet perisshe eny other where/save at Jerusalem.

psal. vj. c. mat. vij. c and xxv.

mathew. xiij. d. & xxv. b.

Herode is a foxe.

O Jerusalem/ Jerusalem/ which kyllest prophete/and stonest them that are sent to the: how oftē wolde I have gadered thy childre to gedder/as the hen gathereth her nest vnder her wynges/but ye wolde not. Beholde youre habitacion shalbe left vnto you desolate: for I tell you/ye shall not se me vntill the tyme come that ye shall saye/ blessed is he that commeth in the name of the Lorde.

Jerusalē kylleth prophete

mathew. xxiij.

The. viii. Chapter.

And it

AND it chaunsed that he went into the
house of one of ỳ chefe pharises to eate
breed/on a saboth daye: & they watched
him. And beholde ther was a man before him
Dropsie. which had the dropsye. And Jesus answered
& spake vnto the lawears & pharises sayinge:
is it laufull to heale on the saboth daye? And
they helde their peace. And he toke him & hea-
led him/& let him goo: and answered thē sayin
ge/which of you shall have an asse or an oxe/
fallen into a pitt/and will not strayght waye
pull him out on the Saboth daye? And they
coulde not answer him agayne to that. B

He put forthe a similitude to ỳ gestes/whē
he marked how they preased to the hyest rou-
mes/& sayd vnto thē: When thou arte biddē
to a weddynge of eny man/syt not doune in ỳ
hyest roume/lest a more honorable man then
thou be bidden of him /and he that bade bo-
the him and the / come and saye to the: geve
this man roume/and thou then beginne with
shame to take the lowest roume. But rather
when thou arte bidden/goo & syt in the lowest
Prouer. roume/that when he that bade the cometh/he
ỳ8.a. maye saye vnto the: frende syt vp hyer. Then
Exalte shalt thou have worshippe in the presence of
humble. them that syt at meate with the. For whoso
Mathew. ever exalteth him sylfe/shalbe brought lowe.
xxiij. And he ỳ humbleth him sylfe/shalbe exalted.
Luc.xiij.a Then sayde he also to him that had desyred C
pro.iij.b. him to diner: When thou makest a diner or
a supper: call not thy frendes/nor thy brethrē
nether thy kinsmen nor yet ryche neighbours:

least

leſt they bidde the agayne/and a recompence be made the. But whey thou makeſt a feaſt/ call the pooze/the maymed/the lame and the blynde/and thou ſhalt be happy/for they cannot recompence the. But thou ſhalt be recompenſed at the reſurrection of the iuſte mey. Feaſt of poore.

D When one of them that ſate at meate alſo heard that/ he ſayde vnto him: happy is he that eateth breed in the kyngdome of God. ✠ Then ſayd he to him. ✠ A certayne man ordened a greate ſupper/and bade many/and ſent his ſeruaunt at ſupper tyme/to ſaye to them that wer bidden/come: for all thinges are now redy. And they all atonce begāne to make excuſe. The fyrſt ſayd vnto him: I have bought a ferme/& I muſt nedes goo and ſe it/I praye the have me excuſed. And another ſayd: I have bought fyve yooke of oxen/& I goo to proue them/I praye the have me excuſed. The thyrde ſayd: I have maried a wyfe/and therfore I cannot come. And the ſeruaunt went/ and brought his maſter worde therof. Supper. Mathew. xxij.a. Apo.xix.

E Then was the good man of the houſſe diſpleaſed/& ſayd to his ſeruaunt: Goo out quickly into ỳ ſtretes & quarters of the cite/& bringe in hidder the poore & the maymed and the halt & the blynde. And the ſeruaunt ſayd: lorde it is done as thou cōmaundedſt/and yet there is roume. And the lorde ſayd to the ſeruaunt: Go out into ỳ hye wayes & hedges/& compell thē to come in/that my houſſe maye be filled. For I ſaye vnto you/that none of thoſe mey which were bidde/ſhall taſt of my ſupper. ✠

Ther

Mat. x. d Ther went a greate cõpany with him/& he
Christes disciple. turned and sayde vnto them: ❧ If a man co-
Mat. x. d me to me/& hate not his father and mother/
& xix. d. & wyfe/and chyldren/& brethren/and sisters/
Mar. viij d. more over and his awne lyfe/he cannot be my
disciple. And whosoever beare not his crosse
and come after me/cannot be my disciple.

Towre. Which of you disposed to bilde a toure/ syt-
teth not doune before & counteth ẏ cost/whe-
ther he have sufficient to performe it/lest af-
ter he hath laydē ẏ foundacion/& is not able
to performe it/all ẏ beholde it/beginne to mo-
ke him sayinge: this man began to bilde/&
was not able to make an ende. Or what kyn-
ge goeth to make batayle agaynst another kin
ge/& sitteth not doune fyrst/& casteth in his
mynde/whether he be able wt̄ ten thousande/
to mete him that cometh agaynst him wt̄. xx̄
thousand. Or els whyll ẏ other is yet a grea-
te waye of/he will sende embasseatours/& de-
syre peace. So lyke wyse none of you ẏ forsa-
Christes disciples keth not all ẏ he hath/can be my disciple. ❧

Mat. v. b Salt is good/ but yf salt have loste hyr
Mar. ix g saltnes/what shall be seasoned ther with? It
is nether good for ẏ londe nor yet for ẏ donge
hill/but men cast it out at ẏ doores. He ẏ hath
eares to heare/let him heare. ¶ The. xv. Tha
Then resorted vnto him all ẏ publicās
and synners/for to heare him. And the
Pulicans Synners pharises & scribes murmured sayinge:
He receyveth to his cõpany synners/& eateth
with them. Then put he forthe this similitu-
de to the sayinge: What man of you having

an hun-

hundred shepe/ yf he loose one of the/ doth not leve nynty & nyne in the wyldernes/ & goo after ỳ which is loost/ vntyll he fynde him? And whē he hath founde him/ he putteth him on his shulders with ioye/ And assone as he cometh home/ he calleth to gedder his lovers & neghbours sayinge vnto them/ reioyse with me/ for I have founde my shepe which was loost. I say vnto you/ ỳ lyke wyse ioye shalbe in heven over one synner ỳ repenteth/ more then over nynety & nyne iuste persons/ which ne de noo repentaūce. Either what woman havynge. x. grotes/ yf she loose one/ doth not lyght a candell/ & swepe ỳ house/ & seke diligently/ tyll she fynde it? And whē she hath founde it she calleth her lovers & her neghbours sayinge: Reioyce with me/ for I have founde the grote which I had loost. Lykwyse I saye vnto you/ ioye is made in ỳ presence of ỳ angels of god over one synner ỳ repenteth. ¶ * And he sayde: a certayne man had two sonnes/ & the yonger of them sayde to his father: father geve me my parte of the goodes ỳ to me belongeth. And he devided vnto them his substaunce. And not longe after/ ỳ yonger sonne gadered all that he had to gedder/ & toke his iorney into a farre countre/ & there he wasted his goodes with vnthrifty lyvinge. And whē he had spent all that he had/ there rose a greate derth throwout all ỳ same lande/ & he began to lacke. And he went and clave to a citesyn of ỳ same countre/ which sent him to his felde/ to kepe his swyne. And he

hundred shepe. mat. xviii

Ten grotes.

The vnthrifty sonne.

gode

wold fayne have filled his bely with the cod-
des that ỹ swyne ate/& noo man gave him.
Then he came to him selfe and sayde: how
many hyred servauntes at my fathers/have
breed ynough/& I dye for honger. I will ary-
se/& goo to my father & will saye vnto him: fa-
ther/I have synned agaynst hevẽ/& before ỹ/
& am no more worthy to be called thy son-
ne/make me as one of thy hyred servauntes.
And he arose & went to his father. And whẽ
he was yet agreate waye of/his father sawe
him & had compassion/and ran & fell on his
necke/& kyssed him. And the sonne sayd vnto
him: father/I have synned agaynst hevẽ/& in
thy sight/& am no more worthy to be called
thy sonne. But his father sayde to his serva-
tes: bringe forth that best garment and put it
on him/and put a ryng on his honde/& shoe-
wes on his fete. And bringe hidder that fat-
ted caulfe/and kyll him/and let vs eate & be
mery: for this my sonne was deed/and is alyve
agayne/he was loste/and is now founde.
And they began to be merye.
The elder brother was in the felde/& when
he cam & drewe nye to ỹ housse/he herde mu-
sycke and daunsynge/& called one of his ser-
vauntes/& axed what thoose thinges meãt.
And he sayd vnto him: thy brother is come/
& thy father had kylled ỹ fatted caulfe/becau-
se he hath receaved him safe & sounde. And he
was angry/and wolde not goo in. Then cam
his father out/& entreated him. He answered
& sayde to his father: Loo these many yeares

have

have I done the service/nether brake at eny tyme thy commaundment/& yet gavest thou me never soo moche as a kyd to make mery with my lovers: but assone as this thy sonne was come/which hath devoured thy goodes with harlootes/thou haste for his pleasure kylled ỳ fatted caulfe. And he sayd vnto him: Sonne/thou wast ever with me/and all that I have/is thyne: it was mete that we shuld make mery and be glad: for this thy brother was deed/and is a lyve agayne: and was loste/and is founde. ❧

¶ The. xvi. Chapter.

AND he sayd also vnto his disciples. ❧ Ther was a certayne rych man/ which had a stewarde/that was accused vnto him/that he had wasted his goodes. And he called him/& sayd vnto him: How is it/that I heare this of the? Geve a comptes of thy steward shippe: for thou mayste be no longer stewarde. The stewarde sayd wt in him selfe: what shall I do? for my master will take awaye frō me ỳ stewarde shippe. I cānot digge/& to begge/I am a shamed. I woote what to do/ỳ when I am put out of ỳ stewardshippe/they maye receave me into their houses. Then called he all his masters detters/and sayd vnto ỳ fyrst: how moche owest thou vnto my master? And he sayd: an hondred tonnes of oyle. And he sayd to him: take thy bill/ & syt downe quickly/& wryte fiftie. Then sayd he to another: what owest thou? And he sayd: an hondred quarters of wheate. He sayd to him: Take thy bill/& wryte fowre score. And

The vnrighteous stewarde.

the lorde cõmended the vniust stewarde/because he had done wysly. For ỳ chyldren of this worlde are in their kynde/wyser then ỳ chyldren of lyght. And I saye also vnto you: make you frendes of the wicked mammon / that when ye shall departe/they may receave you into everlastinge habitacions. ℞

Mammõ

* He that is faithfull in that which is leste ỳ same is faithfull in moche. And he ỳ is vnfaithfull in ỳ least: is vnfaithfull also in moche. So then yf ye have not ben faithfull in ỳ

Mat. vj. c

wicked mãmon: who will beleve you in that which is true? And yf ye have not bene faithfull in another mãnes busines: who shall geve you youre awne? No servaunt can serve. ij.

Two masters.

masters/for other he shall hate ỳ one & love ỳ other/or els he shall lene to the one & despyse the other. Ye can not serve God & mammon.

All these thinges herde the pharises also which were coveteous/and they mocked him. And he sayd vnto thẽ: Ye are they which iustifie youre selves before mẽ: but God knoweth youre hertes. For ỳ which is highlie estemed

Mathew. vj. b.

amõge mẽ/is abhominable in ỳ sight of god ℞

The lawe and the Prophetes raygned vntyll the tyme of John: and sence that tyme the kyngdom of God is preached/and every man stryveth to goo in.

Mat. v. c.

Sooner shall heven and erth perisshe/ then one tytle of the lawe shall perisshe. Whosoever forsaketh his wyfe and marieth another/

Mat. v. c. Mar. x. b

breaketh matrimony. And every man which marieth her that is devorsed from her husbande

bande / committeth aduoutry also. i. Co. vij.

¶ * Ther was a certayne ryche man / which was clothed in purple & fyne bysse / and fared deliciously every daye. And ther was a certayne begger / named Lazarus / whiche laye at his gate full of soores / desyringe to be refresshed with the cromes whiche fell from the ryche manes borde. Nevertheless / the dogges came & licked his soores. And yt fortuned that the begger dyed / and was caried by the angelles into Abrahās bosome. The ryche man also died / and was buried. Bysse. The ryche glotō & lazarus

And beinge in hell in tormētes / he lyfte vp his eyes & sawe Abraham a farre of / & Lazarus in his bosome / & he cryed and sayd: father Abraham / have mercy on me / & sende Lazarus that he maye dippe the tippe of his fynger in water / and cole my tonge: for I am tourmented in this flame. But Abrahā sayd vnto him Sonne / remembre that thou in thy lyfe tyme / receavedst thy pleasure / & contrary wyse Lazarus payne. Now therfore is he comforted / and thou art punysshed. Beyonde all this / betwene you & vs ther is a greate space set / so that they which wolde goo from hence to you cannot: nether maye come from thence to vs.

They he sayd: I praye the therfore father / send him to my fathers housse. for I have fyve brethren: for to warne thē / lest they also come into this place of tormēt. Abrahā sayd vnto him: they have Moses * & the prophetes / let them heare them. And he sayd: naye the father Abraham / but yf one came vnto thē / they

* Moses & the prophetes

from the ded/they wolde repent. He sayd vnto him: If they heare not Moses & ỳ prophetes/nether will they beleve/though one roose from deeth agayne. ¶ The. xvii. Chap.

Maehew. xviij. Mar. ix. f

Offence. Milstone.

Mathew. xviij. Le. xix. d Eccl. xx.

Mathew. xviij.

Sycamine tree.

Mathew. xvij.

* In ỳ workes maye no fayth be put for by them no man is iustified ed before

Then sayde he to ỳ disciples/it can not be avoyded/but that offences will come. Neverthelesse wo be to him thorow whom they come. It were better for him that a mylstone were hanged aboute his necke/& that he were cast into ỳ see/then that he shuld offende one of this lytleons. Take hede to youre selves. If thy brother trespas agaynst the/rebuke him: & yf he repent/forgeve him. And though he sinne agẽst ỳ. vii. tymes in a daye/& sevẽ tymes in a daye tourne agayne to ỳ sayinge: it repenteth me/forgeve him.

And the apostles sayde vnto the Lorde: increase oure faith. And the Lorde sayde: yf ye had faith lyke a grayne of mustard sede/and shuld saye vnto this sycamine tree/plucke thy selfe vp by the rootes/and plant thy selfe in the see: he should obey you.

Who is it of you yf he had a servaute plowinge or fedinge catell/that wolde saye vnto him when he were come from the felde/Goo quickly and syt doune to meate: & wolde not rather saye to him/dresse wherwith I maye sup/& gyrde vp thy selfe and serve me/tyll I have eaten and dronken: and afterwarde/eate thou/and drinke thou? Doeth he thanke that servaunt because he dyd that which was commanded vnto him? I trowe not. Doo lyke wyse ye/when ye have done all thoose thinges

ges which are commaunded you: saye/we are vnprofitable * servauntes. We have done ỹ which was oure duetye to do.

* And it chaunsed as he went to Jerusalem/that he passed thorow Samaria and Galile. And as he entred into a certayne toune/ther met him ten men ỹ were lepers. Which stode a farre of/& put forth their voyces & sayde: Jesu master/have mercy on vs. When he sawe thē/he sayde vnto them: Goo and shewe youre selves to the prestes. And it chaunsed as they went/they were clensed. And one of them/when he sawe that he was clensed/turned backe agayne/& with a loude voyce prayssed God/and fell doune on his face at his fete/and gave him thankes. And the same was a Samaritane. And Jesus answered & sayde: are ther not ten clensed? But where are those nyne? Ther are not founde that returned agayne/to geve God prayse/save only this straunger. And he sayde vnto him: aryse/& goo thy waye/thy faith hath made the whoale.

* When he was demaunded of ỹ pharises/ when the kyngdome of God shuld come: he answered them and sayde: The kyngdome of God cometh not with waytinge for. Nether shall men saye: Loo here/loo there. For beholde/the * kyngdome of God is with in you.

And he sayde vnto the disciples: The dayes will come/when ye shall desyre to se one daye of the sonne of man/& ye shall not se it. And they shall saye to you: Se here/Se there. Goo not after them/nor folowe them/ for as the

god/but by Christes blode onlie

Ten lepers.

* The kingedome of god is to loue god with all' thyne heart/ and to put the hole trust in him accordinge to the couenaunt/ made in Christ and for Christes sake to loue thy neyboure as Christ loued the. And all this is with in the.

lyghtenynge that apereth out of the one pas
Be here se there. te of the heven/and shyneth vnto the other
parte of heven: Soo shall the sonne of man be
in his dayes. But fyrst must he suffre many
thinges/and be refused of this nacion.

As it happened in ỳ tyme of Noe: So shall
Mathew. xxiiij. it be in the tyme of the sonne of man. They
Lu. xvij. ate/they dranke/they maryed wyves & were
maryed/even vnto ỳ same daye ỳ Noe went
into ỳ arke: & ỳ floud cam & destroyed thē all.
Gen. xix Lykewyse also/as it chaunsed in the dayes of
Lot. They ate/they dranke/they bought/they
solde/they planted/they bilte. And even the
same daye that Lot went out of Zodom/it ray
ned fyre & brymstone from heven/& destroyed
them all. After these ensamples/shall it be in
the daye when the sonne of man shall appere.

At that daye he that is on the housse toppe/
and his stuffe in the housse: let him not come
doune to take it out. And lykewyse let not
him that is in the feldes/turne backe agayne
Lottes wyfe. to that he lefte behynde. Remember Lottes
wyfe. Whosoever will goo about to save his
Lu. xvij. lyfe/shall loose it: And whosoever shall loose
Mat. x. e. his lyfe/shall save it.
mar. viij. Jo. xij. d. I tell you: In that nyght/ther shalbe two
Mathew. xxiiij. in one beed/the one shalbe receaved/and the
other shalbe forsaken. Two shalbe also a
grindynge to gedder: the one shalbe receaved/
and the other forsaken. And they answered/
& sayde to him: whe are Lorde? And he sayd vn
Eagles. to the: whersoever ỳ body shalbe/thyther will
the egles resorte. ¶ The. xviii. Chap.

And he

Seeke petitis e. j. Pet. v.

Wicked iudge.

AND he put forth a similitude vnto thē/ signifyinge that men ought alwayes to praye/& not to be wery sayinge: There was a Judge in a certayne cite/which feared not god nether regarded man. And there was a certayne wedowe in the same cite/which came vnto him sayinge: avenge me of myne adversary. And he wolde not for a whyle. But afterwarde he sayd vnto him selfe: though I feare not God/nor care for man/yet because this wedowe troubleth me/I will avenge her lest at the laste she come and hagge on me.

And the lorde sayd: heare what the vnrighteows Judge sayeth. And shall not god avenge his electe/which crye daye and nyght vnto him/ye though he differre them? I tell you he will avenge them/and that quickly. Neverthelesse / when the sonne of man cometh/suppose ye/that he shall fynde faithe on the erthe.

And he put forthe this similitude/vnto certayne which trusted in thē selves ꝑ they were perfecte/& despysed other. Two men went vp into ꝑ tēple to prayer ꝑ one a pharise/& the other a publican. The pharise stode & prayed thus wᵗ him selfe. God I thanke the ꝑ I am not as other men are/extorsioners / vniuste/ advoutrers/or as this publican. I fast twyse in ꝑ weke. I geve tythe of all that I possesse. And the publican stode afarre of/& wolde not lyfte vp his eyes to heven/but smote his brest sayinge: God be mercyfull to me a synner. I tell you this man departed hōe to his house

Exalte. iustified moore they the other. For every man that exalteth him selfe/shalbe brought low: Mathew. xxiij. And he ỳ hũbleth him selfe/shalbe exalted ỳ

They brought vnto him also babes/ ỳ he shuld touche thẽ. When his disciples sawe that/they rebuked thẽ. But Jesus called thẽ vnto him/& sayde: Suffre chyldren to come Mat. xix Mar. x vnto me/& forbidde thẽ not. For of soche is ỳ kyngdome of God. Verely I saye vnto you: whosoever receaveth not the kyngdome of God/as a chylde: he shall not enter therin.

And a certayne ruler axed him sayinge: Good Master: what ought I to do/to obtayne eternall lyfe? Jesus sayd vnto him: Why callest thou me good? No man is good/save God only. Thou knowest ỳ cõmaundmentes: Sy. xx. Thou shalt not commit advoutrye/thou shalt not kyll: thou shalt not steale: thou shalt not beare false witnes: Honoure thy father & thy mother. And he sayde: all these have I kept from my youthe. When Jesus hearde that/ he sayde vnto him: Yet lackest thou one thinge. Sell all that thou hast/& distribute it vnto the poore/and thou shalt have treasure in heven/and come/& folowe me. When he heard that/he was hevy: for he was very ryche.

When Jesus sawe him morne/ he sayde: with what difficulte shall they that have ryches/enter into the kyngdome of God: it is Camell. easyer for a camell to goo thorow a nedles eye/ then for a ryche man to enter into the kyngdome of God. Then sayde they that hearde that: And who shall then be saved?

And

And he sayde: Thinges which are vnpossible with men are possible with God.

Then Peter sayde: Loo we have lefte all/& have folowed the. And he sayde vnto them: Verely I saye vnto you/ther is noo man that leaveth housse/other father & mother/ other brethren or wyfe or chyldren for the kyngdome of Goddes sake/ which same shall not receave moche moore in this worlde: and in the worlde to come/lyfe everlastinge. Covenaunt. Mathew. xv.b. Mar. x.c.

✠ He toke vnto him twelve/& sayde vnto them. Beholde we go vp to Jerusalem/& all shalbe fulfilled that are writtyn by ỳ Prophetes of the sonne of man. He shalbe delivered vnto the gentils/& shalbe mocked/and shalbe despytfully entreated/and shalbe spetted on: and when they have scourged him/ they will put him to deeth/and the thyrde daye he shall aryse agayne. But they vnderstode none of these thinges. And this sayinge was hid frō them. And they perceaved not the thinges which were spoken. Passion

And it came to passe/ as he was come nye vnto Hierico/a certayne blynde man sate by the waye syde beggynge. And when he heard the people passe by/ he axed what it meant. And they sayde vnto him/ ỳ Jesus of Nazareth passed by. And he cryed sayinge: Jesus ỳ sonne of David/have thou mercy on me. And they which went before rebuked him/ that he shuld holde his peace. But he cryed so moche the moare/thou sonne of David have mercy on me. And Jesus stode styll/& commaunded Mathew. xv.d. Mar. x.g Blynde man.

him to be brought vnto him. And whē he was come neare/he axed him/sayinge: What wilt thou that I do vnto the? And he sayde Lorde/þ I maye receave my sight. Jesus sayde vnto him: receave thy sight: thy faith hath saved the. And immediatly he sawe/and followed him/ prayesinge God. And all the people/when they sawe it/gave laude to God.

¶ The.xix.Chapter.

zacheus. AND he entred in/& went thorow Hierico. And beholde/there was a mā named zacheus/which was a ruler amōge the publicans/and was riche also. And he made meanes to se Jesus/what he shuld be: & coulde not for the preace/ because he was of a lowe stature. Wherfore he ranne before/and asc̄ded vp/into a wilde fygge tree/ to se him: for he shulde come that same waye. And when Jesus cam to the place/ he loked vp/ & sawe him/& sayd vnto him: zache/attonce come downe/ for to daye I must abyde at thy housse. And he came doune hastelye & receaved him joyfully. And when they sawe that/ they all grondged sayinge: he is gone in to tary with a man that is a synner.

And zache stode forth & sayd vnto þ Lorde Beholde Lorde/þ haulfe of my goodes I geve to the povre/& if I have done eny mā wrōge/I will restore him fower folde. And Jesus sayd to him: this daye is healthe come vnto this housse/for as moche as it also is become the chylde of Abrahā. For the sonne of mā is come to seke & to save that which was looste.

As they heard these thinge/he added ther to a similitude/be cause he was nye to Hierusalem/and because also they thought that the kyngdome of God shuld shortely appere. He sayde therfore: A certayne noble man/went into a farre countre/to receave him a kyngdome/and then to come agayne. And he called his ten servauntes/and delyvered them ten pounde sayinge vnto them: by and sell till I come. But his citesens hated him/and sent messengers after him sayinge: We will not have this man to raygne over vs. Mathew. xxiij. mat. xxv Ten pounde.

And it came to passe/when he was come agayne & had receaved his kyngdome/he cōmaunded these servauntes/to be called to him (to whom he gave his money) to witt what every man had done. Then came ỳ fyrst sayinge: Lorde/thy pounde hath encreased ten pounde. And he sayde vnto him: Well good servaunte/because thou wast faithfull in a very lytell thynge/take thou auctorite over ten cities. And the other came sayinge: Lorde thy pounde hath encreased fyve pounde. And to ỳ same he sayde: & be thou also ruler ouer fyve cities.

And the thyrde came & sayde: Lorde/behold here thy pounde/which I have kepte in a napkyn/for I feared the/because thou arte a strayte man: thou takest vp that thou laydest not doune/and repest that thou dyddest not sowe. And he sayde vnto him: Of thine awne mouth/iudge I the/thou evyll servaunt: knewest thou that I am a strayte man/takinge vp that I layde not doune/& repinge that

I dyd

I dyd not sowe? Wherfore they gavest not thou my money into the banke/that at my cõminge I might have required myne awne with vauntage?

And he sayde to them that stode by: take frõ him that pounde/& geve it him that hath ten poulde. And they sayd vnto him: Lorde he hath ten pounde. I saye vnto you/that vnto all thẽ that have/it shalbe gevẽ: & from him ỹ hath not/evẽ that he hath shalbe taken from him. Moreover those myne enemys/which wolde not that I shuld raigne over them/bringe hider/& slee them before me. And when he had thus spoken/he proceded forthe before a/ssendinge vp to Jerusalem.

To him ỹ hath/it shalbe gevẽ. Mathew. xiij. b. and. xxv. Mar. iiij c

And it fortuned/when he was come nye to Bethphage & Bethany/besydes moulte olivete/he sent two of his disciples sayinge: Goo ye in to the toune which is over agaynste you. In the which assone as ye are come/ye shall finde a colte tyed/wheron yet never man sate. Lowse him and bringe him hider. And if eny man aye you/why that ye loowse him: thus saye vnto him/ỹ lorde hath nede of him.

Mathew. xxi. a. Mar. xj a Bethphage. Betanie. Colt.

They that were sent/went their waye/and founde/evẽ as he had sayde vnto thẽ. And as they were aloosinge ỹ coolte/ the owners sayde vnto thẽ: why lowse ye ỹ coolte? And they sayde: for ỹ Lorde hath nede of him. And they brought him to Jesus. And they cast their raymẽt on ỹ colte/& set Jesus therõ. And as he wẽt/they spredde their clothes in ỹ waye.

Joa. xij. b

And when he was now come/wheare he shuld

shuld goo doune frō the mounte olivete/ ỹ whole multitude of ỹ disciples began to reioyce/ & to lawde God with a loude voyce/ for all ỹ miracles ỹ they had sene sayinge: Blessed be the kynge that cōmeth in the name of the Lorde: peace in heavē/ & glory in the hyest. And some of ỹ Pharises of the cōpany sayde vnto him: Master rebuke thy disciples. He answered/ & sayde vnto thē: I tell you/ yf these shuld holde their peace/ the stones wold crye.

✠ And when he was come neare/ he behelde the citie/ & wept on it sayinge: Yf thou haddest knowen those thinges which belonge vn thy peace/ evē at this thy tyme. But now are they hydde from thyne eyes. For the dayes shall come vpō the/ that thy enemys shall cast a banke aboute the/ and cōpasse the rounde/ & kepe the in on every syde/ and make the even with the grounde/ with thy chyldren which are in the. And they shall not leve in the one stone vpō another/ because thou knewest not the tyme of thy visitacion. Mathew. xxiiij. Marke. xiij.

And he went in to the temple/ & begāne to cast out them that solde therin/ & them that bought/ sayinge vnto them/ yt is written: my house is the house of prayer: but ye have made it a den of theves. And he taught dayly in the temple. ✠ The hye Prestes and the Scribes and the chefe of the people went about to destroye him: but coulde not finde what to do. For all the people stacke by him/ and gave him audience. Sellers & byers. Mathew. xxj. Mar. xj. Sa. lvj. Hie. xij.

¶ The. xx. Chapter. ✠

And

Mathew. xxi. c. Mar. xj. d

Baptime of Johñ.

Vineyarde. Mar. xij. Esa. v. a. Hier. ij. d

And yt fortuned in one of thase dayes/ as he taught the people in the temple and preached the gospell: the hye priestes and the scribes came with the elders/and spake vnto him sayinge. Tell vs by what auctorite thou doest these thinge? Ether who is he ỹ gave ỹ this auctorite? He answered and saide vnto thē: I also will aske you a questiō/ and answer me. The baptyme of Johñ: was it from heaven or of men? And they thought with in them selves sayinge: yf we shall saye from heavē: he will saye: why then beleved ye him not? But & yf we shall saye of men/all ỹ people will stone vs. For they be persuaded that Jhon is a Prophet. And they answered that they coulde not tell whence it was. And Jesus sayde vnto them: nether tell I you by what auctorite I do these thinges.

They began he to put forthe to the people/this similitude. A certayne man planted a vyneyarde/& let it forthe to fermers/& went him selfe into a straunge countre for a greate season. And whan the tyme was come/he sent a servaunt to his tennauntes that they shuld geve him of the frutes of the vyneyarde. And the tennauntes dyd bet him/& sent him awaye empty. And agayne he sent yet a nother servaunt. And they dyd bet him/& foule entreated him also/& sent him awaye emptye. Moreover/he sent the thyrde to/and him they wounded/and cast out. They sayde the lorde of the vyneyarde: what shall I do? I will sende my deare sonne/him peradventure they will reve

rence

vence/when they se him.

But when the fermers sawe him / they thought in them selves sayinge: this is the heyre/come let vs kyll him / that the inheritaunce maye be ours. And they cast him out of the vyneyarde/and kylled him. Now what shall the Lorde of the vyneyarde do vnto them? He will come and destroye those fermers / and will let out his vyneyarde to other. When they hearde that / they sayde: God forbyd.

And he beheldethem and sayde: what meaneth this then ý is wrytten: The stone that the bylders refused/ the same is made ý heed rouner stone: whosoever stomble at that stone/ shalbe broken: but on whosoever it fall vpon/ it wyll grynde him to powder. And the hye Prestes and the Scribes the same howre went about to laye hondes on him/ but they feared the people. ffor they perceaved that he had spoken this similitude agaynst them.

Psalmo. cxvij. Ac. iiij. b. Ro. ix. g. j. Pe. ij. a. Ysaie. xxviij.

And they watched him / and sent forth spies/which shuld fayne them selves perfecte/to take him in his wordes/and to delyure him vnto the power and auctorite of the debite. And they axed him sayinge: Master / weknowe that thou sayest & teachest ryght/ nother cõsidereste thou eny mãnes degre/but teachest the waye of God truly. Is it lawfull for vs to geve Cesar tribute or nor? He perceaved their craftynes/ & sayde vnto them: why tempt ye me? Shewe me a peny. Whose ymage & superscripcõ hath it? They answered

Mathew. xxij. & Marke. xij. b.

Tribute to Cesar.

Ro. xiij. b

and

and sayde: Cesars. And he sayde vnto them
Geve they vnto Cesar/that which belongeth
vnto Cesar: & to God/that which pertayneth
Sadduces to God. And they coulde not reprove his say-
inge before the people. But they marvayled
Mat.xxij at his answer/and helde their peace.
Mar.xij. Then came to him certayne of the Sadu-
Deutero ces which denye that ther is eny resurrecti.
.xxv.b. And they axed him sayinge: Master/ Moses
wrote vnto vs/if eny manies brother dye ha-
vinge a wyfe/& the same dye with out yssues
that they his brother shuld take his wyfe/&
reyse vp seede vnto his brother. Ther were se
vey brethren/and the fyrste toke a wyfe/and
dyed with out children. And the seconde toke
the wyfe/& he dyed childlesse. And the thyr-
de toke her/& in lyke wyse the residue of the
seven/& left no children be hynde them/and
dyed. Last of all the woma dyed also. Now at
the resurrecti whose wyfe of them shall she
be? for seven had her to wyfe.

Jesus answered & sayde vnto them. The
children of this worlde mary wyves/& are ma
ryed/but they which shalbe made worthy to
enioye that worlde and the resurrection from
deeth/nether mary wyves/nether are maryed/
nor yet can dye eny moare. for they are equall
vnto the angels: & are the sonnes of God/in
as moche as they are the children of the resur
Sv.iij.b rection. And that the deed shall ryse agayne/
even Moses signified besydes the busshe/
when he sayde: the Lorde God of Abraham/&
the God of Isaac/& the God of Jacob. for
he is

he is not the God of the deed / but of them which live. For all live in him. Then certayne of the Pharises answered and sayde: Master thou hast well sayde. And after that durst they not aye him eny question at all.

Then sayde he vnto them: how saye they that Christ is Davids sonne? And David him selfe sayth in the boke of the Psalmes: The Lorde sayde vnto my Lorde / syt on my right honde / tyll I make thine enemys thy fo the stole. Seinge David calleth him Lorde: How is he then his sonne. mathew. xxij.d. mar.xij.d psa.cix.a

Then in the audience of all the people / he sayde vnto his disciples / beware of the Scribes / which desyre to goo in longe clothinge: & love gretynges in the markets / and the hyest seates in the synagoges / and chefe roumes at feastes / which devoure widdowes houses / & that vnder a coloure of longe prayinge: the same shall receave greater damnacion. mathew. xxiij. mar.xij.d

¶ The .xxi. Chapter.

AS he beheelde / he sawe the ryche men / how they cast in their offeringes into the treasury. And he sawe also a certayne powre widdowe / which cast in thyther two mites. And he sayde: of a trueth I saye vnto you / this poore wyddowe hath put in moare then they all. For they all have of their superfluyte added vnto the offerynge of God: but she / of her penury / hath cast in all the substaunce that she had. mat.xii.d Powredowe. mathew. xxiiij. mar.xij.

As some spake of the temple / how it was garnesshed with goodly stones & iewels / he sayde. The

de. The dayes will come/wherin of these thynges which ye se/ shall not be lefte stone apon stone/that shall not be throwen doune. And they axed him sayinge: Master when shall these thinge be/and what signe will therbe/ when suche thinges shall come to passe.

Destruccion of ỳ temple.

And he sayd: take hede/that ye be not deceaved. For many will come in my name saying: I am he: and the tyme draweth neare. Folowe ye not them therfore. But when ye heare of warre and of dissencion: be not afrayd. For these thinges must fyrst come: but the ende foloweth not by & by. Then sayd he vnto them: Nacion shall ryse agaynst nacion / and kingdom agaynst kyngdome/and greate erthquakes shall be in all quarters / and honger / and pestilence: and fearfull thinges. And greate signes shall therbe from heven.

But before all these / they shall laye their hondes on you/ and persecute you/delyueringe you vpto the synagoges and into prison/ and bringe you before kynges and rulers for my names sake. And this shall chaunce you for a testimoniall. Set it sticke therfore faste in youre hertes/not once to study before/what ye shall answere: for I will geve you a mouth & wisdome/where agaynste/all youre adversarys shall not be able to speake nor resist. Ye & ye shalbe betrayed of youre fathers and mothers/ and of youre brethren / and kynsmen/ and lovers/and some of you shall they put to deeth. And hated shall ye be of all men for my names sake. Yet ther shall not one heer of your

A promise.

re heedes petisshe. With youre pacience * pos- sesse youre soules. * Possesse wynne ye saye.

And when ye se Jerusalem besyeged with an hoste/ then vnderstonde that the desolacio of the same is nye. Then let them which are in Jewrye flye to the mountaynes. And let them which are in the middes of it/ departe oute. And let not them that are in other countreis/ entet ther in. For these be the dayes of vengeance/ to fulfill all that are writte. But wo be to them that be with chylde/ & to them that geve sucke in those dayes: for ther shalbe greate trouble in the londe/ and wrath over all this people. And they shall fall on the edge of the swearde/ and shalbe led captive/ into all nacions. And Jerusalem shalbe troden vnder fote of the gentyls/ vntyll the tyme of the gentyls be fulfilled. matthew. xxiiij. mar. xiij. dani. ix &

* And ther shalbe signes in the sunne/ & in the mone/ and in the starres: and in ẏ erth the people shalbe in sothe perplexite/ ẏ they shall not tell which waye to turne them selves. The see and the waters shall rooze/ & mē nes hertes shall fayle them for feare/ and for lokinge after thoose thinges which shall come on the erth. For the powers of heve shall move. And then shall they se the sonne of mā come in a clowde with power and greate glory. When these thinges begyn to come to passe: then loke vp/ and lifte vp youre heddes for youre redemcion draweth neye. matthew. xxiiij. mar. xiij. esaie. xiij. b. exe. xxxij. Joel. iij. c

And he shewed the a similitude: Beholde ẏ figge tree/ & all other trees/ when they shute

forth their buddes/ ye se and knowe of youre awne selves that sommer is they nye at hȝd. So lyke wyse ye (when ye se these thinges come to passe) vnderstonde/ that the kyngdome of God is neye. Verely I saye vnto you: this generacion shall not passe/ tyll all be fulfilled. Heaven & erth shall passe: but my wordes shall not passe. ¶

¶ Take hede to youre selves/ lest youre hertes be overcome with surfettinge and dronkennes and cares of this worlde: and that/ that daye come on you vnwares. ffor as a snare shall it come on all them that sit on the face of the erthe. Watche therfore continually and praye/ that ye maye obtayne grace to flye all this that shall come/ & that ye maye stonde before the sonne of man. ¶ Watche

In the daye tyme/ he taught in the temple/ and at night/ he went out/ and had abydinge in the mount olivete. And all the people came in the morninge to him in the temple/ for to heare him.

¶ The .xxii. Chapter. ¶

Mathew. xxvj. Ma..xiiij

The feaste of swete breed drue nye whiche is called ester/ and the hye prestes and Scribes sought how to kyll him/ but they feared the people. They entred Satan into Judas/ whose syr name was Iscariot (which was of the nombre of the twelve) & he went his waye & cōmuned with the hye Prestes and officers/ how he might betraye him to them. And they were glad: & promysed to geve him money. And he consented

Mathew. xxvj. Christ is betrayed.

and

and sought opportunite to betraye him vnto them/when the people were awaye. mathew. xxvj. mar. viiij

¶ Then came ye daye of swete breed/when of necessite the esterlambe must be offered. And he sent Peter & John saynge: Goo & prepare vs the ester lambe/ that we maye eate. They sayde to him. Where wilt thou / yt we prepare? And he sayd vnto them. Beholde when ye be entred into the cite / ther shall a man mete you bearinge a pitcher of water/ him folowe into the same housse yt he entreth in/ & saye vnto yt good mā of yt housse. The master sayeth vnto yt: where is yt gest chamber/ where I shall eate myne ester lambe wt my disciples? And he shall shew you a greate parloure paved. Ther make redy. And they wēt & founde as he had sayd vnto thē: & made redy yt ester lambe. Esther labe.

B And when the houre was come/ he sate doune and the twelve Apostles with him. And he sayde vnto them: I have inwardly desyred/ to eate this ester lambe with you before yt I suffre. For I saye vnto you thence forthe / I will not eate of it eny moore/ vntill it be fulfilled in the kingdome of God. And he toke the cup/ & gave thankes/ & sayde. Take this/ and devyde it amonge you. For I saye vnto you: I will not drinke of the frute of the vyne/ vntill the kingdome of God be come. mathew. xxvj. mar. viiij. j. cor. xj.

And he toke breed/ gave thankes/ and gave to them/ sayinge: This is my body which is geven for you. This do in the remembraunce of me. Lykewyse also/ when they had supped/ he toke the cup sayinge: This cup is the ne- The sacrament is instituted.

we testament / in my bloud / which shall for you be shedde.

mathew. xxvj. mar. xiiij ioa. xiij. i pja. xl. c.

Yet beholde / the honde of him that betrayeth me / is with me on the table. And ỹ sonne of man goeth as it is appoynted: But wo be to ỹ man by whom he is betrayed. And they began to enquyre amõge them selves / which of them it shuld be / that shuld do that.

Greatest mathew. xx. d mar. x. f.

¶ And ther was a stryfe amõge thẽ / which of them shuld be taken for the greatest. And he sayde vnto them: the kynges of the gẽtyls raygne over them / and they that beare rule over them / are called gracious lordes. But ye shall not be so. But he that is greatest amonge you / shalbe as the yongest: and he that is chefe / shalbe as the minister. For whether is greater / he that sitteth at meate: or he that serveth? Is not he that sitteth at meate? And I am amõge you / as he that ministreth. Ye are they which have bidden with me in my temptacions. And I apoynt vnto you a kyngdome / as my father hath appoynted to me: that ye maye eate and drynke at my table in my kyngdome / and sit on seates / and iudge the twelve tribes of Israell. ¶

Himons fayth fayleth not. mathew. xxvj. mar. xiiij

And the Lorde sayde: Simon / Simon behold de Satan hath desired you / to syfte you / as it were wheate: but I have prayed for the / that thy faith fayle not. And when thou arte converted / strengthe thy brethrẽ. And he sayd vnto him. Lorde I am redy to go with the in to preson / & to deth. And he sayde: I tell the Peter / the cocke shall not crowe this daye / tyll thou

thou have thryse denyed ꝑ thou knewest me.
And he sayde vnto them: whey I sent you with out wallet and scripe & shoes lacked ye eny thinge? And they sayd/ no. And he sayde to them: but nowe he that hath a wallet let him take it vp and lykewyse his scrippe. And he that hath no swearde/ let him sell his coote and bye one. For I saye vnto you/ that yet/ that which is writtey/ must be performed in me: even with the wycked was he nombred. For those thinges which are writtey of me/ have ay ende. And they sayde: Lorde/ beholde here are two sweardes. And he sayde vnto them: it is ynough.

Bye a swearde. esai. liiij.

Two swearedes.

And he came out/ and went as he was wonte/ to mounte olivete. And the disciples folowed him. And when he came to the place/ he sayde to the: praye/ lest ye fall into temptacio.

matthew. xxvj. mar. xiiij. ioa. xviij

Christ armeth him selfe agaynst his passion.

And he gate him selfe from them/ about a stones cast/ & kneled doune/ & prayed/ sayinge: father ꝑ thou wilt/ withdrawe this cup frō me. Neverthelesse/ not my will/ but thyne be be fulfilled. And ther appered an angell vnto him from heaven/ confortinge him. And he was in ay agonye/ & prayed somwhat longer. And hys sweare was lyke droppes of bloud/ trickynge doune to the grounde. And he rose vp from prayer & came to his disciples/ & fonde them slepinge for sorowe/ and sayde vnto them: Why slepe ye? Ryse and praye/ lest ye fall into temptacion.

An angel cōforteth him.

He sweteth bloude.

Whill he yet spake: beholde/ ther came a company/ and he that was called Judas/ one

of the twelve/wēt before them/ & preased nye vnto Jesus to kysse him. And Jesus sayd vnto him: Judas/betrayest thou ỳ sonne of man with a kysse? When they which were about him sawe what wolde folow/they sayde vnto him. Lorde/shall we smite with swearde. And one of them smote a servaut of ỳ hiest preste of all/ & smote of his right eare. And Jesus answered & sayd: Soffre ye thus farre forthe. And he touched his eare/and healed him.

Eare is myttē of

They Jesus sayde vnto the hye prestes and rulers of the temple & the elders which were come to him. Be ye come out/as vnto a thefe with sweardes and staves? When I was dayly with you in the tēple/ye stretched not forth hondes agaynst me. But this is euen youre very houre/and the power of darcknes. They toke they him/and ledde him/and brought him to the hye prestes housse. And peter folowed a farre of.

¶

mathew. xxvj. mar. xiiij Jo. xviij.

When they had kyndled a fyre in the middes of the palys/and were set doune to geder Peter also sate doune amonge them. And wone of the wenches/beheldē him as he sate by the fyer/and set good eyesight on him & sayde: this same was also with him. Then he denyed hym sayinge: woman I knowe him not And a ter a lytell whyle/another sawe him & sayde: thou arte also of them. And Peter sayd man I am not. And aboute the space of an houre after/another affirmed sayinge: verely even this felowe was with hym/for he is of Galile/ & Peter sayde; mā I woote not

mathew. xxvj. mar. xiiij Jo. xviij

Peter denieth.

what

what thou sayest. And immediatly whyll he yet spake / the cocke crewe. And the Lorde tourned backe and loked apon Peter. And Peter remembred the wordes of the Lorde/how he sayde vnto him/before ỹ cocke crowe/thou shalt denye me thryse. And Peter went out/ and wepte bitterly.

And the men that stode about Jesus/mocked him/& smoote him/and blyndfolded him/ & smoote his face. And axed him sayinge: arede/who it is that smoote ỹ? And many other thinges despytfully sayd they agaynst him.

Christ is mocked.

And assone as it was daye/the elders of the people & the hye prestes & scribes/came to gedder & ledde him into their counsell sayinge: arte thou very Christ? tell vs. And he sayde vnto the: yf I shall tell you/ye will not beleve And yf also I aye you/ye will not answere me/or let me goo. Herafter shall the sonne of man sit on the ryght honde of the power of God. Then sayde they all: Arte thou then the sonne of God? He sayd to them: ye saye ỹ I am. Then sayde they: what nede we eny further witnes? We oure selves have herde of his awne mouthe. ¶ The. xxiii. Chap.

Mathew. xxvij. mar. xv. ioa. xviij

AND the whole multitude of them arose/& ledde him vnto Pylate. And they begame to accuse him sayinge: We have founde this felowe pervertynge the people/and forbiddynge to paye tribute to Cesar sayinge/that he is Christ a kynge. And Pylate apposed him sayinge: arte thou the kynge of the iewes? He answered him and seyde:

He is delyvered to Pilate

matt. xxvij. mar. xv. luke. xxiij. ioa. xviij.

thou sayest it. Then sayde Pylate to the hye prestes/and to the people: I fynde noo fautt in this man. And they were the mooze fearce sayinge. He moveth the people / teachynge thoꝛowout all Jewry/and beganne at Galile/ even to this place.

He is sent to Herode.

When Pilate heard mencion of Galile/he asked whether the man were of Galile. And assone as he knewe that he was of Herodes iurisdiccion/he sent him to Herode/which was also at Jerusalem in those dayes. And when Herode sawe Jesus/he was exceedinglie glad de. For he was desyrous to se him of a longe season/because he had heard many thinges of him/& trusted to have sene some myracle done by him. Then questioned he with him of many thinges. But he answered him not one worde. The hye prestes and scribes/stode forthe & accused him straytly. And Herod wt his men of warre/despysed him/and mocked him/and arayed him in whyte/and sent him agayne to Pylate. And the same daye Pylate and Herod were made frendes togeder. For before they were at variaunce.

He holdeth his peace.

Pilate & Herode are become frendes.

And Pylate called to geder the hye prestes and the rulers/and the people/& sayde vnto them: Ye have brought this man vnto me/as one that perverted the people. And beholde I have examined him before you/& have founde no faute in this man/of those thinges whereof ye accuse him. No noꝛ yet Herode. For I sent you to him: and lo no thinge worthy of deeth is done to him. I will therfoꝛe chasten him

matthew. xxvij. mar. xv. Jo. xviij. and. xix

him & let him lowse. For of necessite/he must have let one lowse vnto them at that feast.

And all the people cryed atonce sayinge: Barrabas. away with him/& delyver to vs Barrabas: which for insurrecion made in the cite/& morther/was cast into preson. Pylate spake agayne to them willynge to let Jesus lowse. And they cryed sayinge: Crucify him/Crucify him. He sayde vnto them the thyrde tyme. What evyll hath he done? I fynde no cause of deeth in him. I will therfore chasten him/and let him lowse. And they cryed with loude voyce/ and required that he myght be crucifyed. And the voyce of them and of the hye Prestes prevayled.

And Pylate gave sentence that it shuld be as they required and let lowse vnto them/ him that for insurrecion and morther/was cast into preson/whom they desyred: & delyvered Jesus to do with him what they wolde. And as they ledde him awaye/they caught one Symon of Syrene/comminge out of the felde; and on him layde they the crosse/to bere it after Jesus. Symon of Sirene

And ther folowed him a greate company of people and of wemen/which wemē bewayled and lamented him. But Jesus turned backe vnto them/and sayde: Doughters of Jerusalem/wepe not for me: but wepe for youre selves and for youre chyldren. For beholde/the dayes will come/when men shall say: happy are the barey and the wombes that never bare/and the pappes which never gave sucke.

matth. xxvii. mar. xv

esa. liij. & gala. iiij.

They

esai.li.a. They shall they beginne to saye to the mount-
oseer.x.b taynes/fall on vs: and to the hilles/cover vs.
apo.ix.b For yf they do this to a grene tree/what shall be done to the drye?

And ther were two evyll doers ledde with him to be slayne. And whey they were come to the place/which is called Calvary/ there they crucified him/and the evyll doers/one on ryght honde/and the other on the lefte. Then sayde Jesus: father forgeve them/ for they woot not what they do. And they parted his rayment/and cast lootes. And the people stode and beheelde.

mathew. xxvij. mar.xv.b loa.xix.b mathew. xxvij. mar.xv.b

He is mocked. And the rulers mocked him with the saying: he holpe other men/let him helpe himselfe/yf he be Christe the chosen of god. The soudiers also mocked him/& came and gave him veneger and sayde: yf thou be that kynge of ỹ Jewes/save thy silfe. And his superscripcio was writte over him/in greke/in latine and Ebreu: This is the kynge of the Jewes.

And one of the evyll doers which hanged/ cayled on him sayinge: If thou be Christ save thy selfe and vs. The other answered and rebuked him sayinge. Net herfearest thou god/ because thou arte in the same damnacion? We are ryghtcously punesshed/for we receave accordynge to oure dedes: But this man hath done nothinge amysse. And he sayde vnto Jesus: Lorde remember me whey thou comest into thy kyngdome. And Jesus sayde vnto him: Verely I saye vnto the/to daye shalt thou be with me in Paradyse.

Paradise

And it

And it was about the sixt houre. And ther came a darcknes over all the londe/vntyll ye nynth houre/and the sonne was darckened. And the vayle of the temple dyd rent even thorow the myddes. And Jesus cryed with a greate voyce and sayd: father/into thy hondes I cõmende my spriete. And when he thus had sayd/he gave vp the gooste. When ye Centurion sawe what had happened/he glorified God sayinge: Of a surtie this man was perfecte. And all the people that came to gether to that sight/beholdynge the thinges which were done: smoote their bestes/and returned home. And all his acquayntaunce/and the wemen/that folowed him from Galile/stode a farre of beholdynge these thinges.

vayle.

He geueth vp the ghost.

His frendes stonde a farre of.

And beholde ther was a man named Joseph/a councellour/and was a good man & a iuste/& dyd not consent to the counsell and dede of them/which was of Aramathia/a cite of the Jewes: which same also wayted for ye kyngdome of God: he went vnto Pilate/& begged the bodye of Jesus/and toke it doune/& wrapped it in a lynnen clooth/and layed it in an hewen toumbe/wherin was never man before layed. ¶ And that daye was ye Saboth even/& the Saboth drue on. The wemen that folowed after/which came with him from Galile/beheelde the sepulcre and how his body was layed. And they returned & prepared odoures and oyntmẽtes: but rested the Saboth daye/accordynge to the commaundement. ¶ The. xxiiij. Chapter.

matthew. xxvij. mar. xv. Jo. xix. & Joseph of Arimathia.

Of the

mar.xvj. Joh.xx.a

ON the morowe after the saboth / erly A
in the morninge/ they came vnto the
toumbe & brought the odoures which
they had prepared & other wemen with them
And they founde the stone rouled awaye frō
the sepulcre/and went in:but founde not the
body of the Lorde Jesu. And it happened/as
they were amased therat: Beholde two men
stode by them in shynynge vestures. And as
they were a frayde/and bowed doune their fa
ces to the erth:they sayd to them:why seke ye
the lyvinge amonge the deed? He is not here:
but is rysen. Remember how he spake vnto
you/when he was yet with you in Galile/say-
inge:that the sonne of man must be delyvered
into the hondes of synfull men/and be cruci-
fied/and the thyrde daye ryse agayne. B

matthew. xxvij.d. mar.ix.a

And they remembred his wordes/& return-
ied from the sepulcre/and tolde all these thin
ges vnto the eleven/& to all the remanaunt.
It was Mary Magdalen and Joanna/& Ma
ry Jacobi/& other that were with thē/which
tolde these thinges vnto the Apostles/& their
wordes semed vnto them fayned thinges /
nether beleved they them. Then aroose Pe-
ter and ran vnto the sepulcre/and stouped in
and sawe the lynnen clootheS layde by them
selfe/and departed wondrynge in him selfe
at that which had happened. ℣

Peter ru-neth to ȳ grave.

℣ And beholde/two of them went that sa- L
me daye to a toune which was frō Jerusalem
about thre scoore forlonges/ called Emaus:
and they talked togeder of all these thinges

Emaus.

that

what had happened. And it chaunsed/as they cõmened togeder & reasoned/that Jesus himselfe drue neare/& went with them. But their eyes were holden/that they coulde not knowe him. And he sayde vnto them: What maner of cõmunicacions are these that ye have one to another as ye walke/& are sadde. And the one of them named Cleophas/answered and sayd vnto him: arte thou only a straunger in Jerusalem/& haste not knowen the thinges which have chaunsed therin in these dayes? To whom he sayd: what thinges?

And they sayd vnto him: of Jesus of Nazareth which was a Prophet/myghtie in dede & worde/before god/& all the people. And how the hye prestes/& oure rulers delyvered him to be condempned to deeth: and have crucified him. But we trusted that it shuld have bene he that shuld have delyvered Israel. And as touchynge all these thinges/to daye is even the thyrd daye/that they were done.

Ye and certayne wemen also of oure company made vs astonyed/which came erly vnto the sepulcre/ and founde not his bodye: and came sayinge/that they had sene a vision of angels/ which sayde that he was alyve. And certayne of them which were with vs/ went their waye to the sepulcre/and founde it even so as the wemen had sayde: but him they sawe not.

And he sayde vnto the: O foles and slowe of herte to beleve all ỹ the prophetes have spoken. Ought not Christ to have suffred these

se thinges/& to enter into his glory? And he
begay at Moses/& at all the prophetes/& in-
terpreted vnto them in all scriptures which
were wrytten of him. And they drue neye vn-
to the toune wich they went to. And he made
as though he wolde have gone further. But
they constrayned him sayinge: abyde with vs/
for it draweth towardes nyght/& the daye is
farre passed. And he went in to tary with the.

And it came to passe as he sate at meate w
them/he toke breed/blessed it/brake and gave
to them. And their eyes were openned/& they
knewe him: and he vanisshed out of their
syght. And they sayde betwene them selves:
dyd not oure hertes burne with in vs/whyll
he talked with vs by the waye/and as he ope-
ned to vs the scriptures? And they roose vp
the same houre/and returned agayne to Jeru
salem/and founde the eleven gadered to geder
and them that were with them/which sayde:
the Lorde is rysen in dede/and hath apered to
Simon. And they tolde what thinges was do
ne in the waye/and how they knewe him in
breakynge of breed. k

mathew. xxvi. mar. xvi. ioa. xx. c

As they thus spake ✠ Jesus him selfe sto-
de in ỳ myddes of them/& sayde vnto them:
peace be with you. And they were abasshed &
afrayde/supposinge ỳ they had sene a spryte
And he sayde vnto the: Why are ye troubled/
& why do thoughtes aryse in youre hertes?
Beholde my hondes & my fete/that it is even
my selfe. Handle me & se: for sprytes have not
flesshe & bones/as ye se me have. And when
he had

he had thus spoken/he shewed them his hon
des and his fete. And whyll they yet beleved
not for ioye/and wondred/he sayde vnto the:
Have ye here eny meate? And they gave him
a pece of a broyled fisshe/and of an hony com
be. And he toke it/and ate it before them.

And he sayde vnto the. These are the wor-
des/which I spake vnto you/whyll I was
yet with you: that all must be fulfilled which
were written of me in the lawe of Moses/& in
the Prophetes/& in the Psalmes. They open
ned he their wyttes/that they myght vnder-
stond the scriptures/and sayde vnto them.
Thus is it written/& thus it behoved Christ
to suffre/and to ryse agayne from deeth the
thyrde daye/and that repentaunce and remis-
sion of synnes shuld be preached in his name
amonge all nacions/ & and must beginne at
Jerusalem. And ye are witnesses of these
thinges. And beholde/I will sende the pro-
mes of my father apon you. But tary ye in
cite of Jerusalem/vntyll ye be endewed with
power from an hye.

And he ledde the out into Bethany/& lyf-
te vp his hondes/& blest them. And it cam to
passe/as he blessed the/he departed from the/
& was caryed vp in to heven. And they wor-
shipped him/& returned to Jerusalem with
greate ioye/and were continually in the tem-
ple/prayseinge and laudinge God. Amen.

He gene-
th ỹ key-
es.

psalme.
cviij.

acto. j. &.
ioa. xvj.

Acto. j. &.
mar. xvj.
d.

¶ Here endeth the Gospell of
Saynete Luke.

The Gospell of Saincte Johñ.

The fyrst Chapter.

IN the beginnynge was the worde/ & the worde was with God: & the worde was God. The same was in the beginnynge with God. All thinges were made by it/ & without it/ was made nothinge/ that was made. In it was lyfe/ & the lyfe was ỹ lyght of men/ & the lyght shyneth in the darcknes/ but the darcknes comprehended it not.

There was a man sent from God/ whose name was Johñ. The same cam as a witnes to beare witnes of the lyght/ that all men throughe him myght beleve. He was not that lyght: but to beare witnes of the lyght. That was a true lyght/ which lyghteth all men that come into the worlde. He was in ỹ worlde/ and the worlde was made by him: and yet the worlde knewe him not.

(Awne) is his awne people

Jhayth. maketh. vs ỹ sonnes of god. mat. j. c luc. ij. d.

He cam amonge his (awne) and his awne receaved him not. But as many as receaved him/ to them he gave power to be the sonnes of God in ỹ they beleved on his name: which were borne/ not of bloude nor of the will of the flesshe/ nor yet of the will of man: but of God.

And the worde was made flesshe and dwelt amonge vs/ & we sawe the glory of it/ as the glory of the only begotten sonne of ỹ father/ which worde was full of grace and verite.

* Iohn bare witnes of him and cryed sayinge: This was he of whome I spake/he that ye witnes cometh after me/was before me/because he was yer then I. And of his fulnes have all we receaved/even (grace) for grace. For the lawe was geven by Moses/but grace & truthe came by Iesus Christ. No man hath sene God at eny tyme. The only begotten sonne/which is in the bosome of the father/he hath declared him.

* And this is the recorde of Iohn: When the Iewes sent Prestes and Levites from Ierusalem/to aske him/what arte thou? And he confessed/and denyed not/and sayde playnly: I am not Christ. And they asked him: what then? arte thou Helyas? And he sayde: I am not. Arte thou a Prophete? And he answered no. Then sayd they vnto him: what arte thou that we maye geve an answer to them that sent vs: What sayest thou of thy selfe? He sayde: I am the * voyce of a cryar in the wyldernes/make straight the waye of the Lorde as sayde the Prophete Esaias.

And they which were sent/were of the phariseis. And they asked him/& sayde vnto him: why baptisest thou then/yf thou be not Christ nor Helyas/neither a Prophet? Iohn answered them sayinge: I baptise with water: but there is come amonges you/whom ye knowe not he it is that cometh after me/whiche was ere I was before me/whose shoe latchet I am not worthy to vnlose. These thinges were done in Bethabara beyonde Iordan/where Iohn was baptysinge.

(Grace) all grace: & all that is pleasaunt vnto the sight of god/is geven vs for Christes sake only: euen out of the fulnes & aboundance of the fauoure that he receaueth with his father.

* Voyce. that is: I am that I preache I am sent to prouide you frendes & to frye out ye wey to amende your liues before the iudge come.

Lambe. ✠ The nexte daye/Johy sawe Jesus comynge vnto him/and sayde: beholde the lambe of God/which taketh awaye the synne of the worlde. This is he of whom I sayde. After me cometh a man/which was before me/for he was yer they I/and I knew him not: but that he shuld be declared to Israell/therfore am I come baptisynge with water.

And Johy bare recorde sayinge: I sawe the sprete descende from hevey/lyke vnto a dove/ and abyde apon him/and I knewe him not. mat.iij.d. But he that sent me to baptise in water/the mar.j.b. same sayde vnto me: apon whom thou shalt luc.iij.d. se the sprete descende and tary styll on him/ the same is he which baptiseth with the holy goost. And I sawe and bare recorde/that this is the sonne of God.

The nexte daye after/Johy stode agayne/ & two of his disciples. And he beheld Jesus as he walked by/and sayde: beholde the lambe of God. And the two disciples heard him speake/and folowed Jesus. And Jesus turned about/and sawe them folowe/& sayde vnto them: what seke ye? They sayde vnto him: Rabbi (which is to saye by interpretacion/ Master) where dwellest thou? He sayde vnto them: come and se. They came and sawe where he dwelte & abode with him that daye. For it was about the tenthe houre.

Andrew. Peter. One of the two which heard Johy speake and folowed Jesus/was Andrew Simon Peters brother. The same founde his brother Simon fyrst/ and sayde vnto him: we have

founde

founde Messias/which is by interpretacion/ annoynted: & brought him to Jesus. And Jesus beholde him and sayde: thou arte Simon the sonne of Jonas/thou shalt be called Cephas: which is by interpretacion/a stone.

The daye folowynge Jesus wolde goo into Galile/and founde Philip/& sayde vnto him/ folowe me. Philip was of Bethsaida the cite of Andrew and Peter. And Philip founde Nathanael/and sayde vnto him. We have founde him of whom Moses in the lawe/and the prophetes dyd wryte. Jesus the sonne of Joseph of Nazareth. And Nathanael sayde vnto him: can ther eny good thinge come out of Nazareth? Philip sayde to him: come and se. Philip. Nathanael.

gen. xlix deu. xviii esa. xl. c. & xlv. b. hie. xxiii Ezechi. xxxiiii. & xxxvii dan. ix. f.

Jesus sawe Nathanael commynge to him/ and sayde of him. Beholde a ryght Israelite/ in whō is no gyle. Nathanael sayd vnto him: where knewest thou me? Jesus answered/ and sayde vnto him: Before that Philip called the/when thou wast vnder ꝑ fygge tree/ I sawe the. Nathanael answered and sayde vnto him: Rabbi/thou arte the sonne of God/ thou arte the kynge of Israel. Jesus answered and sayd vnto him: Because I sayde vnto the/I sawe the vnder the fygge tree/thou beleevest. Thou shalt se greater thinges then these. And he sayde vnto him: Verely/verely/ I saye vnto you: hereafter shall ye se heven open/and the angels of God ascendynge and descendynge over the sonne of man.

¶ The seconde Chapter.

A mariage in Cana of Galile.

AND the thyrde daye/was ther a mariage in Cana a cite of Galile: and the mother of Jesus was there. And Jesus was called also & his disciples vnto the mariage. And whey the wyne fayled/the mother of Jesus sayde vnto him: they have no wyne. Jesus sayde vnto her: woman/ what have I to do with the? myne houre is not yet come. His mother sayde vnto the ministres: whatsoever he sayeth vnto you/do it. And therwere stondynge theare/sixe waterpottes of stone after ỳ maner of the purifyinge of ỳ Jewes/ contaynynge two or thre fyrkins a pece.

Water into wyne.

And Jesus sayde vnto them: fyll the waterpottes with water. And they fylled them vp to the brym. And he sayde vnto them: drawe out now/and beare vnto the governer of the feaste. And they bare it. When the ruler of the feast had tasted the water that was turned vnto wyne / and knewe not whence it was (but the ministres which drue the water knew) he called the brydegrome/and sayde vnto him. All men at the beginnynge/set forth good wyne/and whey men be dronke/ then that which is worsse. But thou hast kept backe the good wyne/vntyll now.

This beginnynge of miracles dyd Jesus in Cana of Galile/and shewed his glory/and his disciples beleved on him. ¶ After that he descended in to Capernaum / and his mother/and his brethren/and his disciples: but contynued not manye dayes there.

¶ And the Jewes ester was eyen at hon-

de/and

de/and Jesus went vp to Jerusalem/& foun-
de sittinge in the temple / those that solde
oxen and shepe and doves/and chaungers of
money. And he made a scourge of small cor-
des/ and drave them all out of the temple/
with the shepe & oxen/and powred oute the
changers money/ and overthrue the tables/
and sayde vnto them that solde doves: Have
these thinges hence/& make not my fathers
house an house of marchaundyse. And his
disciples remembred/how ꝑ it was wrytten:
the zele of thyne house hath even eaten me.

Sellers in the te-
ple are
cast out.

Psalmo.
lxviij.

D They answered the Jewes and sayde vnto
him: what token shewest thou vnto vs/seyn-
ge that thou dost these thinges? Jesus ans-
wered and sayd vnto them: destroye this tem-
ple/& in thre dayes I will reare it vp agayne.
They sayde the Jewes: xlvi. yeares was
this temple abuyldinge: and wylt thou reare
it vp in thre dayes? But he spake of the tem-
ple of his body. Assone therfore as he was
rysen from deeth agayne/his disciples remem
bred that he thus sayde. And they beleved
the scripture / and the wordes which Jesus
had sayde.

mathew.
xxj.
& xxvij.
marke.
xiiij. f
and. xv.

When he was at Jerusalem at ester in the
feaste/many beleved on his name/when they
sawe his miracles which he dyd. But Jesus
put not him selfe in their hondes/because he
knewe all men/and neded not/that eny man
shuld testify of man. For he knewe what
was in man.

ps al. iiij. &
& lxj. &

¶ The. iii. Chapter.

Nicodemus.

THer was a man of the pharises named Nicodemus a ruler amonge ỳ Jewes. A
The same cam to Jesus by nyght/and sayde vnto him: Rabbi/we knowe that thou arte a teacher whiche arte come from God. For no man coulde do suche miracles as thou doest/except God were with him. Jesus answered and sayde vnto him: Verely verely I saye vnto the: except a man be borey a newe/ he cannot se the kyngdom of God. Nicodemus sayde vnto him: how can a man be borey when he is olde? can he enter into his moders wombe & be borey agayne? Jesus answered: verely/verely I saye vnto the; except that a man be borey of water & of ỳ sprete/he cannot entet into the kyngdome of god. That which is borey of the flesshe/is flesshe; & that which is borey of the sprete/is sprete. Marvayle not that I sayd to the/ye must be borey a newe. The wynde bloweth where he listeth/& thou heaest his sounde: but canst not tell whence he cometh and whether he goeth. So is every man that is borey of the sprete.

And Nicodemus answered and sayde vnto him: how can these thinges be? Jesus answered and sayde vnto him; arte thou a master in Israel/and knowest not these thinges? Verely verely/I saye vnto the/we speake that we knowe/and testify that we have sene: and ye receave not oure witnes. If when I tell you erthely thinges/ye beleve not: how shuld ye beleve/yf I shall tell you of heevenly thinges? B

And no man ascendeth vp to heaven/ but he that

he that came doune from heaven / that is to
saye/the sonne of man which is in heaven.
And as Moses lifte vp the serpent in the
wyldernes/even so must the sonne of man be
lifte vp/that none that beleveth in him perish
she: but have eternall lyfe. ℣ num.xxi. Serpent.
℣ For God so loveth the worlde/ꝑ he hath
geven his only sonne/that none that beleve
in him/shuld perisshe: but shuld have everla. Fayth.
stinge lyfe. For God sent not his sonne into i.Jo.iiij.
the worlde/to condẽpne the worlde: but that
the worlde through him/ might be saved. He
that beleveth on him/shall not be condẽpned.
But he that beleveth not/is condempned all
redy/be cause he beleveth not in the name of Condem.
the only sonne of God. And this is the con. nacion.
dempnacion: that light is come into the worl.
de/& the mẽ loved darcknes more then light/
because their dedes were evill. For every man
that evyll doeth/hateth the light: nether com
meth to light/ lest his dedes shuld be repro.
ved. But he that doth truth/commeth to the
light/that his dedes might be knowen / how
that they are wrought in God. ℣
After these thinges cam Jesus & his disci.
ples into the Jewes londe/& ther he haunted
with them & baptised. And Johñ also bapti.
sed in Enon besydes Salim/because ther was
moche water there/& they came & were bapti.
sed. For Johñ was not yet cast into preson.
℣ And ther arose a questiõ betwene Johns
disciples and the Jewes about purifyinge.
And they came vnto Johñ/& sayde vnto him:

Rabbi/he that was with the beyonde Jordan
to whom thou bareſt witnes. Beholde the ſa-
me baptyſeth/& all mē come to him. Johy an-
ſwered/and ſayde: a man can receave no thin
ge at all except it be gevē him frō heavey. Ye
youre ſelves are witneſſes/how that I ſayde:
I am not Chriſt but am ſent before him. He
that hath the bryde/is the brydegrome. But
the frende of the brydegrome which ſtondeth
by and heareth him/reioyſeth greately of the
brydgromes voyce. This my ioye is fulfilled.
He muſt increace: & I muſte decreace.

He that commeth from ay hye is above all:
He that is of ẏ erth/is of the erth/& ſpeaketh
of the erth. He that cōmeth from heavey/is
above all/& what he hath ſene & heарde: that
he teſtifieth: but no man receaveth his teſti-
monye. How be it/he that hath receaved hys
teſtimonye hath ſet to his ſeale that God is
true. For he whom God hath ſent/ſpeaketh
Rom.iij.d. the wordes of God. For God geveth not the
ſprete by meaſure. The father loveth the ſon-
Meaſure ne & hath gevey all thinges into his honde.
j.Jo.v.b. He that beleveth on the ſonne/hath everla-
ſtynge lyfe: and he that beleveth not the ſon-
ne/ſhall not ſe lyfe/but the wrathe of God
abydeth on him. ℞

ℭ The.iiij. Chapter.

AS ſone as the Lorde had knowledge/
how the Phariſees had heарde/that Je-
ſus made and baptiſed mo diſciples
then Johy (though that Jeſus him ſelfe bap
tiſed not: but his diſciples) he lefte Jewry/&
departed

departed agayne into Galile. And it was so
that he must nedes goo thorowe Samaria.
They came he to a cyte of Samaria called
Sichar/besydes the possession that Jacob ga-
ve to his sonne Joseph. And there was Ja- ge.xlviii
cobs well. Jesus they weryed in his iorney/
sate thus on the well.

The wo-
man of
Samari e

And it was about the sixte houre: & there
came a woman of Samaria to drawe water.
And Jesus sayde vnto her: geve me drynke.
For his disciples were gone awaye vnto the
toune to bye meate. They sayde the woman
of Samaria vnto him: how is it/that thou be-
inge a Jewe/ayest drinke of me/which am
a Samaritane: for the Jewes medle not with
the Samaritans. Jesus answered and sayde
vnto hir: yf thou knewest the gyfte of God/&
who it is that sayeth to the geve me drynke/
thou woldest have ayed of him/and he wol-
de have geven the water of lyfe. The woman
sayde vnto him. Syr thou hast no thinge to
drawe with/and the well is depe: from when-
ce then hast thou ỹ water of lyfe? Arte thou
greater then oure father Jacob which gave
vs the well/and he him silfe dranke therof/&
his chyldren/and his catell?

Jesus answered & sayde vnto hir: whoso-
ver drinketh of this water/shall thurst agay-
ne. But whosoever shall drinke of ỹ water ỹ
I shall geve him/shall never be more a thyrst:
but the water that I shall geve him/shalbe
in him a well of water/springinge vp in to
everlastinge lyfe. The womā sayd vnto him:

Syr

Syr geve me of that water/that I thyrst not/ nether come hedder to drawe. Jesus sayde vn to her. Go and call thy husband / & come hyd der. The woman answered & sayde to him: I have no husband. Jesus sayde to her. Thou hast well sayd/ I have no husbande. ffor thou haste had five husbandes/and he whom thou now hast/is not thy husband. That saydest thou truely.

The woman sayde vnto him: Syr I perceaue ye thou arte a prophet. Oure fathers worshipped in this mountayne: & ye saye that in Hierusalem is the place where men ought to worshippe. Jesus sayde vnto her: woman beleve me/the houre cometh/ when ye shall nether in this mountayne nor yet at Jerusalem/ worshippe the father. Ye worshippe / ye wot not what: we knowe what we worshippe. ffor salvacion cōmeth of the Jewes. But the houre commeth and nowe is/when the true worshippers shall worshippe the father in sprete and in trouthe. ffor verely suche doth the father require to worshippe him. God is a sprete/ and they that worshippe him/must worshippe him/in sprete and *trouthe.

*How & where god will be worshypped.

The woman sayde vnto him: I wote well Messias (which is called Christ) shall come/when he is come he will tell vs all thinges.

womā they lefte her waterpot/and went her waye into the cite/& sayde to the mey. Come se a man which tolde me all thinges ẏ ever I dyd. Is not he Christ? They they went out of the cite/& came vnto him.

And in ẏ meane while his disciples prayed him sayinge: Master/eate. He sayde vnto thē: I have meate to eate/ that ye knowe not of. Then sayd ẏ disciples bitwene them selves: hath eny mā brought him meate? Jesus sayde vnto them: my meate is to doo the will of him that sent me. And to fynnysshe his worke. Saye not ye: there are yet foure monethes/ and then cōmeth harvest? Beholde I saye vnto you/lyfte vp youre eyes/& loke on ẏ regiōs: for they are whyte all redy vnto harvest. And he ẏ repeth receaveth reward/& gadereth frute vnto life eternall: that bothe he that soweth & he ẏ repeth myght reioyse to gether. And herin is the sayinge true/ ẏ one soweth/ & another repeth. I sent you to repe ẏ wherē [illegible] Other mey laboured/ [illegible] labours.

[illegible] of that cyte bele- [illegible] of the womā/which [illegible] ẏ ever I dyd. [illegible] were come vnto [illegible] he wolde tary [illegible] dayes. And ma- [illegible] wordes/ [illegible] beleve not [illegible] herde [illegible] is every [illegible] ẏ dede

ıy dede Christ the savioure of the worlde. ¶

matthew. After two dayes he departed thence/& wēt
xiij.a. awaye into Galile. And Jesus him selfe te-
mar.vj.a stified/that a prophete hath none honoure ıy
luc.iiij.c. his awne countre. Then assone as he was co-
mat.iiij.b me into Galile/the Galileans receaved him
which had sene all the thinges ꝑ he dyd at Je-
rusalem at ꝑ feast. For they wēt also vnto ꝑ
mar.i.d. feast daye. And Jesus came agayne into Cana
luc.iiij.c. of Galile/whet he turned water into wyne. G

Ruler. ¶ And ther was a certayne ruler/whose son
ne was sicke at Capernaum. Assone as the sa
me herde that Jesus was come out of Jewry
into Galile/he wēt vnto him/and besought
him/ꝑ he wolde descende/& heale his sonne:
For he was evē readie to dye. Then sayde Je
sus vnto him: excepte ye se signes & wōdres/
ye cānot beleve. The ruler sayd vnto him: Syr
come awaye or ever ꝑ my chylde dye. Jesus
sayde vnto him/ goo thy waye/ thy sonne li-
veth. And the mā beleved ꝑ wordes ꝑ Jesus
had spokē vnto him/& wēt his waye. And ano
ne as he went on his waye/ his servantes met
him/& tolde him sayinge: thy chylde liveth.
Then enquyred he of thē the houre, when he
begāne to amende. And they sayde vnto him:
Yester daye the sevēthe houre/the fever lefte
him. And the father knew that it was the sa-
me houre ıy which Jesus sayde vnto him:
Thy sonne liveth. And he beleved/ and all
his housholde. ¶ Thys is agayne the secon-
de myracle/ ꝑ Jesus dyd/ after he was come
oute of Jewry into Galile. ¶ The .v. Cha. ¶

After

Affter that ther was a feast of the Jewes/ & Jesus went vp to Jerusalem. And ther is at Jerusalem/by ỳ * slaugh terhousse/a poke called in ỳ Ebrue tõge/Bethseda/havinge five porches/in which laye a greate multitude of sicke folke/of blinde/halt & wyddered/waytinge for the movinge of the water. ffor an angell wēt doune at a certayne ceason into ỳ poke & troubled ỳ water. Whoso ever they fyrst after the steringe of the water/ stepped in/ was made whoale of what soever disease he had. And a certayne mā was ther re/which had bene diseased .xxxviii. yeares. Whē Jesus sawe him lye/& knewe that he now longe tyme had bene diseased/ he sayde vnto him. Wilt thou be made whoale? The sicke answered him: Syr I have no man whē the water is troubled/to put me into the poke. But in the meane tyme/whill I am about to come/another steppeth doune before me.

And Jesus sayde vnto him: vyse/ take vp thy beed/& walke. And immediatly the man was made whole/ and toke vp his beed/ and went. And the same daye was the Saboth daye. The Jewes therfore sayde vnto him that was made whole. It is ỳ Saboth daye/ it is not lawfull for the to cary thy beed. He answered them: he that made me whole/ sayde vnto me: take vp thy beed/and get the hence. Then axed they him: what man is that which sayde vnto the/ take vp thy beed and walke. And he ỳ was healed/wist not who it was. ffor Jesus had gotte him selfe awaye/ because

* Whereke hath shepe house: a place where they kylled the beestes that were sanctified.

The mā that laye .xxxviii. yere by ỳ pole is healed.

The saboth is broken.

cause ꝑ ther was preace of people in ꝑ place.
And after that/Jesus founde him in the tẽ
ple/& sayd vnto him: beholde thou arte made
whole/ synne no moore/ lest a worsse thinge
happē vnto the. The man departed/& tolde ꝑ
Jewes that yt was Jesus/whiche had made
him whole. ℣ And therfore the Jewes dyd
persecute Jesus & sought the meanes to slee
him/because he had done these thinge on the
Saboth daye. And Jesus answered them:
℣ my father worketh hidder to/and J worke.
Therfore the Jewes sought the moare to kill
him/not only because he had broken the Sa-
both: but sayde also that God was his father/
and made him selfe equall with God.
℣ Then answered Jesus & sayde vnto them:
verely/verely/J saye vnto you: the sonne can
do no thinge of him selfe/but that he seeth ꝑ
father do. For what soever he doeth/ꝑ doeth
the sonne also. For the father loveth ꝑ sonne/
& sheweth him all thinge/what soever he him
selfe doeth. And he will shewe him greter wor
kes then these/because ye shoulde marvayle.
For lykwyse as the father rayseth vp ꝑ dead/
& quickeneth them/even so the sonne quycke-
neth whom he will. Nether iudgeth ꝑ father
eny mā: but hath cōmitted all iudgemēt vnto
the sonne/because that all men shuld honoure
the sonne/even as they honoure the father. He
that honoureth not ꝑ sonne/the same honou-
reth not the father which hath sent him. Ve-
rely verely J saye vnto you: he that heareth
my wordes/& beleveth on him that sent me/

Christ
is iudge
over all.

Feyth.

hath

hath everlastinge lyfe/ & shall not come in to damnacion: but is escaped frō deth vnto lyfe.

Verely/verely I saye vnto you: the tyme shall come/& now is/when the deed shall heare the voyce of the sonne of God. And they ỳ heare/shall live. For as the father hath life in him silfe: so lyke wyse hath he geven to ỳ sonne to have lyfe in him silfe: & hath geven him power also to iudge/in that he is the sonne of man. Marvayle not at this / ỳ houre shall come in the which all ỳ are in the graves/shall heare his voice/ and shall come forthe: they that have done good vnto the resurreccion of lyfe: & they that have done evyll/ vnto the resurreccion of dampnacion. ℣ mathew. xxv. Resurrec cion.

* I can of myne awne selfe do nothinge at all. As I heare/I iudge/ and my iudgemēt is iust/be cause I seke not myne awne *will/ but the will of ỳ father which hath sent me. ℣ If I beare witnes of my selfe/my witnes is not true. Ther is a nother that beareth witnes of me/ and I am sure that the witnes whiche he beareth of me/is true. *He that seketh not his owne will/ iudgeth truli mat. iij. d.

℣ Ye sent vnto John/& he bare witnes vnto the truthe. But I receave not the recorde of man. Nevertheless/these thinge I saye/that ye might be safe. He was a burninge & a shyninge light/& ye wolde for a season have reioysed in his light. But I have greater witnes then the witnes of John. For ỳ workes which ỳ father hath geve me to fynisshe: the same workes which I do/beare witnes of me/ that ỳ father sent me. And the father him silfe which mat. iij. d

fe which hath sent me/beareth witnes of me. Ye have not hearde his voyce at eny tyme/ nor ye have sene his shape: therto his wordes have ye not abydinge in you. ffor whome he hath sent: him ye beleve not.

Searche the scriptures/for in them ye thinke ye have eternall lyfe: & they are they which testify of me. And yet will ye not come to me/ that ye might have lyfe. I receave not prayse of men. But I knowe you/that ye have not the love of God in you/ I am come in my fathers name/and ye receave me not. Yf another shall come in his awne name / him will ye receave. How can ye beleve which receave honoure *one of another/and seke not the honoure that commeth of God only?

Searche the scripture.

*He that seketh honoure can not beleve.

Doo not thinke that I wyll accuse you to my father. Ther is one that accuseth you/even Moses in whom ye trust. ffor had ye beleved Moses/ye wold have beleved me: for he wrote of me. But now ye beleve not his writinges how shall ye beleve my wordes. ℟

Moses.

¶ The.vi. Chapter. ✠

mathew. xiiij.d. mar.vj.e luc.ix.b.

Afterthese thinges Jesus wēt his waye over the see of Galile nye to a cyte called Tiberias. And a greate multitude folowed him/because they had sene his myracles which he dyd on them that were diseased. And Jesus went vp into a mountayne/& there he sate with his disciples. And ester/ feast of ỹ Jewes/was nye. ℟ ✠ Then Jesus lifte vp his eyes/& sawe a greate cōpany come vnto him/and sayde vnto Philip: whence shall

shall we bye breed ꝙ these might eate. This he sayde to prove him: for he him selfe knewe what he wolde do.

Philip answered him / two hondred peny worthe of breed are not sufficient for them / ꝙ every mā haue a litell. Then sayde vnto him / one of his disciples / Andrew Simon Peters brother. There ys a lad here / which hath fyve barly loves and two fisshes: but what is that amōge so many? And Jesus sayde. Make the people sit doune. Ther was moche grasse in the place. And the men sate doune / in nombre / about five thousande. And Jesus toke the breed / and gave thankes / and gave to the disciples / and his disciples to them that were set doune. And lykwyse of the fysshes / as moche as they wolde.

fyue loves q. ii. fysshes

When they had eatē ynough / he sayd vnto his disciples: gadder vp the brokē meate that remayneth: that nothinge be loost. And they gadered it to gedet / and fylled twelve basshettes with the broken meate / of the five barly loves / which broken meate remayned vnto thē that had eaten. Then the men / when they had sene the myracle that Jesus dyd / sayde: This is of a trueth the prophet that shuld come into the worlde. ℞

When Jesus perceaved that they wolde come / and take him vp / to make him kinge / he departed agayne into a mountayne him selfe alone.

mat. xiiij. mar. vj. f

And when evē was come / his disciples went vnto the see ꝙ entred into a shyppe / and went

over the see vnto Capernaum. And anone it was darcke/& Jesus was not come to them. And ỳ see arose with a greate winde ỳ blew. And when they had rowē aboute a.xxv. or xxx. furlonge/they sawe Jesus walke on ỳ see/& drawe nye vnto the shyp/and they were afrayed. And he sayde vnto them: Jt is J/be not a frayde. Then wolde they have receaved him into the shyp/and the ship was by& by at the londe whyther they went.

The daye folowynge/the people which stode on the other syde of the see/sawe that ther was none other shyp theare/save ỳ one wher in his disciples were entred/ and that Jesus went not in with his disciples into the ship: but that his disciples were gone awaye alone. How be it/ther came other shippes from Tiberias nye vnto the place/where they ate breed/when the Lorde had blessed. Then when the people sawe that Jesus was not there nether his disciples/they also toke shippinge & came to Capernaum sekinge for Jesus.

And when they had founde him on ỳ other syde of ỳ see/they sayd vnto him: Rabbi/ when camest thou hidder? Jesus answered them & sayde: verely verely J saye vnto you: ye seke me/not because ye sawe the myracles: but because ye ate of the loves/& were filled. *Laboure/not for ỳ meate which perisheth/ but for ỳ meate that endureth vnto everlastynge lyfe/whiche meate ỳ sonne of mā shall geve vnto you. For him hath god ỳ father *sealed.

Then sayd they vnto him: what shall we do that we

* (sealed) that is: he hath put his marke of the holie ghoost on him which testifieth with myracles what he is.

that we myght worke ỳ workes of God? Jesus answered & sayde vnto them. This is ỳ worke of God/that ye beleve on him/ whō he hath sent. They sayde vnto him: what signe shewest thou then/that we maye se & beleve the? What doest thou worke? Oure fathers dyd eate Manna in the desert/as yt is writtē: He gave them breed frō heavē to eate. Jesus sayde vnto thē: verely/verely I saye vnto you: Moses gave you breed frō heavē: but my father geveth you the true breed frō heavē. For the breed of God is he which cōmeth doune from heavē and geveth lyfe vnto the worlde.

evo. xxj. nu. xj. b. ps. lxxviij sa. xxj.

Then sayde they vnto him: Lorde/ever more geve vs this breed. And Jesus sayde vnto them: I am that breed of life. He that cōmeth to me/shall not honger: & he that beleveth on me shall never thurst. ¶ But I sayed vnto you: that ye have sene me/and yet beleve not. All that the father geveth me/ shall come to me: & him ỳ cometh to me/ I cast not awaye. For I came doune frō heaven: not to do myne awne will/ but his will which hath sent me. And this is the fathers will which hath sent me/ that of all which he hath geven me/ I shuld loose no thinge: but shuld rayse it vp agayne at the last daye. And this is the will of him ỳ sent me: ỳ every man which seith ỳ sonne & beleveth on him/ have everlastinge lyfe. And I will rayse him vp at ỳ last daye.

ecclē. xxxiij.

The Jewes then murmured at him/ because he sayde: I am that breed which is come doune from heaven. And they sayde: Is not

this Jesus ỳ sonne of Joseph/whose father
& mother we knowe? How ys yt they that he
sayeth/I came doune from heavē? Jesus an
mat.viij. swered & sayde vnto them. Murmur not be-
twene youre selves. ✠ No man can come to
me except the father which hath sent me/dra
we him. And I will rayse him vp at the last
daye. It is writtē in the Prophetes/ỳ they
shall all be taught of God. Every man therfo
esa.xxxj re that hath hearde and hath learned of the fa
hie.xxxj ther commeth vnto me. Not that eny man
hath sene ỳ father/save he which is of God:
the same hath sene the father.

Verely verely I saye vnto you/he that bele
veth on me/hath everlastinge lyfe. I am that
breed of lyfe. Youre fathers dyd eate Mā̄na
in ỳ wildernes & are deed. This is that breed
ep.xxj.a. which cōmeth frō heavē/ ỳ he which eateth
of it/shuld also not dye. I am that lyvinge
breed which came doune from heavē. Yf eny
man eate of this breed/ he shall live forever.
And the breed that I will geve/is my flesshe/
which I will geve for the lyfe of ỳ worlde ℞

And the Jewes strove amōge them selves
sayinge: How can this felowe geve vs his fles
she to eate? Then Jesus sayde vnto them: Ve
rely/verely I saye vnto you/ excepte ye eate ỳ
flesshe of ỳ sonne of man/& drinke his blou-
de/ye shall not have lyfe in you. Whosoever
eateth my flesshe/& drinketh my bloude/hath
eternall lyfe: & I will rayse him vp at the last
daye. ✠ For my flesshe is meate in dede: & my
bloude is drynke in dede. He that eateth my

flesshe

flesshe & drynketh my bloude/dwelleth in me & I in him. As the lyvinge father hath sent me/even so lyve I by my father: and he that eateth me/shall live by me. This is the breed which cam from heavē: not as youre fathers have eatē Manna and are deed. He that eateth of this breed/shall live ever. ¶

These thinges sayd he in the synagoge as he taught in Capernaum. Many of his disciples/when they had herde this/sayde: this is an herde sayinge: who can abyde the hearinge of it? Jesus knew in him selfe/that his disciples murmured at it/and sayde vnto them: Doth this offende you? What & yf ye shall se the sonne of man ascēde vp where he was before? It is the spirite that quyckeneth/the flesshe profiteth nothinge. The wordes that I speake vnto you/are spirite and lyfe. But ther are some of you that beleve not. For Jesus knewe from the begynnynge/which they were that beleved not/and who shuld betraye him. And he sayde: Therfore sayde I vnto you: that no man can come vnto me/except it were gevē vnto him of my father.

From that tyme many of his disciples went backe/and walked no more with him. Then sayde Jesus to the twelve: will ye also goo awaye? Then Simon Peter answered: Master to whom shall we goo? Thou haste the wordes of eternall lyfe/and we beleve and knowe/ y thou arte Christ the sonne of the lyvinge God. Jesus answered them: Have not I chosen you twelve/& yet one of you is

mat. xvj.

the devyll: He spake it of Judas Iscariot the sonne of Simon. For he it was ỹ shuld betraye him/and was one of the twelve. ℟

¶ The.vii.Chapter. ✱

After that/Jesus wẽt about in Galile & wolde not go about in Jewry/for the Jewes sought to kill him. The Jewes tabernacle feast was at honde. His brethren therfore sayde vnto him: get ỹ hence & go into Jewry ỹ thy disciples maye se thy workes ỹ thou doest. For ther is no may ỹ doeth eny thinge secretly/and he him selfe seketh to be knowen. Yf thou do soche thinges/shewe thy selfe to the worlde. For as yet his brethrẽ beleved not in him. L

Then Jesus sayd vnto them: My tyme is not yet come/youre tyme is all waye redy. The worlde cãnot hate you. Me it hateth: because I testify of it/that the workes of it are evyll. Go ye vp vnto this feast. I will not go vp yet vnto this feast/for my tyme is not yet full come. These wordes he sayde vnto them and abode still in Galile. But assone as his brethren were goone vp/then went he also vp vnto the feast: not openly but as it were preveely. Then sought him the Jewes at ỹ feast/& sayde: Where is he? And moche murmuryng was ther of him amonge the people. Some sayde: He is good. Wother sayde naye/but he deceaveth the people. How be it no mã spake openly of him/for feare of the Jewes. ℟

✱ In ỹ middes of the feast/Jesus went vp into the temple and taught. And the Jewes

marveyled

marveyled sayinge: How knoweth he ẏ scriptures/seynge ẏ he never learned? Jesus answered them/and sayde: Myy doctrine is not myne: but his that sent me. If eny man will do his *will/he shall knowe of the doctrine/whether it be of God/or whether I speake of my selfe. He that speaketh of him selfe/seketh his awne prayse. But he that seketh his prayse that sent him/the same is true/and no vnrighteweśnes is in him.

*He that loueth the will of god to here his lawe: the same vnderstondeth the doctrine.

Prayse.

Dyd not Moses geve you a lawe/& yet none of you kepeth ẏ lawe? Why goo ye about to kyll me? The people answered & sayde: thou hast the devyll: who goeth about to kyll the? Jesus answered and sayde to them: I have done one worke/and ye all marvayle. Moses therfore gave vnto you circumcision: not because it is of Moses/but of the fathers. And yet ye on the Saboth daye/circumcise a man. If a man on the Saboth daye receave circumcision without breakinge of the lawe of Moses: disdayne ye at me/because I have made a man every whit whoale on the saboth daye? Judge not after the vtter aperaunce: but iudge rightewes iudgement.

D

leu.xij.a

Saboth.

deu.j.c

Then sayd some of them of Jerusalem: Is not this he whō they goo about to kyll? Beholde he speaketh boldly/and they saye nothinge to him. Do the rulars knowe in dede/that this is very Christ? How be it we knowe this man whence he is: but when Christ cometh/no man shall knowe whence he is.

Then cryed Jesus in ẏ temple as he taught

sayinge: ye knowe me/and whence I am ye knowe. And yet I am not come of my selfe/ but he ỹ sent me is true/whom ye knowe not. I knowe him: for I am of him/ & he hath sent me. Then they sought to take him: but no mā layde hondes on him/because his tyme was not yet come. Many of the people beleved on him & sayde: when Christ cometh/will he do moo miracles then this man hath done?

The pharises heard that the people murmured suche thinges about him. Wherfore ỹ pharises and hye prestes sent ministres for the to take him. Then sayde Jesus vnto thē: Yet am I a lytell whyle with you/and then goo I vnto him that sent me. Ye shall seke me/and shall not fynde me: and where I am/ thyther can ye not come. Then sayde the Jewes bitwene thē selves: whyther will he goo/ that we shall not fynde him? Will he goo amonge the gentyls which are scaitered all a broade/and teache the gentyls? What maner of sayinge is this that he sayde: ye shall seke me/and shall not fynde me: and where I am/thyther can ye not come?

In the last daye/that great daye of the feaste/ Jesus stode and cryed sayinge: If eny man thyrst/let him come vnto me and drinke. He that beleveth on me/as sayeth the scripture/out of his belly shall flowe vyvers of water of lyfe. This spak he of the spryte which they that beleved on him/ should receave. ¶ For the holy goost was not yet there/ because that Jesus was not yet glorifyed.

¶ Many

Many of the people/when they heard this sayinge sayd: of a truth this is a prophet Other sayde: this is Christ. Some sayde: Shall Christ come out of Galile? Hayeth not the scripture that Christ shall come of the seed of David: & out of the towne of Bethleem where David was? So was ther dissencion amonge the people about him. And some of them wolde have taken him: but no man layed hondes on him. mic. v. a. mat. ij. a.

They came ỳ ministres to ỳ hye prestes & pharises. And they sayde vnto thẽ: why have ye not brought him? The servaũte answered never man spake as this man doeth. Then answered thẽ the pharises: are ye also disceaved? Doth eny of the rulers or of the pharises beleve on him? But the comen people whiche knowe not ỳ lawe/are cursed. Nicodemus sayde vnto them: He that came to Jesus by nyght/and was one of them. Doth oure lawe iudge eny man/before it heare him/& knowe what he hath done? They answered & sayde vnto him: arte thou also of Galile? Searche and loke/for out of Galile aryseth no prophet. And every man went vnto his awne houssе. Rulers & pharises beleve not.

¶ The. viii. Chapter.

And Jesus went vnto mounte Olivete & erly in ỳ mornynge came agayne into ỳ temple & all the people came vnto him/& he sate doune & taught them. And the scribes & ỳ pharises brought vnto him a woman taken in advoutry/& set hyr in the myddes and sayde vnto him: Master/this woman

Was

was taken in advoutry/even as the dede was a doyng. Moses in the lawe cõmaunded vs ꝑ
leui.xx.ia. suche shuld be stoned. What sayest thou ther fore? And this they sayde to tempt him: that they myght have/wherof to accuse him. Jesus stouped doune/& with his fynger wrote on the grounde. And whyll they continued axynge him/he lyfte him selfe vp/& sayde vnto them: let him ꝑ is amõge you wtout synne cast the fyrst stone at her. And agayne he stouped doune & wrote on ꝑ grounde. And assone as they hearde that/they went out one by one the eldest fyrst. And Jesus was lefte a lone/& the woman stondynge in ꝑ myddes. When Jesus had lyfte vp him selfe agayne/and sawe no man but the woman/he sayde vnto hyr. Woman/where are those thyne accusars? Hath no man condempned the? She sayde: No man Lorde. And Jesus sayde: Nether do I condempne the. Goo/& synne no moare.

deu.xxiij.

They spake Jesus agayne vnto them saying: I am the light of the worlde. He that followeth me shall not walke in darckenes: but shall have the light of lyfe. The pharises sayde vnto him: thou beaurest recorde of thy sylfe thy recorde is not true. Jesus answered & sayde vnto them: Though I beare recorde of my selfe yet my recorde is true: for I knowe whence I came & whyther I goo. But ye cannot tell whence I come/& whyther I goo. Ye iudge after ꝑ flesshe. I iudge noman/though I iudge yet is my iudgmẽt true. For I am not alone: but I & the father that sent me. It is also writ-

Light.

j.Joh.j.b.

ten in

den. pips mathew. ꝓ Biij. a iij. co. viij. heb. ꝓ. c.

ten in youre lawe/that the testimony of two men is true. I am one ꝑ beare witnes of my selfe/and the father that sent me/beareth witnes of me. Then sayde they vnto him: where is thy father? Iesus answered: ye nether knowe me/nor yet my father. If ye had knowen me/ ye shuld have knowen my father also.

L These wordes spake Iesus in the tresury/as he taught in the temple/ & noman layde hondes on him/for his tyme was not yet come.

Then sayde Iesus agayne vnto them. * I goo my waye/ & ye shall seke me/ & shall dye in youre synnes. Whyther I goo/thyther can ye not come. Then sayde the Iewes: will he kyll him selfe/because he sayth: whyther I goo/thyther can ye not come? And he sayde vnto thē: ye are frō beneth/ I am from above. Ye are of this worlde/ I am not of this worlde. I sayde therfore vnto you/ that ye shall dye in youre synnes. For except ye beleve that I am he/ ye shall dye in youre synnes.

Christ is his doctrine. rom. iij. d.

D Then sayde they vnto him/ who arte thou? And Iesus sayde vnto them: Even ꝑ very same thinge ꝑ I saye vnto you. I have many thinges to saye/ & to iudge of you. But he ꝑ sent me is true. And I speake in ꝑ worlde/ those thinge which I have heard of him. They vnderstode not that he spake of his father.

Then sayde Iesus vnto them: when ye have lyft vp an hye the sonne of man/ then shall ye knowe that I am he/ and that I do nothinge of my selfe: but as my father hath taught me/ even so I speake: and he that sent me/ is

with

with me. The father hath not lefte me alone/ for I do alwayes those thinges that please him. ¶ As he spake these wordes/many beleved on him.

¶ Then sayde Jesus to those Jewes which beleved on him. If ye cõtinue in my wordes/ then are ye my very disciples/& shall knowe the trueth: & the trueth shall make you free. They answered him: We be Abrahams seede/ and were never bonde to eny man: why sayest thou then/ye shalbe made fre.

rom. vj. c. ij. pe. ij. d. Jesus answered them: verely verely I saye vnto you/that whosoever committeth synne/ is the servaunt of synne. And the servaunt abydeth not in the house for ever: But ỳ sonne abydeth ever. If the sonne therfore shall make you fre/then are ye fre in dede. I knowe that ye are Abrahams seed: but ye seke meanes to kyll me/because my sayinges have no place in you. I speake that I have sene with my father: and ye do that which ye have sene with youre father.

They answered and sayde vnto him: Abraham is oure father. Jesus sayde vnto them. If ye were Abrahams chyldren/ye wolde do the dedes of Abraham. But now ye goo about to kyll me a man that have tolde you the trueth/which I have herde of god: this dyd not Abraham. Abraha. Ye do the dedes of youre father. Then sayde they vnto him: we were not borne of fornicacion. We have one father/which is God. Jesus sayde vnto them: yf God were youre father/then wolde ye love me. For I

proceaded forthe and come from God. Nether came I of my selfe/but he sent me. Why do ye not knowe my speache? Even because ye cannot abyde the hearynge of my wordes.

Ye are of youre father the devyll/and the lustes of youre father ye will folowe. He was a murtherer from the beginnynge/and aboode not in the trueth/because ther is no trueth in him. When he speaketh a lye/then speaketh he of his awne. For he is a lyar/and the father therof. And because I tell you ỳ trueth/ therfore ye beleve me not. j.io.iij.b. The devell.

✠ Which of you can rebuke me of synne? If I saye ỳ trueth/why do not ye beleve me? He that is of God/heareth goddes wordes ✠ Ye therfore heare them not/because ye are not of God.

Then answered the Jewes and sayde vnto him: Saye we not well that thou arte a Samaritane/and hast the devyll? Jesus answered: I have not the devyll: but I honour my father/ and ye have dishonoured me. I seke not myne awne prayse: but ther is one that seketh and iudgeth. Thou art a Samaritane & hast the deuell.

Verely verely I saye vnto you/yf a man kepe my sayinges/ he shall never se deeth. Then sayde the Jewes to him: Now knowe we that thou hast the devyll. Abrahã is deed/ and also the Prophetes: and yet thou sayest/ yf a man kepe my sayinge/he shall never taste of deeth. Arte thou greater then oure father Abraham which is deed? and the Prophetes are deed. Whome makest thou thy selfe?

Jesus

Jesus answered: Yf I honoure my selfe/ myne honoure is nothinge worth. It is my father that honoureth me/which ye saye/is youre God/& ye have not knowen him: but I knowe him. And yf I shuld saye/I knowe him not/I shuld be a lyar lyke vnto you. But I knowe him/and kepe his sayinge.

Youre father Abraham was glad to se my daye/& he sawe it & reioysed. Then sayde the Jewes vnto him: thou arte not yet .l. yere olde/and hast thou sene Abraham? Jesus sayd vnto them: Verely verely I saye vnto you: yer Abraham was/I am. Then toke they vp stones/to caste at him. But Jesus hid him selfe/ & went out of ỹ temple. ℣ ℭ The. iy. Cha. ✻

*Nyght: when the true knowledge of Christ/ how he onlie iustifieth/is loste: then can noman worke a good worke in the sight of god/ how glorious soeuer his workes apere

AND as Jesus passed by/he sawe a man which was blynde from his birth. And his disciples ayed him sayinge. Master/ who dyd synne: this man or his father & mother/that he was borne blynde? Jesus answered: Nether hath this man synned/nor yet his father and mother: but that the workes of God shuld be shewed on him. I must worke the workes of him that sent me/whyll it is daye. The *nyght cometh when noman can worke. As longe as I am in the worlde/ I am the lyght of the worlde.

The pole of Siloe.

Assone as he had thus spoken/he spate on the grounde & made claye of the spetle/& rubbed the claye on the eyes of the blynde/& sayde vnto him: Goo wesshe the in ỹ pole of Syloe/which by interpretacion/signifieth sent. He went his waye and wasshed/& cam agayne sein-

ne seinge. The neghboures and they that had sene him before how that he was a begger/ sayde: is not this he that sate & begged? Some sayde: this is he. Other sayd: he is lyke him. But he him selfe sayde: I am even he. They sayde vnto him: How are thyne eyes opened then? He answered & sayde. The man that is called Jesus/ made claye/ and anoynted myne eyes/ and sayd vnto me: Goo to the pole Syloe and wesshe. I went and wesshed & receaved my syght. They sayde vnto him: where is he? He sayde: I cannot tell.

They brought they to ỳ pharises/ him that a lytell before was blynde: for it was the Saboth daye when Jesus made the claye & opened his eyes. Then agayne the pharises also ayed him how he had receaved his syght. He sayde vnto thē: He put claye apon myne eyes and I wasshed/ & do se. Then sayde some of the pharises: this man is not of God/ because he kepeth not the saboth daye. Other sayde: how can a man ỳ is a synner/ do suche myracles? And ther was stryfe amonge thē. Then spake they vnto the blynde agayne: What sayst thou of him/ because he hath openned thyne eyes? And he sayd: He is a Prophet.

The saboth is broken.

But the Jewes dyd not beleve of the felowe/ how that he was blynde & receaved his syght/ vntyll they had called the father and mother of him that had receaved his syght. And they ayed thē saying: Is this youre sonne/ whome ye saye was borne blynde? How doth he now se then? His father & mother answered

swered them & sayde: we wote well that this is oure sonne/and that he was borne blynde: but by what meanes he now seith / that can we not tell/or who hath opened his eyes/can we not tell. He is olde ynough/aye him/let him answer for him selfe. Suche wordes spake his father and mother/because they feared the Jewes. For the Jewes had conspyred all redy that yf eny man dyd confesse that he was Christ/he shuld be excommunicat out of the synagoge. Therfore sayde his father and mother: he is olde ynough/aye him.

Then agayne called they the man that was blynde/and sayd vnto him; Geve God the prayse; we knowe that this man is a synner. He answered and sayde: Whyther he be a synner or noo/I cannot tell: One thinge I am sure of/that I was blynde/& now I se. Then sayde they to him agayne. What dyd he to the? How opened he thyne eyes? He answered them/I tolde you yerwhyle/and ye dyd not heare. Wherfore wolde ye heare it agayne? Will ye also be his disciples? They rated they him/and sayde: Thou arte his disciple. We be Moses disciples. We are sure that God spake with Moses. This felowe we knowe not from whence he is.

The man answered and sayde vnto them: this is a merveleous thinge that ye wote not whence he is / seinge he hath opened myne eyes. For we be sure that God heareth not synners. But yf eny man be a worshipper of God & do his will/him heareth he. Sence y

worlde

worlde beganne was it not heardé ỳ eny man opened the eyes of one that was borne blynd. If this man were not of God/he coulde have done no thinge. They answered and sayd vnto him: thou arte altogeder borne in synne: & dost thou teache vs? And they cast him out.

Jesus heardé that they had excommunicate him: and assone as he had founde him/he sayd vnto him: doest thou beleve on the sonne of God? He answered and sayde: Who is it Lorde/that I myght beleve on him? And Jesus sayde vnto him: Thou hast sene him/& he it is that talketh with the. And he sayde: Lorde I beleve: & worshipped him. ¶ Jesus sayde: I am come vnto iudgement into this worlde: that they which se not/myght se/and they which se/myght be made blynde. And some of the pharises which were with him/heardé these wordes & sayde vnto him: are we they blynde? Jesus sayde vnto them: yf ye were blynde/ye shuld have no synne. But now ye saye/we se/therfore youre synne remayneth.

¶ The. x. Chapter. ✠

VErely verely I saye vnto you: he that entreth not in by ỳ dore/into the shepefolde/but clymeth vp some other waye: the same is a thefe & a robber. He that goeth in by ỳ dore/is the shepeherde of ỳ shepe: to him the porter openeth/and the shepe heare his voyce/& he calleth his awne shepe by name/and leadeth them out. And when he hath sent forthe his awne shepe/he goeth before them/and the shepe folowe him: for they Dore.

knowe his voyce. A straunger they will not fo
lowe/but will flye from him: for they knowe
not the voyce of straungers. This similitude
spake Jesus vnto them. But they vnderstode not what thinges they were which he spake vnto them.

Then sayde Jesus vnto them agayne. Verely verely I saye vnto you: I am the doze of the shepe. All/even as many as came before me/are theves and robbers: but the shepe dyd not heare them. I am the doze: by me yf eny may enter in/he shalbe safe/and shall goo in and out and fynde pasture. The thefe cometh not but for to steale/kyll and destroye. I am come that they myght have lyfe/and have it more aboundantly.

Christ is the doze.

Shepeherde.

esa. xl. c. ezechie. xxxiiij. & .xxxvij.

✠ I am ỳ good shepeherd. The good shepeherd geveth his lyfe for ỳ shepe. An heyred servaũt/which is not ỳ shepeherd/nether ỳ shepe are his awne/seith the wolfe cõmynge/& leveth the shepe/& flyeth/and the wolfe catcheth them/& scatereth ỳ shepe. The heyred servaũt flyeth/because he is an heyred servaunt/and careth not for the shepe. I am that good shepeherd/& knowe myne/& am knowẽ of myne. As my father knoweth me: even so knowe I my father. And I geve my lyfe for the shepe: and other shepe I have/which are not of this folde. Them also must I bringe/that they maye heare my voyce/and that there maye be one flocke and one shepeherde.

ezechiel. xxxvij.

Therfore doth my father love me/because I put my lyfe from me/that I myght take it agayne.

agayne. No man taketh it from me: but I put it awaye of my selfe. I have power to put it from me/and have power to take it agayne: This cõmaundment have I receaved of my father. And ther was a dissencion agayne amõge the Jewes for these sayinges/and many of them sayd. He hath the devyll/and is mad: why heare ye him? Other sayde/these are not the wordes of him that hath the devyll. Can the devyll open the eyes of the blynde?

And it was at Jerusalem ẏ feaste of the dedicacion/& it was wynter: and Jesus walked in Salomons porche. Then came the Jewes rounde aboute him/and sayde vnto him: How longe dost thou make vs doute? If thou be Christ/tell vs playnly. Jesus answered them: I tolde you and ye beleve not. The workes ẏ I do in my fathers name they beare witnes of me. But ye beleve not/because ye are not of my shepe. As I sayde vnto you: my shepe heare my voyce/& I knowe them/& they folowe me/& I geve vnto thẽ eternall lyfe/& they shall never perisshe/nether shall eny man plucke thẽ oute of my honde. My father which gave thẽ me/is greatter then all/and no man is able to take them out of my fathers honde. And I and my father are one. j. macha. iiij.

Then the Jewes agayne toke vp stones/to stone him with all. Jesus answered them: many good workes have I shewed you from my father: for which of them will ye stone me? The Jewes answered him sayinge. For thy good workes sake we stone ẏ not: but for thy

esa.xliiij blasphemy/and because that thou beinge a
man/makest thy selfe God. Jesus answered
them: Is it not writtey in youre lawe: I saye/
ye are goddes? If he called thē goddes vnto
psa.lxxxij whom the worde of God was spokey (& the
scripture cay not be brokey) saye ye they to
him/whom the father hath sainctified/& sent
into the worlde/thou blasphemest/because I
sayd I am the sonne of God? If I do not the
workes of my father/beleve me not. But if I
do though ye beleve not me/ yet beleve the
workes/that ye maye knowe and beleve that
the father is in me/and I in him. ✠

Agayne they went aboute to take him: but
he escaped out of their hondes/& went awaye
agayne beyonde Jordan/into the place where
Johy before had baptised/and there aboode.
And many resorted vnto him/and sayd. Johy
dyd no miracle: but all thinges that Johy spa
ke of this may are true. And many beleved on
him theare. ¶ The.xi. Chap. ✠

A Certayne may was sicke/named Laza-
rus of Bethania the toune of Mary &
her sister Martha. It was that Mary
Lazarus. which annoynted Jesus with oyntment/and
wyped his fete with her heere/whose brother
Lazarus was sicke/and his sisters sent vnto
him sayinge. Lorde behold/he whom thou lo-
vest/is sicke. When Jesus hearde yt/he sayd:
this infirmite is not vnto deth/but for ý lau-
de of God/that the sonne of God myght be
prayed by the reasoy of it. Jesus loved Ma
tha and her sister and Lazarus. After he hea-
de/that

de / that he was ſicke / they abode he two dayes ſtill in the ſame place where he was.

Then after that ſayd he to his diſciples: let vs goo into Iewry agayne. His diſciples B ſayde vnto him. Maſter / the Iewes lately ſought meanes to ſtone the / & wilt thou goo thyther agayne? Ieſus anſwered: are ther not twelve houres in ẏ daye? Yf a man walke in ẏ daye / he ſtombleth not / becauſe he ſeith the lyght of this worlde. But yf a mā walke in ẏ nyght / he ſtombleth / becauſe ther is no lyght in him. This ſayde he / & after ẏ / he ſayde vnto thē: oure frende Lazarus ſlepeth / but I goo to wake him out of ſlepe. Then ſayde his diſciples: Lorde yf he ſlepe / he ſhall do well ynough. How be it Ieſus ſpake of his deeth: but they thought ẏ he had ſpokē of ẏ naturall ſlepe. Then ſayde Ieſus vnto thē playnly / Lazarus is deed / & I am glad for youre ſakes / ẏ I was not there / becauſe ye maye beleve. Never theleſſe let vs go vnto him. Then ſayde Thomas which is called Didimus / vnto ẏ diſciples: let vs alſo goo / that we maye dye wᵗ him

L Then went Ieſus / and founde / that he had lyne in his grave foure dayes alreadȳ. Bethanie was nye vnto Ieruſalem / aboute. xv. furlonges of / and many of the Iewes were come to Martha and Mary / to comforte them over their brother. Martha aſſone as ſhe heard ẏ Ieſus was comynge / went and met him: but Mary ſate ſtill in the houſſe.

* Then ſayde Martha vnto Ieſus: Lorde yf thou haddeſt bene here / my brother had not

bene deed: but nevertheleſſe / I knowe that whatſoever thou axeſt of God / God will geve it the. Jeſus ſayde vnto her: Thy brother ſhall ryſe agayne. Martha ſayde vnto him: I knowe that he ſhall ryſe agayne in the reſurreccion at the laſt daye. Jeſus ſayde vnto her: I am the reſurreccion & the lyfe: He that beleveth on me / ye though he were deed / yet ſhall he lyve. And whoſoever lyveth and beleveth on me / ſhall never dye. Beleveſt thou this? She ſayde vnto him: ye Lorde / I beleve that thou arte Chriſt the ſonne of god which ſhuld come into the worlde. ℞

And aſſone as ſhe had ſo ſayde / ſhe went her waye and called Marie her ſiſter ſecretly ſayinge: The maſter is come & calleth for the. And ſhe aſſone as ſhe hearde that / aroſe quickly / and came vnto him. Jeſus was not yet come into the toune: but was in the place where Martha met him. The Jewes they which were with her in the houſſe and comforted her / when they ſawe Mary that ſhe roſe vp haſtely / and went out / folowed her / ſaying: She goeth vnto the grave / to wepe there. D

Then / when Mary was come where Jeſus was / & ſawe him / ſhe fell doune at his fete / ſayinge vnto him: Lorde yf thou haddeſt bene here / my brother had not bene deed. When Jeſus ſawe her wepe / & ẏ Jewes alſo wepe / which came wᵭ her / he groned in ẏ ſpirete / & was troubled in him ſelfe & ſayde: Where have ye layed him? They ſayde vnto him: Lorde come & ſe. And Jeſus wept. Then ſayde the

de the Jewes: Beholde howe he loved him. And some of thē sayde: coulde not he which openned the eyes of the blynde/ have made al so/that this man should not have dyed: Jesus agayne groned in him selfe/& came to the gra ve. It was a caue/& a stone layde on it.

And Jesus sayd: take ye awaye the stone. Martha the sister of him that was deed/ sayd vnto him: Lorde by this tyme he stinketh. For he hath bene deed foure dayes: Jesus sayde vnto her: Sayde I not vnto the/ ẏ if thou dī dest beleve/ thou shuldest se ẏ glory of God. Then they toke awaye ẏ stone from ẏ place where the deed was layde. And Jesus lyfte vp his eyes & sayde: Father I thanke the be cause that thou hast heard me. I wot that thou hearest me all wayes: but because of the people that stonde by I sayde it/ ẏ they maye beleve/ that thou hast sent me.

¶ And whey he thus had spokey/ he cryed wt a loud voyce. Lazarus come forthe. And he that was deed/ came forth/ bounde hand & fo te with grave bondes/ & his face was bounde with a napkin. Jesus sayde vnto thē: loowse him/ and let him goo. They many of the Je wes which came to Mary/ & had sene the thin ges which Jesus dyd/ beleved on him. But some of them went their wayes to the Phari ses/ & tolde them what Jesus had done.

They gadered the hye prestes & the Phari ses a counsell/ & sayde: what do we? This mā doeth many miracles. Yf we let him scape thus/ all mey will beleve on him/ & ẏ Romay-

nes shall come & take awaye oure countre & the people. And one of them named Caypha wich was the hiepreest ỹ same yeare / sayde vnto them: Ye perceave nothinge at all nor yet consider that it is expedient for vs / that one man dye for the people / & not that all the people perisshe. This spake he not of him selfe / but beinge hye preste that same yeare / he prophesied that Jesus shulde dye for the people / and not for the people only / but that he shuld gader to geder in one the chyldren of God which were scattered abroode. From that daye forth they held a counsell to geder / for to put him to deeth.

Jesus therfore walked no more openly amõge the Jewes: but wẽt his waye thence vnto a countre nye to a wildernes / into a cite called Ephraim / & there haulted with his disciples. And the Jewes ester was nye at hand / & many went out of the countre vp to Jerusalem before the ester / to purify them selves. Then sought they for Jesus / and spake bitwene thẽ selves as they stode in the tẽple: What thinke ye / seynge he cõmeth not to the feast. The hye prestes & Pharises had geven a cõmaundemẽt / that yf eny man knew where he were / he shuld shewe it / that they mygh take him.

¶ The .xii. Chapter. ✠

mathew. xxvj. mar. xiiij

Then Jesus sixe dayes before ester / came to Bethany where Lazarus was / which was deed & whõ Jesus rayse from deeth. There they made him a supper / and Martha served: but Lazarus was one of them

them that sate at the table with him. They
toke Mary a pounde of oyntmẽt called Nar-
dus/perfecte and precious/& anoynted Jesus
fete/and wipt his fete with her heer/ and the Marie.
housse was filled of the savor of the oyntmẽt.
They sayde one of his disciples named Ju-
das Iscariot Simõs sonne/which afterwar
de betrayed him: why was not this oyntmẽt
solde for thre hondred pence/ and gevẽ to the
poore? This sayde he/not that he cared for
the poore: but because he was a thefe/ & kept
the bagge/and bare that which was geven.
They sayde Jesus: Let her alone/agaynst the
daye of my buryinge she kept it. The poore
all wayes shall ye have with you/but me shall
ye not all wayes have.

B Moche people of the Jewes had knowled
ge that he was there. And they came not for
Jesus sake only/but ẏ they myght se Laza-
rus also whom he raysed from deeth. The
hye prestes therfore held a counsell that they
myght put Lazarus to deeth also/ because
that for his sake many of the Jewes went
awaye/and beleved on Jesus.

On the morowe/ moche people that were
come to the feast/when they hearde ẏ Jesus
shuld come to Jerusalem/toke braunches of
palme trees and went and met him/& cryed: Hosan-
Hosanna/blessed is he that in the name of the na.
Lorde/commeth kynge of Israel. And Jesus mat. xxi.
got a yonge asse and sate therõ/accordinge to mar. xiii.
L that which was writtẽ: feare not doughter of luc. xix.
Sion/beholde thy kynge cõmeth sittinge on an zach. ix.

also

asses coolte. These thinges vnderstode not his disciples at ỳ fyrst: but when Jesus was glorysied/ then remembryd they that soche thinges were written of him/and that soche thinges they had done vnto him.

The people that was with him/ when he called Lazarus out of his grave/& rayssed him from deeth/bare recorde. Therfore met him the people/be cause they heavde ỳ he had done soche a myracle. The Pharises therfore sayde amonge them selves: perceave ye how we prevayle no thinge? beholde the worlde goth awaye after him.

Ther were certayne Grekes amõge them/ that came to praye at the feast: the same cam to Philip which was of Bethsayda a cyte in Galile/& desired him sayinge: Syr we wolde fayne se Jesus. Philip came & tolde Andrew. And agayne Andrew & Philip tolde Jesus. And Jesus answered them sayinge: the houre is come ỳ the sonne of mã must be glorified.

D ✠ Verely verely I saye vnto you/except ỳ wheate corne fall into the grounde and dye/it

mar.x.d. and.xij. mar.viij. bydeth alone. Yf it dye/it bringeth forth moche frute. He that loveth his lyfe shall destroye it: & he ỳ hateth his lyfe in this worlde shall kepe it vnto lyfe eternall. If eny man mynister vnto me/let him folowe me/& where I am there shall also my minister be. And

luc.ix.c. & .xij.g yf eny man minister vnto me/him will my father honoure. ✠

Now is my soule troubled/& what shall I saye? Father delyver me from this houre: but

therfore

therfore came I vnto this houre. Father glori
fy thy name. Then came ther a voyce frō hea
ven: I have glorified it/& will glorify it agay
ne. They sayd the people ꝑ stode by & hearde
it thoundzeth. Other sayde an angell spake
to him. Jesus answered and sayde: this voyce
cam not because of me/but for youre sakes.

E Now is the iudgement of this wor
nowe shall ꝑ prince of this worlde be cast out.
And I/yf I were lifte vp from the erthe/will
drawe all men vnto me. This sayde Jesus/ psal. cix.
signifyinge what deeth he should dye. The b. & xcvij
people answered him: We have hearde of ꝑ a. esa. ple
lawe ꝑ Christ bydeth ever: & how sayest thou Ezechiel
they that the sonne of man must be lifte vp: xxxvij.
who is ꝑ sonne of mā? Then Jesus sayde vn
to them: yet a lytell whyle is the light wt you.
Walke whill ye have light/lest the darckenes Light.
come on you. He that walketh in the darke/ Darcke-
wotteth not whither he goeth. Whyll ye ha- nes.
ve light/beleve on the light/that ye maye be
the chyldren of light.

F These thinges spake Jesus and departed/ esa. liij. &
& hyd him silfe frō them. And though he had rom. x. d.
done so many myracles before them/ yet bele- esa. xj. c.
ved not they on him/ ꝑ the sayinge of Esayas mat. viij.
the Prophet myght be fulfilled/ ꝑ he spake: mar. viij. &
Lorde who shall beleve oure sayinge? And to luc. viij. &
whom ys the arme of ꝑ Lorde opened? Ther- actu.
fore coulde they not beleve/because ꝑ Esaias xxviij.
sayth agayne: he hath blinded their eyes and rom. xj. &
hardened their hertes/that they shuld not se
with their eyes & vnderstonde with their hee

tes/&

tes/& shuld be converted/& I shuld heale thē. Soche thinges sayde Esaias whē he sawe his glory & spake of him. Nevertheles amōgē ye chefe rulers many beleved on him. But because of the pharises they wolde not be a knowen of it/lest they shuld be excommunicate. For they loved the prayse ye is geven of men/more then the prayse that cōmeth of God.

And Jesus cryed & sayde: he that beleveth on me/beleveth not on me/ but on him ye sent me. And he that seeth me/seeth him that sent me. ✠ I am come a light into the worlde/that whosoever beleveth on me/ shuld not byde in darcknes. And yf eny man heare my wordes & beleve not/I iudge him not. For I came not to iudge the worlde: but to save ye worlde. He that refuseth me & receavcth not my wordes/ hath one that iudgeth him. The wordes that I have spoken/they shall iudge him in ye last daye. For I have not spoken of my selfe: but the father which sent me/he gave me a commaundemēt what I shuld saye/ and what I shuld speake. And I knowe that this cōmaundement is lyfe everlastinge. Whatsoever I speake therfore/evē as the father bade me/so I speake. ✠

light.

¶ The. viii. Chapter. ✠

BEfore the feast of ester whē Jesus knewe that his houre was come / that he shuld departe out of this worlde vnto the father. When he loved his which were in the worlde/vnto the ende he loved thē. And when supper was ended/after that the devyll had put in the hert of Judas Iscariot Simōs sonne

matthew. xxvj. a. lu. xxvij mar. xiiij

ſonne/to betraye him: Jeſus knowinge that the father had geve all thinges into his hondes. And that he was come from God and went to God/he roſe from ſupper/and layde a ſyde his vpper garmentes/& toke a towell/ and gyrd him ſelfe. After that poured he water into a baſyn/and beganne to waſh his diſciples fete/& to wype them with the towell/ wherwith he was gyrde.

Jeſus waſſheth his diſciples fete.

Then came he to Simon Peter. And Peter ſayde to him: Lorde ſhalt thou weſſhe my fete? Jeſus anſwered & ſayde vnto him: what I do/thou woteſt not now/but thou ſhalt knowe hereafter. Peter ſayd vnto him: thou ſhalt not weſſhe my fete whill ỹ worlde ſtondeth. Jeſus anſwered him: yf I waſſhe ỹ not/thou ſhalt have no part with me. Simon Peter ſayde vnto him: Lorde/ not my fete only: but alſo my handes & my heed. Jeſus ſayde to him: he that is weſſhed/nedeth not ſave to weſſhe his fete/& is clene every whit. And ye are clene: but not all. ffor he knewe his betrayer. Therfore ſayde he: ye are not all clene.

After he had weſſhed their fete/& receaved his clothes/& was ſet doune agayne/he ſayde vnto them: woot ye what I have done to you? Ye call me maſter & Lorde/ & ye ſaye well/ for ſo am I. If I then youre Lorde and maſter have weſſhed youre fete/ye alſo ought to weſſhe one anothers fete. ffor I have geven you ay enſample/that ye ſhuld do as I have done to you. Verely verely I ſaye vnto you/the ſervaunt is not greater then his maſter/ nether

mat. x. c. luce. vj. f

the meſ-

the messenger greater then he that sent him.

If ye understonde these thinge/ happy are ye yf ye do them. I speake not of you all/ I knowe whom I have chosen. But that ỳ scripture be fulfilled: he that eateth breed w̄ me/ hath lyfte vp his hele agaynste me. Now tell I you before it come: that when it is come to passe/ ye might beleve that I am he. Verely verely I saye vnto you: he that receaveth whō soever I sende/ receaveth me. And he that receaveth me/ receaveth him that sent me.

psal.xl.e

mat.x.d. luc.x.c.

When Jesus had thus sayd/ he was troubled in the sprete/ & testified sayinge: verely verely I saye vnto you/ that one of you shall betraye me. And then the disciples loked one on another doutinge of whō he spake. Ther was one of his disciples/ which leaned on Jesus bosome/ whom Jesus loved. To him bekened Simō Peter that he shuld aske who it was of whom he spake: he then as he leaned on Jesus brest/ sayde vnto him: Lorde who is it? Jesus answered/ he it is to whom I geve a soppe/ when I have dept it. And he wet a soppe/ and gave it to Judas Iscarioth Simons sonne. And after the soppe/ Satan entred into him.

matthew. xxvj.b. mar.xiiij lu.xxij.b

Then sayd Jesus vnto him: that thou dost/ do quickly. That wist no mā at the table/ for what intent he spake vnto him. Some of the thought/ because Judas had the bagge/ that Jesus had sayd vnto him/ bye those thinges that we have nede of agaynst ỳ feast: or that he shulde geve some thinge to the poore. As-

sone

sone then as he had receaved the soppe / he wēt immedintly out. And it was night. Whē he was gone out / Jesus sayde: now is the sone of man glorified. And God is glorified by him. Yf God be glorified by him / God shall also glorify him / in him selfe: & shall straytwaye glorify him.

* Deare chyldren / yet a lytell whyle am I with you. Ye shall seke me / & as I sayde vnto the Jewes / whither I goo / thither can ye not come. Also to you saye I nowe. A newe commaundment geve I vnto you / that ye love to gedder / as I have loved you / that even so ye love one another. By this * shall all mē knowe ỹ ye are my disciples / yf ye shall have love one to another. Simon Peter sayd vnto him: Lorde whither goest thou? Jesus answered him: whither I goo thou canst not folowe me now / but thou shalt folowe me afterwardes. Peter sayd vnto him: Lorde / why cānot I folowe the now? I will geve my lyfe for thy sake? Jesus answered him: wilt thou geve thy lyfe for my sake? Verely verely I saye vnto the / the cocke shall not crowe / tyll thou hast denyed me thryse.

New cōmaundement. j. to. tij. b.

* Christes disciple is known wey. matthew. xxvj. mar. xiiij. luc. xxij.

¶ The. xiiij. Chapter. *

AND he sayd vnto his disciples: Let not youre hertt be troubled. Beleve in god & beleve in me. In my fathers house are many mansions. Yf it were not so / I wold have sayde you. I go to prepare a place for you. And yf I go to prepare a place for you / I will come agayne / & receave you evē vnto my

me/ye wolde verely reioyce/because I sayde/I go vnto ỳ father. ffor ỳ father is greater then I. And now have I shewed you/before it come/ỳ whē it is come to passe/ye might beleve.

Here after will I not talke many wordes vnto you. ffor the rular of this worlde commeth/& hath nought in me. But that the worlde maye knowe that I love the father: therfore as the father gave me cōmaundment/even so do I. ℣ Ryse let vs go hence.

ℂ The.xv. Chapter. ✻

I Am the true vyne/and my father ys an husbande man. Every braunche that beareth not frute in me/he will take awaye. And every braunche that beareth frute/will he pourge/ỳ it maye bringe moare frute. Now are ye cleane thorow ỳ wordes which I have spokē vnto you. Byde in me/& let me byde in you. As ỳ braunche cānot beare frute of it sylfe/excepte it byde in the vyne: no more can ye/excepte ye abyde in me. vyne.

I am the vyne/& ye are the braunches. He that abydeth in me/& I in him/the same bringeth forth moche frute. ffor with out me can ye do nothinge. Yf a man byde not in me/he ys cast forthe as a braunche/& is wyddered: & men gadder it/and cast it into the fyre/ and it burneth. Yf ye byde in me/and my wordes also byde in you: aye what ye will/& it shalbe done to you ℣. Heare in is my father glorified/that ye beare moche frute/and be made my disciples. mat.xvij. j.io.iij.d. Covenaunt.

As the father hath loved me/evē so have I loved

leved you. Continue in my love. Yf ye shall kepe *my cõmaũdemẽtes/ye shall byde in my love/evẽ as I have kept my fathers cõmaundementes/& byde in his love. These thinges have I spoken vnto you/ỳ my ioye myght remayne in you/& that youre ioye might be full. ✻ This is my commaundement/that ye love togedder as I have loved you. Greter love then this hath no man/then that a man bestowe his lyfe for his frendes. Ye are my frendes/yf ye do whatsoever I commaunde you. Hence forth call I you not servauntes: for the servaunt knoweth not what his Lorde doeth. But you have I called frendes: for all thinges that I have hearde of my father/ I have opened to you.

*To kepe the lawe maketh be contynewe in the love & kaue ure of Christ. ephe. 5. a. i. thes. iiij. j. io. iij. b. and. iiij. d

Ye have not chosen me/but I have chosen you & ordeyned you/that ye go & bringe forthe frute/& that youre frute remayne / that whatsoever ye shall aske of the father in my name/ he shulde geve it you. ✻

✻ This cõmaunde I you / that ye love togedder. Yf ỳ worlde hate you/ye knowe that he hated me before he hated you. Yf ye were of the worlde/ỳ worlde wolde love his awne. How be it because ye are not of ỳ worlde/ but I have chosen you out of the worlde/therfore hateth you the worlde. Remember the sayinge that I sayde vnto you: the servaũte is not greater then his lorde. Yf they have persecuted me/so will they persecute you Yf they have kept my sayinge/so will they kepe youres. But all these thinge will they do vnto you

j. io. iij. d. and. iiij. d.

mat. x. e. mathew. xxiij.

for my names sake / because they have not knowen him that sent me. If I had not come and spoken vnto them / they shulde not have had synne: but now have they nothinge to cloke their synne with all. He that hateth me / hateth my father. If I had not done workes amonge the which none other man dyd they had not had synne. But now have they sene / & yet have hated bothe me & my father: even that the saynge myght be fulfilled that is written in theyr lawe: they hated me wont a cause. ¶

psal. xxxiij.

¶ But whey the comforter is come / whom I will sende vnto you frō the father / which is the spirite of truthe / which proceadeth of the father / he shall testifie of me. And ye shall beare witnes also / because ye have bene with me from the begynninge.

luke. xxiiii. g

¶ The. xvi. Chapter.

mathew. xxiiij.

These thinges have I sayde vnto you / because ye shuld not be offended. They shall excōmunicat you: ye y tyme shall come / that whosoever killeth you / will thinke that he doth God service. And suche thinges will they do vnto you / because they have not knowen the father nether yet me. But these thinges have I tolde you / that when that houre is come / ye myght remember them / that I tolde you so. ¶ These thinges sayde I not vnto you at the begynninge / because I was present with you.

¶ But now I goo my waye to him that sent me / and none of you axeth me: whither goest thou? But because I have sayde suche thinges

thinges vnto you/youre hertes are full of sorowe. Neverthelesse I tell you the trueth/it is expedient for you that I goo awaye. For yf I goo not awaye/that comforter will not come vnto you. But yf I departe/I will sende him vnto you. And when he is come/he will rebuke ỹ worlde of synne/and of righteousnes/and of iudgement. Of synne/because they beleve not on me: Of righteousnes because I go to my father/and ye shall se me no moare: and of iudgement/because the chefe ruler of this worldr/is iudged all ready.

Synne.

Righteousnes

Iudgement

I have yet many thinge to saye vnto you: but ye cānot beare them awaye now. How be it when he is come (I meane the spirite of truthe) he will leade you into all trueth. He shall not speake of him selfe: but whatsoever he shall heare/that shall he speake/and he will shewe you thinges to come. He shall glorify me/for he shall receave of myne & shall shewe vnto you. All thinges that ỹ father hath are myne. Therfore sayd I vnto you/that he shall take of myne and shewe vnto you. ℞

✠ After a whyle ye shall not se me/& agayne after a whyle ye shall se me: for I goo to the father. Then sayd some of his disciples bitwene them selves: what is this ỹ he sayth vnto vs/after a whyle ye shall not se me/and agayne after a whyle ye shall se me: and that I go to the father. They sayd therfore: what is this that he sayth after a whyle? we cānot tell what he sayth. Iesus perceaved/ỹ they wolde aye him/and sayd vnto them: This is

it that ye enquyre of bitwene youre selves/ that I sayd/after a whyle ye shall not se me/ & agayne after a whyle ye shall se me. Verely verely I saye vnto you: ye shall wepe & lamẽt & the worlde shall reioyce. Ye shall sorowe: & but youre sorowe shalbe tourned to ioye.

A woman whey she traveyleth hath sorowe/ because her houre is come: but assone as she is delivered of the chylde/she remembreth no moare the anguysshe/ for ioye that a man is borne in to the worlde. And ye now are in sorowe: but I will se you agayne/ and youre hertes shall reioyce/& youre ioye shall no mã take frõ you. ¶ And in that daye shall ye aye me no question. ¶ Verely verely I saye vnto you/whatsoever ye shall aye the father in my name/he will geve it you. Hitherto have ye ayed nothinge in my name. Aye and ye shall receave it: that youre ioye maye be full.

mat.vii.a and.xxi.c mar.xi.c lu.xi.d. iaco.i.a.

These thinges have I spoken vnto you in proverbes. The tyme will come whey I shall no moare speake to you in proverbes: but I shall shewe you playnly from my father. At that daye shall ye aye in myne name. And I saye not vnto you that I will speake vnto my father for you. ffor ỳ father him selfe loveth you/because ye have loved me/and have beleved that I came out from God. I went out from the father/and came into the worlde: & I leve the worlde agayne/and go to ỳ father.

Promise.

His disciples sayd vnto him: loo now spekest thou playnly/& thou vsest no proverbe. Nowe knowe we that thou understondest all

thinges/

thinges/& nedest not ỹ eny man shuld aske the eny question. Therfore beleve we that thou camst frō god. ℣ Jesus answered them: Now ye do beleve. Beholde ỹ houre draweth nye/ & is already come/ỹ ye shalbe scattered every man his wayes/& shall leave me alone. And yet am I not alone. ffor ỹ father is with me.

matthew. xxvj. mar. xiiij

These wordes have I spokē vnto you/ỹ in me ye might have peace. ffor in ỹ worlde shall ye have tribulacīō: but be of good cheare/I have overcome the worlde.

¶ The. xvii. Chapter.

A THese wordes spake Jesus and lyfte vp his eyes to heven/and sayde: father the houre is come: glorify thy sonne/ that thy sonne maye glorify the: as thou hast gevē him power over all flesshe/that he shuld geve eternall lyfe to as many as thou hast geven him. This is lyfe eternall/that they mygh̄t knowe the that only very God/and whom thou hast sent Jesus Christ.

Eternall lyfe.

I have glorified ỹ on the erth. I have fynysshed ỹ worke which thou gavest me to do.

B And now glorify me thou father wt̄ thyn awne selfe/with the glory which I had with ỹ yerre ỹ worlde was. I have declared thy name vnto ỹ men which thou gavest me out of the worlde. Thyne they were/& thou gavest them me/and they have kept thy sayinges. Now they knowe that all thinges whatsoever thou hast geven me/are of the. ffor I have geven vnto them the wordes which thou gavest me/& they have receaved them/& kno-

we surely that I came out from the: and doo
beleve that thou dyddest send me.
I praye for them/& praye not for the worlde:
but for thē which thou hast gevē me/for they
are thyne. And all myne are thyne/& thyne are
myne/ & I am glorified in thē. And now am L
I no moare in the worlde/but they are in the
worlde/& I come to ỳ. ℣ ℟ ✠ Wholy father ke
pe in thyne awne name/ thē which thou hast
gevē me/that they maye be one/as we are.
Whyll I was with thē in ỳ worlde/I kepte
thē in thy name. Those ỳ thou gavest me/ha-
ve I kepte/& none of thē is lost/but that lost
psal. cheylde/that the scripture myght be fulfilled.
c. Diij. b. Now come I to the/and these wordes spea
ke I in the worlde/that they myght have my
joye full in thē. I have gevē them thy wor-
des/and the worlde hath hated them/because
they are not of the worlde/even as I am not A
of the worlde. I desyre not that thou shuldest
take thē out of the worlde: but that thou kepe
them from evyll. ℣ They are not of the worl-
de/as I am not of the worlde. Sanctify thē
w̄ thy truth. Thy sayinge is truth. As thou
dyddest send me into the worlde/even so ha-
ve I sent them into the worlde/and for their B
sakes sanctify I my selfe/ that they also
myght be sanctified thorowe the trueth.
I praye not for them alone: but for them al-
so which shall beleve on me thorowe their D
preachynge/that they all maye be one/as thou
father arte in me/& I in the/that they maye
be also one in vs/that the worlde maye beleve
that

that thou hast sent me. And that glory that thou gavest me/I have geven them/that they maye be one/as we are wone. I in them and thou in me/that they maye be made perfecte in one/and that the worlde maye knowe that thou hast sent me/& hast loved them/as thou hast loved me.

Father/I will that they which thou hast geven me/be with me where I am/that they maye se my glory which thou hast geven me. For thou lovedest me before the makynge of the worlde. O ryghteous father/ỹ very worlde hath not knowen the: but I have knowen the/& these have knowen that thou hast sent me. And I have declared vnto them thy name/and will declare it/that the love wher wt thou hast loved me/be in them/and that I be in them.

¶ The. xviii. Chapter.

A When Jesus had spoken these wordes/he wēt forth with his disciples over the broke Cedron/where was a garden/into the which he entred with his disciples. Judas also which betrayed him/knewe the place: for Jesus ofte tymes resorted thyther with his disciples. Judas they after B he had receaved a bonde of men/and ministres of the hye Prestes and Pharises/came thyther with lanterns and fyerbrondes and wepens. Then Jesus knowynge all thinges that should come on him/went forth and sayde vnto them: whom seke ye? They answered him: Jesus of Nazareth. Jesus sayde vnto them: I am he.

mathew xxvj. c. mar. xiiij. c. luke. xxij. d.

mathew xxvj. c. marke. xiiij. c. lu. xxij. c.

Judas

Judas also which betrayed him/stode with them. But assone as he had sayd vnto them/ I am he, they went backe wardes & fell to the grounde. And he axed thē agayne: whome seke ye? They sayde: Jesus of Nazareth. Jesus answered/I sayde vnto you/I am he. If ye seke me/let these goo their waye. That ỹ sayinge might be fulfilled which he spake: of thē which thou gavest me/have I not lost one.

Simon Peter had a swearde/& drue it/& smote the hye prestes servaunt/& cut of his ryght eare. The servauntes name was Malchas. They sayde Jesus vnto Peter: put vp thy swearde into ỹ sheath: shall I not drinke of ỹ cup which my father hath gevē me? Then the cōpany & the captayne/& the ministres of of the Jewes/toke Jesus & bounde him/& led him awaye to Anna fyrst: for he was fatherelawe vnto Cayphas/which was ỹ hye preste that same yeare. Cayphas was he that gave counsell to ỹ Jewes/that it was expedient that one man shuld dye for the people.

Malchas.

And Simon Peter folowed Jesus & another disciple: that disciple was knowen of ỹ hye preste/& went in with Jesus into the palaye of the hye preste. But Peter stode at the dore with out. Then went out that other disciple which was knowen vnto the hye preste/& spake to the damsell that kept the dore/& brought in Peter. Then sayde ỹ damsell that kept the dore/vnto Peter: Arte not thou one of this mannes disciples? He sayde: I am not. The servauntes & the ministres stode there/& had

mathew. xxvj. mar. xiiij luc. xxij. ioh.

made

made a fyre of cokes: for it was colde: & they warmed them selves. Peter also stode amonge them and warmed him selfe.

The hye preste axed Jesus of his disciples & of his doctrine. Jesus answered him: I spake openly in ỳ worlde. I ever taught in ỳ synagoge & in the temple whyther all ỳ Jewes resorted/ & in secrete have I sayde nothynge. Why axest thou me? Axe them whiche heare me/ what I sayde vnto thē. Beholde they can tell what I sayde. Whē he had thus spoken/ one of ỳ ministres which stode by/ smote Jesus on the face sayinge: answerest thou the hye preste so? Jesus answered him. If I have evyll spokē/ beare witnes of ỳ evyll: yf I have well spokē/ why smytest thou me? And Annas sent him bounde vnto Caiphas ỳ hye preste. ma. xxvj mar. xiiij luc. xxij.

Simon Peter stode and warmed him selfe. And they sayde vnto him: arte not thou also one of his disciples? He denyed it/ and sayde: I am not. One of the servauntes of the hye preste (his cosyn whose eare Peter smote of) sayde vnto him: dyd not I se the in the gardey with him? Peter denyed it agayne: & immedially the cocke crewe. mathew. xxvij. mar. xv a lu. xxij b

They led they Jesus frō Cayphas into the hall of iudgement. It was in the mornynge/ & they them selves went not into the iudgement hall lest they shuld be defyled/ but that they myght eate the paschall lambe. Pylate they went out vnto thē & sayde: what accusacion bringe ye agaynste this man? They answered and sayd vnto him. If he were not an

evyll

evyll doar/we wolde not have delyvered him vnto the. Then sayd Pylate vnto thē: take ye him/and iudge him after youre awne lawe. Then the Jewes sayde vnto him. Jt is not lawfull for vs to put eny mā to deeth. That ỳ
mat.xx.c wordes of Jesus myght be fulfilled which he spake/signifyinge what deeth he shuld dye.

mathew xxvij. mar.xv.b lu.xxiij. Then Pylate entred into the iudgemēt hall agayne/& called Jesus/& sayd vnto him: arte thou the kynge of ỳ Jewes? Jesus answered: sayst thou that of thy selfe/or dyd other tell it the of me? Pylate answered: Am Jo a Jewe? Thyne awne nacion & hye prestes have delyvered ỳ vnto me. What hast thou done? Jesus answered: my kyngdome is not of this worlde. Yf my kyngdome were of this worlde/they wolde my ministres suerly fight/ỳ Jo shuld not be delyvered to ỳ Jewes/but now is my kyngdome not frō hence. Pylate sayde vnto him: Arte thou a kynge then? Jesus answered: Thou sayst ỳ Jo am a kynge. For this cause was Jo borne/& for this cause came Jo into ỳ worlde ỳ Jo shuld beare witnes vnto the trueth. And all that are of ỳ trueth heare my voyce. Pilate sayde vnto him: what thinge is trueth? And when he had sayd ỳ/he went out agayne vnto the Jewes/& sayde vnto them: Jo fynde in him no cause at all. Ye have a custome/that Jo shuld delyver you one lowse at ester. Will ye that Jo lowse vnto you the kynge of ỳ Jewes? Then cryed they all agayne sayinge: Not him/but Barrabas/that Barrabas was a robber.

mathe. xxvij. mar.xv.b lu.xxij.

¶ The.xix. Chap.

Then

A Then Pylate toke Jesus and scourged him. And ỳ soudiers wounde a croune of thornes and put it on his heed. And they dyd on him a purple garment/and sayd: Hayll kynge of the Jewes:& they smote him on the face. Pylate went forthe agayne/& sayde vnto them: beholde I bringe him forth to you/that ye maye knowe/that I fynde no fautе in him. Then came Jesus forthe wearynge a croune of thorne and a robe of purple. And Pylate sayd vnto them: beholde ỳ man. When the hye Prestes and ministres sawe him/they cryed sayinge: crucify him/crucify him. Pylate sayde vnto them. Take ye him and crucify him: for I fynde no cause in him. The Jewes answered him. We have a lawe/ and by oure lawe he ought to dye: because he made him selfe the sonne of God. mathew. xxvij. mar. xv.

B When Pylate hearde that sayinge/he was the moare afrayde/& went agayne into ỳ iudgment hall/and sayde vnto Jesus: whence arte thou? But Jesus gave him none answere. Then sayde Pylate vnto him. Speakest thou not vnto me? knowest thou not that I have power to crucify the/& have power to lowse the? Jesus answered: Thou couldest have no power at all agaynst me/except it were geven the from above. Therfore he ỳ delyvered me vnto the/is moare in synne. And from thence forthe sought Pylate meanes to lowse him: but the Jewes cryed sayinge: yf thou let him goo/thou arte not Cesars frende. For whosoever maketh hi selfe a kynge/is agaynst Cesar.

When

When Pylate heardeꝯ sayinge/he brought Jesus forthe/and sate doune to geve sentẽce/ in a place called the pavement: but in the Hebrue tonge/Gabbatha. It was the Sabboth even which falleth in the ester feste/and aboute the sixte houre. And he sayde vnto the Jewes: beholde youre kynge. They cryed/ awaye with him/awaye with him/crucify him. Pylate sayde vnto them. Shall I crucify youre kynge? The hye Prestes answered: we have no kynge but Cesar. Then delyvered he him vnto them/to be crucified.

mathew. xxvij. mar. xv. lu. xxiij.

And they toke Jesus and led him awaye. And he bare his crosse/and went forthe into a place called the place of deed mens sculles/ which is named in Hebrue/Golgatha. Where they crucified him and two other with him on ether syde one/and Jesus in the myddes. And Pylate wrote his tytle/and put it on the crosse. The writynge was/Jesus of Nazareth/kynge of the Jewes. This tytle reed many of the Jewes. For the place where Jesus was crucified/was nye to the cite. And it was written in Hebrue/Greke & Latyn. Then sayde the hye prestes of ꝯ Jewes to Pylate: wryte not/kynge of the Jewes: but that he sayde/ I am kynge of the Jewes. Pylate answered: what I have written/that have I written.

mathew. xxvij. mar. xv. lu. xxiij.

Then the soudiers/when they had crucified Jesus/toke his garmentes & made foure partes/to every soudier a parte/& also his coote. The coote was with out seme/wrought vpon thorowe out. And they sayde one to another.

Let vs

Let vs not devyde it: but cast lotte who shall have it. That the scripture myght be fulfilled which sayth. They parted my rayment among ge them / and on my coote dyd cast lottes. psal. xxii.
And the soudiers dyd soche thinges in dede.

Ther stode by the crosse of Jesus his mo ther / & his mothers sister / Mary the wyfe of Cleophas / and Mary Magdalene. When Je sus sawe his mother / and the disciple stondyn ge whom he loved / he sayde vnto his mother: woman beholde thy sonne. Then sayde he to ỹ disciple: beholde thy mother. And frō that houre the disciple tokr her for his awne.

After that when Jesus perceaved that all thinges were perfourmed: that the scripture myght be fulfilled / he sayde: I thyrst. Ther stode a vessell full of veneger by. And they fil led a sponge with veneger / & wounde it about with ysope / and put it to his mouth. Assone as Jesus had receaved of the veneger / he sayd: It is fynesshed / and bowed his heed / and ga ue vp the goost. psalmo. lxviii.

The Jewes then because it was the saboth eve / that ỹ bodyes should not remayne apon ỹ crosse on ỹ saboth daye (for that saboth daye was an hye daye) besought Pylate that their legges myght be broken & that they myght be taken doune. Then came the soudiers and bra ke the legges of the fyrst / & of the other which was crucified with Jesus. But when they ca me to Jesus / & sawe that he was dede allready they brake not his legges: but one of the sou diers with a speare / thrust hym into the syde:

& forthwith came ther out bloud and water.
And he that sawe it/ bare recorde/ & his re-
corde is true. And he knoweth that he sayth
true/ that ye myght beleve also. These thin-
ges were done that the scripture shuld be ful
filled: Ye shall not breake a boone of him.
And agayne another scripture sayth: They
shall looke on him/whom they pearsed.

After that / Joseph of Aramathia(which
was a disciple of Jesus: but secretly for feare
of ỳ Jewes) besought Pylate that he myght
take doune the body of Jesus. And Pylate ga-
ve him licence. And ther cam also Nicodemus
which at the beginnynge came to Jesus by
nyght/ & brought of myrre and aloes mingled
to gether aboute an hundred pounde wayght
Then toke they the body of Jesu & wounde it
in lynney clothes with the odoures as ỳ ma-
ner of the Jewes is to bury. And in the place
where Jesus was crucified/ was a garden/ &
in ỳ garden a newe sepulchre/ wherin was ne-
ver man layde. There laydē they Jesus becau-
se of the Jewes saboth even/ for the sepulcre
was nye at honde. ✠ ¶ The. xx. Chap. ✠

The morow after the saboth daye/ came
Mary Magdalene erly/ when it was
yet darcke/ vnto ỳ sepulcre/ & sawe the
stone taken awaye from ỳ toumbe. Then she
ranne/ & came to Simon Peter & to the other
disciple whome Jesus loved/ and sayde vnto
them. The y have taken awaye the Lorde out
of the toumbe/ & we cannot tell where they ha
ve layde him. Peter went forth & that other
disciple/

exo. xii.
num. ix. d
zacha. xii

matthew.
xxvii.
mar. xv. &
luc. xxiii.
ioa. iii. a.

matthew.
xxvi. a.
luc. xx iiii

disciple/& came vnto the sepulcre. They ranne bothe to gether/and that other disciple dyd out runne Peter/& came fyrst to the sepulcre. And he stouped doune & sawe the lynnen clothes lyinge/yet wēt he not in. Then came Simon Peter folowynge him/& went into ỳ sepulcre/& sawe the lynnen clothes lye/and the napkyn that was aboute his heed/not lyinge with the lynnen clothe/but wrapped togeder in a place by it selfe. Then went in also that other disciple which came fyrst to the sepulcre/and he sawe and beleved. ffor as yet they knewe not the scriptures/that he shuld ryse agayne from deeth. ℣ And the disciples wēt awaye agayne vnto their awne home.

✠ Mary stode with out at the sepulcre weL pynge. And as she wept/she bowed her selfe into the sepulcre & sawe two angels in whyte sittyng/the one at the heed & the other at the fete/where they had layde the body of Jesus. And they sayde vnto her: woman why wepest thou? She sayde vnto thē: ffor they have taken awaye my lorde/& I wote not where they have layde him. When she had thus sayde/she turned her selfe backe & sawe Jesus stondynge/& knewe not that it was Jesus. Jesus sayde vnto her: woman why wepest thou? Whom sekest thou? She supposynge that he had bene the gardener/sayde vnto him. Syr yf thou have borne him hēre tell me where thou hast layde him/that I maye fet him. Jesus sayde vnto her: Mary. She turned her selfe/and sayde vnto him: Rabboni/which is to

mathew. xxviij. marke. xvj. b.

saye master. Jesus sayde vnto her/touche me not/for I am not yet ascended to my father. But goo to my brethren and saye vnto them/ I ascende vnto my father and youre father to: my god & youre god. Mary Magdalene came & tolde the disciples ỳ she had sene the lorde/ & ỳ he had spoken soche thinges vnto her. ✠

mat. xxviij mar. xvic luke. xxviij. i.cor.xv.a

✠ The same daye at nyght/which was the E morowe after ỳ saboth daye/whey the dores were shut/where the disciples were assembled to geder for feare of the Jewes/came Jesus & stode in the myddes/& sayd to thē: peace be with you. And when he had so sayde/he shewed vnto them his hondes/& his syde. Then were the disciples glad whey they sawe the Lorde. Then sayde Jesus to them agayne: peace be with you. As my father sent me/evey so sende I you. And whey he had sayde that/he brethed on them and sayde vnto thē: Receave ỳ holy ✠ goost. Whosoevers synnes ye remyt they are remitted vnto thē. And whosoevers synnes ye retayne/they are retayned. ✠

*here is payed that is promyse d. mat. xxj. A couenaunt vpō byndyng & lowsynge.

✠ But Thomas one of ỳ twelve/called Di- F dymus/was not with thē whey Jesus came. The other disciples sayd vnto him: we have sene ỳ lorde. And he sayde vnto thē: except I se in his hondes the prent of the nayles/& put my fynger in the holes of the nayles/& thrust my honde into his syde/I will not beleve.

And after. viii. dayes agayne/his disciples were with in/& Thomas with them. Then came Jesus whey the dores were shut/& stode in the myddes and sayde: peace be with you.

After

G After that sayde he to Thomas: bringe thy fynger hether/and se my hondes/& bringe thy honde & thrust it into my syde/& be not sayth-lesse/but belevynge. Thomas answered & sayde vnto him: my Lorde/& my God. Jesus sayde vnto him. Thomas/because thou hast sene me/ therfore thou belevest: Happy are they that have not sene/and yet beleve.

And many other signes dyd Jesus in the presence of his disciples/which are not writ-ten in this boke. These are written that ye myght beleve/that Jesus is Christ the sonne of God/& that in belevynge ye myght have lyfe thorowe his name. ℣ ¶ The. xxi. Cha. ℟

A After that Jesus shewed him selfe agay-ne/at the see of Tyberias. And on this wyse shewed he him selfe. There were to geder Simon Peter & Thomas/which is called Didymus: and Nathanael of Cana a citie of Galile/ and the sonnes of Zebedei/ & two other of the disciples. Simon Peter sayde vnto them: I goo a fysshynge. They sayde vnto him: we also will goo with the. They

L wēt their waye & entred into a shippe straygh̄t waye/and that nygh̄t caugh̄t they nothinge. But whē the mornynge was now come/Je-sus stode on the shore: neverthelesse the disci-ples knewe not ꝑ it was Jesus. Jesus sayde vnto thē: syrs/have ye eny meate? They ans-wered him/no. And he sayde vnto them: cast out ꝑ net on the rygh̄t syde of the ship/and ye shall fynde. They cast out/& anone they were not able to drawe it for ꝑ multitude of fysshes

They sayde the disciple whom Jesus loved/vnto Peter: It is the Lorde. When Simon Peter hearde/that it was ỳ lorde/he gyrde his mantell to him (for he was naked) and sprange into the see. The other disciples came by ship: for they were not farre from londe/but as it were two hondred cubites/& they drewe the net with fysshes. Assone as they were come to londe/they sawe hoot coles & fysshe layd ther on/and breed. Jesus sayde vnto them: bringe of the fysshe which ye have now caught. Simon Peter stepped forthe and drewe the net to londe full of greate fysshes/an hondred and. liii. And for all ther were so many/yet was not the net brokey. Jesus sayde vnto them: come and dyne. And none of the disciples durste aye him: what arte thou? for they knewe that it was the lorde. Jesus they came and toke breed/& gave them/& fysshe lykwyse. And this is now the thyrde tyme that Jesus appered to his disciples/after that he was rysen agayne from deeth. ℣

When they had dyned/Jesus sayde to Simon Peter: Simon Joãna/lovest thou me more then these? He sayde vnto him: ye Lorde/thou knowest/that I love the. He sayde vnto him: fede my * lambes. He sayde to him agayne the seconde tyme: Simõ Joãna/lovest thou me? He sayde vnto him: ye lorde thou knowest that I love ỳ. He sayde vnto him: fede my shepe. He sayde vnto him ỳ thyrde tyme: Simon Joanna/lovest thou me? And Peter sorowed because he sayde to him ỳ thyrde tyme/lovest thou

* He loveth Christ that fedeth his lambes & shepe.

thou me/and sayde vnto him: Lorde/thou knowest all thinge/thou knowest that I love the. Jesus sayde vnto him: fede my shepe.

E Verely verely I saye vnto the/when thou wast yonge/thou gerdedst thy selfe/and walkedst whyther thou woldest: but when thou arte olde/thou shalt stretche forthe thy hondes/& a nother shall gyrde ỳ/& leade the whyther thou woldest not. That spake he signifyinge by what deeth he shuld glorify God. ij. pe. i. c

And whē he had sayde thus/he sayd to him ✠ folowe me. Peter turned about & sawe that disciple whō Jesus loved folowynge: which also lenrd on his brest at supper & sayde: Lorde which is he ỳ shall betraye the? When Peter sawe him/he sayde to Jesus: Lorde what shall he here do? Jesus sayd vnto him/ Yf I F will have him to tary tyll I come/what is that to the? folowe thou me. Then went this sayinge a broode amonge the brethren/ that that disciple shulde not dye. Yet Jesus sayde not to him/he shall not dye: but yf I will that he tary tyll I come/what is that to the? The same disciple is he/which testifieth of these thinges/& wrote these thinges. And we knowe/that his testimony is true. ✠ There are also many other thinges which Jesus dyd? the which yf they shuld be written every one I suppose the worlde coulde not cōtayne the bokes that shuld be written.

¶ Here endeth the Gospell of Saynct Johñ.

The Actes

of the Apostles / wrytten by Saynte Luke Evangelist which was present at the doynges of them.

¶ The fyrst Chapter.

IN the former treatise (Deare frende Theophilus) I have written of all that Jesus beganne to do & teache/vntyll the daye in the which he was taken vp/ after that he thorowe the holy goost/had geven commaundementes vnto the Apostles/which he had chosen: to whom also he shewed him selfe alyve/after his passion by many tokens/apperynge vnto them fourty dayes/& speakynge of the kyngdome of god/ & gadde red them togeder/ and commaunded thē/that they shuld not departe from Jerusalem: but to wayte for ỳ promys of the father/ wherof ye have herde of me. For Johy baptised w̄ water: but ye shalbe baptised with the holy goost/& that with in this feawe dayes. When they were come togeder/they axed of him sayinge: Lorde wilt thou at this tyme restore agayne ỳ kyngdome to Israel? And he sayde vnto them: It is not for you to knowe the tymes/or the sensons which ỳ father hath put in his awne power: but ye shall receave power

luke. xxiiij. g

powet of the holy goost which shall come on you. And ye shall be witnesses vnto me in Jerusalem/ & in all Jewrye and in Samary/and even vnto the worldes ende.

B And when he had spoken these thinges/ whyll they beheldē/he was takē vp/& a clowde receaved him vp out of their sight. And while they looked stedfastly vp to heaven as he went / beholde two men stode by them in white apparell / which also sayde: ye men of Galile/why stonde ye gasinge vp into heavē? This same Jesus which is taken vp frō you in to heaven/shall so come/even as ye haue sene him goo into heaven. ✠

Then returned they vnto Jerusalem from mount olivete/which is nye to Jerusalem/cō teyninge a Saboth dayes iorney. And when they were come in/they went vp into a parler/ where abode both Peter & James/John & Andrew/Philip & Thomas/Bartlemew & Mathew/James the sonne of Alpheus/ & Simō zelotes/& Judas James sonne. These all cōtinued with one accorde in prayer & supplicacion with the wemen and Mary the mother of Jesu/and with his brethren. luke. xxiiij.g

C ✠ And in those dayes Peter stode vp in the myddes of the disciples & sayde (the noumbre of names that were to gether/were aboute an hondred & twenty) Ye men and brethren/this scripture must have nede ben fulfilled which the holy goost thorow ỹ mouth of David spake before of Judas/which was gyde to them that tooke Jesus. ffor he was nombred with psal.xl.c Io.xviij.

matthew. xxvij.a

vs (& had obtayned fellowshyp in this ministre cion. And the same hath now possessed a plot of grounde with the rewarde of iniquite/ and when he was hanged/ brast a sonder in ỹ mydes/ & all his bowels gusshed oute. And it is knowē vnto all the inhabiters of Jerusalem: in so moche that that felde is called in their mother tonge/ Acheldama/ that is to saye/ the bloud felde.

D

psalm. lxviij. psal. cviij

It is written in the boke of Psalmes: His habitaciō be voyde/ and no man be dwellinge therin: and his bisshoprycke let another take. Wherfore of these mē which have cōpanyed with vs/ all ỹ tyme that the Lorde Jesus wēt in & out amonge vs/ begynninge at the baptyme of Johñ vnto that same daye that he was takeñ vp from vs/ must one be ordeyned to be are witnes with vs of his resurrecciō.

And they appoynted two/ Joseph called Barsabas (whose syr name was Justus) and Mathias. And they prayed sayinge: thou Lorde which knowest the hertes of all mē/ shewe whether of these two thou hast chosen that the one maye take the roume of this ministracion/ and apostleshippe from the which Judas by transgression fell/ that he myght go to his awne place. And they gave forthe their lottes/ and the lot fell on Mathias/ and he was counted with the eleven Apostles.

Mathias

K

¶ The Seconde Chapter.

WHē the fyftith daye was come/ they were all with one accorde togeder in one place. And sodenly ther cam a

A

sounde

sounde from heaven/ as it had bene the comminge of a myghty wynde/ & it filled all the housse where they sate. And ther appered vnto them cloven tonges/ lyke as they had bene fyre/ and it sate vpon eache of them: and they were all filled with the holy goost/ and began ne to speake with other tonges/ even as the spirete gave them vtteraunce. Tonges

B And ther were dwellinge at Jerusalem Jewes/ devoute men/ which were of all nacions vnder heaven. When this was noysed aboute/ the multitude came to gether & were astonyed/ because that every man hearde the speake his awne tonge. They wondred all & marveyled sayinge amonge them selves: Behold/ are not all these which speake/ of Galile? And how heare we every man his awne tonge wherein we were borne? Parthians/ Medes and Elamytes/ and the inhabiters of Mesopotamia/ of Jury/ and of Capadocia/ of Ponthus and Asia/ Phrigia/ Pamphilia/ and of Egypte/ and of the parties of Libia which is beside Syrene/ and straungers of Rome/ Jewes & *convertes/ Grekes and Arabians: we have herde them speake with oure awne tonges the greate workes of God. ¶ They were all amased/ and wondred sayinge one to another: what meaneth this? Other mocked the sayinge: they are full of newe wyne.

*Converte s: that is/ hethen or gentiles conuerted to the Jewes fayth

¶ But Peter stepped forth with the elevē/ & lift vp his voyce/ and sayde vnto them: Ye men of Jewry/ & all ye that inhabite Jerusalem: be this knowē vnto you/ and with youre eares

eares heare my wordes. These are not dron-
ken/as ye suppose: for it is yet but the thyrde
houre of ỹ daye. But this is that which was
tohel.ij.g spoken by ỹ prophete Johel: It shalbe in the L
last dayes sayth God: of my spirete I will
powre out vpon all flesshe. And youre sonnes
& youre doughters shall prophesy/& youre yõ-
ge men shall se visions/& youre olde mẽ shall
dreme dremes. And on my servaults/ & on my
honde maydens I will powre out of my spi-
te in those dayes/& they shall prophesye. And
I will shewe wonders in heaven a bove/& to-
kens in the erth benethe/ bloud and fyre/and
the vapour of smoke. The sunne shalbe tur-
ned into darknes/& the mone into bloud be-
fore that greate & notable daye of the Lorde co
me. And it shalbe/that whosoever shall call
on the name of the Lorde shalbe saved. K
roma.x.c. ✠ Ye men of Israel heare these wordes. Je-
sus of Nazareth/a mã approved of God amõ
ge you with myracles/ wondres and signes
which God dyd by him in ỹ myddes of you/
as ye youre selves knowe: him have ye takẽ
by the hondes of vnrighteuwes persones/after
he was delivered by the determinat counsell
& foreknoweledge of God/ & have crucified &
slayne: whom God hath raysed vp & lowsed D
Deathe the sorowes of deeth/because it was vnpossi-
psal.xvi.c ble that he shuld be holden of it. For David
speaketh of him: Afore honde I saiwe God al-
wayes before me: For he is on my ryght hon
de/that I shuld not be moved. Therfore dyd
my hert reioyce/& my tonge was glad. More-
over also

ver/also my flesshe shall rest in hope/because thou wilt not leve my soul in hell/nether wilt suffre thyne holye to se corrupcio. Thou hast shewed me the wayes of lyfe/& shalt make me full of iope with thy countenaunce. ℣ Hell.

℣ Men & brethren/let me frely speake vnto you of the patriarke David: For he is both deed & buryed/& his sepulcre remayneth with vs vnto this daye. Therfore seinge he was a prophet/& knewe that God had sworne with an othe to him/that the frute of his loynis shuld sit on his seat (in that Christ shulde ryse agayne in the flesshe) he sawe before: and spake in the resurrection of Christ/that his soule shulde not be left in hell: nether his flesse shuld se corrupcio. This Jesus hath God rayssyd vp/wher of we all are witnesses. iij.re.ij. ℣

Hence now that he by the right honde of God exalted is/& hath receaved of the father the promyse of the holy goost/he hath sheed forthe that which ye nowe se and heare. For David is not ascendyd into heave: but he sayde. The Lorde sayde to my Lorde sit on my right honde/vntill I make thy fooes thy fote stole. ℣ psal.cix.a

So therfore let all the housse of Israel knowe for a suerty/y God hath made y same Jesus whom ye have crucified lorde & Christ.

When they hearde this/they were pricked in their hertes/& sayd vnto Peter & vnto the other Apostles: Ye men & brethre/what shall we do? Peter sayde vnto them: repent & be baptised every one of you in the name of Jesus Christ/for the remission of synnes/& ye shall

receave

receave the gyfte of the holy goost. For ỳ pro
myse was made vnto you & to youre chyldre/
& to all that are afarre/even as many as ỳ Lor
de oure God shall call. And with many other
wordes bare he witnes & exhorted them say-
inge: Save youre selves from this vntoward
de generacion. Then they that gladly receav
ved his preachynge/were baptised: and the sa
me daye/ther were added vnto them aboute
thre thousande soules. D

And they continued in the Apostles doctri-
ne & fellowshippe/& in breakinge of breed/& in
prayer. And feare came over every soule. And
many wondres & signes were shewed by the
Apostles. And all that beleved kept them sel
ves to gedder/& had all thinges comen/ and
solde their possessions and goodes/& departed
Comm. them to all men/as every man had nede. And
they continued dayly with one acorde in the
temple/& brake breed in every house/& dyd eate
their meate to gedder/with gladnes & single
nes of hert prayseinge God/ and had favour
with all the people. And the Lorde added to ỳ
congregacion dayly soche as shuld be saved.

¶ The. iii. Chapter.

PEter & Johñ went vp togedder into A
the temple at the nynthe houre of pray
er. And ther was a certayne man halt
The halt is cured from his mothers wõbe / whõ they brought
and layde at the gate of the temple called
beutifull/to aske almes of them that entred
into the temple. Which same when he sawe
Peter & Johñ/that they wolde in to the temple/
desyred

desyred to receave an almes. And Peter fastened his eyes on him with Johñ and sayde: Luoke on vs. And he gaue hede vnto them/trustinge to receave somthinge of them. Then sayd Peter: Silver and golde have I none/ suche as I have/ geve I the. In the name of Jesu Christ of Nazareth/ ryse vp & walke. And he toke him by the right honde/ & lifte him vp. And immediatly his fete & ancklebones receaved strenght. And he sprãge/stode & also walked/& entred with them into the temple/walkinge/and leapinge and laudynge God.

And all the people sawe him walke & laude God. And they knewe him/that it was he which sate and begged at the beutifull gate of the temple. And they wondred & were sore astonnyed at that which had happened vnto him. And as ỹ halt which was healed/helde Peter and Johñ/all the people ranne amased vnto them in Salomons porche.

L When Peter sawe that/ he answered vnto the people. ✠ Ye men of Israel/why marvayle ye at this/or why looke ye so stedfastly on vs/as though by oure awne power or holynes/we had made this man goo? The God of Abraham/Isaac & Jacob/the God of oure fathers hath glorified his sonne Jesus/whom ye delyvered/& denyed in the presence of Pylate/whē he had iudged him to be lowsed. But ye denyed the holy & iust/and desyred a murtherar to be geven you/ and kylled the Lorde of lyfe/whom God hath raysed from deeth/ of the which we are wytnesses. And his

mathew. ỹ.ỹBil.
mar.ỹB.c
luc.ỹviii.
John. ỹBil.a

name

name thorow the feyth of his name/hath ma
de this man sound/whom ye se & knowe. And
the fayth which is by him/hath gevey to him
this healthe in the presence of you all.

And now brethrē I wote welle that thorow
ignorauce ye did it/as dyd also youre heddes.
But those thinges which God before had
shewed by the mouth of all his Prophetes/
how ỹ Christ shuld suffre/he hath thus wyse
fulfilled. Repent ye therfore & turne/ ỹ youre
synnes maye be done awaye ꝓ/ when the ty
me of refresshinge commeth/ which we shall
have of the presence of the Lorde/ and when
God shall sende him/ which before was pre
ched vnto you / that is to wit Jesus Christ/
which must receave heavē vntyll the tyme ỹ
all thinges/which God hath spoken by the
mouth of all his holy Prophetes sence the
dut. xviii worlde begay be restored agayne.

For Moses sayd vnto the fathers: A Pro
phet shall the Lorde youre God rayse vp vn
to you/even of youre brethren / lyke vnto me.
him shall ye heare in all thinges whatsoever
he shall saye vnto you. For the tyme will co
me/ ỹ every soule which shall not heare that
same Prophet/shalbe destroyed from amonge
the people. Also all the Prophetes from Sa
muel and thence forth/as many as have spo
ken/have in lykwyse tolde of these dayes.

Ye are the chyldren of the Prophetes/& of
the covenaunt which God hath made vnto
oure fathers sayinge to Abraham: Evē in thy
seede shall all the kinredes of the erth be bles
sed.

sed. Fyrst vnto you hath God rayssed vp his sonne Jesus/and him he hath sent to blysse you/that every one of you shuld turne from youre wickednes. ¶ The. iiii. Chapter

A AND they spake vnto the people/the prestes & the rular of the tẽple/& the Saduces came vpon them/takynge it grevously that they taught ỳ pople & preached in Jesus the resurreccion frõ deeth. And they layde hondes on them/and put them in holde vntill the neyte daye: for it was now even tyde. How be it many of them which hearde the wordes/beleved/and the noumbre of the men was about fyve thousande. Saduces

And it chaunsed on the morowe that their rulars & elders & Scribes/ as Annas the chefe Prest & Cayphas & John & Alexander/and as many as were of ỳ kynred of the hye prestes gadered to geder at Jerusalem/ & set the other before them/& axed: by what power or what name have ye done this syrs? ✠ Then

B Peter full of ỳ holy goost sayd vnto them: ye rulars of the people/& elders of Israel/yf we this daye are examined of the good dede done to the sycke man/by what meanes he is made whoale: be yt knowen vnto you all/ and to the people of Israel/ that in the name of Jesus Christ of Nazareth/ whom ye crucified/ and whom God rayssed agayne from deeth: even by him doth this man stonde here presente before you whoale. This is ỳ stone cast a syde of you bylders which is set in the chefe place of the corner. Nether is there salvaciõ Peter. esa. xxviii. mat. xxi. mat. xxi. & luc. xx. c. Salvaciõ

rom.iy.g in eny other. Nor yet also is thet eny other name geven to men wherin we must be saved. k

When they sawe the boldnes of Peter & John/& vnderstode that they were vnlerned men & laye people/ they marveyled / and they knew them/that they were with Jesu: & beholdinge also the mā which was healed stondinge with thē/they coulde not saye agaynst it. But they cōmaunded them to goa syde out of the counsell/& counceled amōge them selves sayinge: what shall we do to these men? ffor a manifest signe is done by thē/& is openly knowen toall them that dwell in Jerusalem/& we cānot denye it. But that it be noysed no farther amōge the people/let vs threatey / and charge them that they speake hence forth to no man in this name.

And they called them/,& cōmaunded them that in no wyse they shuld speake or teachein the name of Jesu. But Peter and John answered vnto them & sayde: whether it be right in the syght of God to obeye you moare then God/iudge ye. ffor we cānot but speake that which we have sene and hearde. So threatened they them and let them goo/ and founde no thinge how to punysshe them/ because of the people. ffor all mē lauded God for the myracle which was done: for the man was above fourty yeare olde/ on whom this myracle of healinge was shewed.

God is more to be obeyed then man

Assone as they were let goo/ they came to their felowes/and shewed all that the hye prestes and elders had sayde to them. And when they

they heard that/they lyfte vp their voyces to God with one accorde/& sayde: Lorde/thou arte God which hast made heaven & erth/the see & all that in them is/which by the mouth of thy servaunt David hast sayd: Why dyd the hethen rage/& the people immagen vayne thinges. The kynges of the erth stode vp & the rulars came to gedder/agaynst the Lorde and agaynst his Christ. psal. ij. a.

ffor of a trueth/agaynst thy holy chylde Jesus whom thou hast annoynted/ bothe Herode and also Poncius Pylate/ with the Gentils and the people of Israel/ gaddered themselves to gedder/forto do whatsoever thy honde and thy counsell determined before to be done. And now Lorde/ beholde their threatenynges/& graunte vnto thy servauntes with all confidence to speake thy worde. So that thou stretche forth thy honde/ that healynge and signes and wonders be done by the name of thy holy chylde Jesus. And assone as they had prayed/the place moved wheare they were assembled to gedder/ and they were all filled with the holy goost / and they spake the worde of God boldely.

* And the multitude of them that beleved/ were of one hert/and of one soule. Also none of them sayde/that eny of the thinges which he possessed/was his awne: but had all thinges commen. And with greate power gave the Apostles witnes of the resurrection of the Lorde Jesu. And greate grace was with them all. Nether was ther eny amonge them/ Commen

Love. that lacked. For as many as were possessers of londes or houses/solde them and brought the pryce of the thinges that were solde/and layed yt doune at the Apostles fete. And distribucion was made vnto every man accordinge as he had nede. ¶

And Joses which was also called of the Apostles Barnabas (that is to saye the sonne of consolacion) beynge a Levite/ and of the countre of Cipers/had londe/and solde it.and layde the pryce doune at the Apostles fete.

¶ The.v. Chapter.

Ananias Saphira

A certayne man named Ananias with Saphira his wyfe solde a possession/ & kepte awaye parte of the pryce(his wyfe also beynge of counsell) & brought a certayne parte/& layde it doune at the Apostles fete. Then sayd Peter: Ananias/how is it that Satan hath filled thyne hert/that thou shuldest lye vnto the holy goost/ and kepe awaye parte of the pryce of the lyvelod: Pertayned it not vnto the only/and after it was solde/was not the pryce in thyne awne power? How is it that thou hast conceaved this thinge in thyne herte? Thou hast not lyed vnto men/ but vnto God. When Ananias herde these wordes. he fell doune & gave vp the goost. And great feare came on all the that these thinges heard. And the yonge men roose vp/and put him a parte/& caryed him out/and buryed him.

And it fortuned as it were aboute the space of .iii. houres after/ that his wyfe came in/ ignorauntt of that which was done. And Peter say-

ter sayde vnto her: Tell me/gave ye the londe for so moche? And she sayde: ye for so moche Then Peter sayde vnto her: why have ye agreed to gether/to tẽpt the sprete of the Lorde? Beholde the fete of them which have buryed thy husbande/are at the doze/and shall cary the out. Then she fell doune straygh waye at his fete & yelded vp the goost. And the yonge men came in/& founde her ded/and caryed her out and buryed her by her husbande. And great feare came on all the congregacion/and on as many as hearde it.

L By the hondes of the Apostles were many signes & wondzes shewed amõge the people. And they were all together with one acorde in Salomons porche. And of other durst no man ioyne him selfe to them: neverthelater the people magnyfied them. The noumbze of them that beleved in the Lorde bothe of men & wemen/grewe moare & moare: in so moche that they brought the sicke into the stretes/& layde them on beddes & palette/that at the lest waye the shadowe of Peter when he came by/myght shadowe some of them. There came also a multitude out of ỳ cities roũd about/vnto Jerusalem/bringynge sicke folkes/& them which were vexed with vnclene spretes. And they were healed every one. The shadow of Peter.

Then ỳ chefe preste rose vp & all they that D were with him (which is the secte of the Saduces) & were full of indignacion/and layde hondes on the Apostles/& put them in the cõmen preson. But the angell of the Lorde by Saduces

nyght openned the preson dores / & brought them forthe / & sayde: goo / steppe forthe / & speake in the temple to the people all the wordes of this lyfe. When they hearde that / they entred into the temple erly in the morninge and taught.

The chefe prest came & they that were with him / & called a counsell to gedder / & all the elders of the chyldren of Israel / and sent to the preson to fet them. When the ministres came and founde them not in the preson / they returned and tolde sayinge: the preson founde we shut as sure as was possible / and the kepers stondynge with out before ỹ dores. But whē we had opened / we founde no may with in. When the chefe prest of all and the ruler of the temple and the hye prestes hearde these thinges / they douted of them / wherunto this wolde growe. E

They came one & shewed them: beholde ỹ men ỹ ye put in preson / stonde in the tẽple / & teache the people. Then went the ruler of the tẽple with ministers / & brought thē with out violence. For they feared the people / lest they shuld have bene stoned. And when they had brought them / they set them before the counsell. And ỹ chefe preste axed thē sayinge: dyd not we straytely cõmaunde you that ye shuld not teache in this name? And beholde ye have filled Jerusalem with youre doctrine / & ye intende to brynge this mans bloud upon vs. F

God must be obeyed

Peter and the other Apostles answered & sayde: We ought moare to obey God then men.

men. The God of oure fathers rayſed vp Je
Jeſus / whom ye ſlewe and hanged on tre.
Him hath god lifte vp with his right hand/
to be a ruler and a ſaviour/ for to geve repẽ-
taūce to Iſraell & forgevenes of ſynnes. And
we are his recordes concernynge theſe thinge
& alſo the holy goost whom God hath gevẽ to
them ỳ obey him. When they hearde ỳ / they
clave a ſunder: & ſought meanes to ſlee them.
Then ſtode ther vp one in ỳ counſell/ a Pha-
riſey named Gamaliel / a doctoure of lawe/ Gamali-
had in auctorite amõge all the people/ & com- el
maunded to put the Apoſtles a ſyde a lytell
ſpace/ & ſayde vnto them: Men of Iſrael take
hede to youre ſelves what ye entende to do as
touchinge theſe men. Before theſe dayes roſe Then-
vp one Theudas boſtinge him ſelfe/ to whom das.
reſorted a nombre of men / about a foure hon-
dred/ which was ſlayn/ & they all which bele-
ved him were ſcatred a broode & brought to
nought. After this man aroſe ther vp one Ju Judas ỳ
das of Galile/ in the tyme when tribute be- Galilean
gan/ & drewe awaye moche people after him.
He alſo periſſhed: & all even as many as har-
kened to him/ are ſcattered a brood.

And now I ſave vnto you: refrayne youre
ſelves from theſe men / let them alone. For
yf ỳ coũſell or this worke be of men/ it will co
me to nought. But & yf it be of God/ ye can
not deſtroye it/ leſt haply ye be founde to ſtry-
ve agaynſt God. And to him they agreed/ and
called the Apoſtles/ and bet them/ & cõmaun-
ded that they ſhuld not ſpeake in ỳ name of

Jesu/and let them goo.

And they departed from the counsell/reioy synge ỳ they were counted worthy to soffre rebuke for his name. And dayly in the tẽple and in every house they ceased not/teachinge and preachinge Jesus Christ.

¶ The.vi.Chapter.

IN those dayes as the nombre of the disciples grewe/ther arose a grudge amonge the Grekes agaynste the Ebrues/ because their wyddowes were despysed in the dayly mynystracion. Then the twelve called the multitude of the disciples to gether & sayde:it is not mete that we shuld leave the worde of God & serve at the tables. Wherfore bretheren/loke ye out amõge you seven men of honest reporte/& full of the holy goost & wysdome/which we maye apoynte to this nedfull busynes. But we will geve oure selves cõtinually to prayer/& to the ministracion of ỳ worde. And the sayinge pleased the whoale multitude. And they chose Steven a man full of fayth & of the holy goost/& Philip/& Prochorus/and Nichanor/and Timon/and Permenas/and Nicholas a converte of Antioche. Which they set before the Apostles/and they prayed and layde their hondes on them.

Seven deacones

A

B

And the worde of God encreased/& the nombre of the disciples multiplied in Jerusalem greatly/and a great company of the prestes were obedient to the fayth. ✠ And Steven full of fayth and power/dyd great wondres & myracles amõge ỳ people. Then ther arose certayne

C

Steven.

certayne of the synagoge/which are called Lybertines & Syrenites/& of Alexandria/and of Cilicia/and Asia/and disputed with Steven. And they coulde not resist the wysdome/& the spyrete/with which he spake. Then sent they in men/which sayd: we have hearde him speake blasphemous wordes agaynst Moses/& agaynst God. And they moved ỳ people & the elders & the scribes: and came upon him and caught him/and brought him to the counsell/ & brought forth false witnesses which sayde. This mā ceasith not to speake blasphemous wordes agaynst this holy place & the lawe: for we hearde him saye: this Jesus of Nazareth shall destroye this place/& shall chaunge the ordinaunces which Moses gave vs. And all that sate in ỳ counsell loked stedfastly on him/& sawe his face as it had bene the face of an angell.

¶ The. vii. Chapter.

Then sayde ỳ chefe prest: is it even so? And he sayde: ye men/brethren and fathers/harken to. The God of glory appered vnto oure father Abrahā whyll he was yet in Mesopotamia/before he dwelt in Charran/& sayd vnto him: come out of thy contre/ and from thy kynred/& come into the londe/ which I shall shewe the. Then came he out of the londe of Chaldey/& dwelt in Charran. And after that/assone as his father was deed/ he brought him into this lande/in which ye now dwell/& he gave him none inheritaunce in it/no not the bredeth of a fote: but promised ỳ he wolde geve it to him to possesse & to his

The sermon of Stephin.

gen. xii. a

seed after him/whey as yet he had no chylde.

God verely spake oy this wyse that his seade shulde be a dweller iy a straunge londe and that they shulde kepe them iy bondage and entreate them evyll.iiii.C.yeares. But the nacioy to whom they shalbe iy bondage will I iudge/sayde God. And after that shall they come forthe and serve me iy this place. And he gave him the covenaunt of circumcisioy. And he begat Isaac/and circumcised him the viii.daye/and Isaac begat Jacob/and Jacob the twelve patriarkes.

ge.xvii. gen.xxi. gen.xxv ge.xxix.

Patriarckes.

And the patriarkes havinge indignacio solde Joseph into Egipte. And God was with him and delivered him out of all his adversities. And gave him favesur and wisdome iy the sight of Pharao kynge of Egipte which made him governer over Egipte/and over all his housholde.

ge.xxxv. ¶.xxxvi. Genesis. xxxviii. ge.xli.e

They came ther a derth over all the londe of Egipt & Canaay/& great affliccioy/that our fathers founde no sustenaulce. But whey Jacob hearde that ther was corne iy Egipte/he sent oure fathers fyrst/ and at the seconde tyme/Joseph was knowey of his brethrey/ and Josephs kynred was made knowne vnto Pharao. They sent Joseph & caused his father to be brought and all his kynne/ thre score and xv. soules. And Jacob descended into Egipte and dyed bothe he and oure fathers/ and were translated into Sichem/ond were put iy ỳ sepulcre that Abraham bought for money of the sonnes of Emor/at Sichem.

gen.xliii. gen.xlv.

gen.xlvi ge.xliv. gene.l.b.

Whey

When ỳ tyme of ỳ promes drue nye (which God had sworne to Abraham) the people gre we and multiplied in Egipte/till another kyn ge arose which knewe not of Joseph. The same dealte surtelly with oure kynred/& evyll intreated oure fathers/and made them to cast oute their younge chyldren/that they shuld not remayne alyve. The same tyme was Mo ses borne/and was a proper childe in ỳ sight of God/which was norisshed vp in his fa thers house thre monethes. When he was cast out/Pharoes doughter toke him vp/and norisshed him vp for her awne sonne. And Moses was learned in all maner wisdome of the Egipcians/and was mighty in dedes & in wordes. exo.j.a

And when he was full forty yeare olde/it came into his hert to visit his brethren/the chyldren of Israhel. And when he sawe one of them suffre wronge/he defended him/and avenged his quarell that had the harme done to him/and smote the Egypcian. For he sup posed hys brethren wolde have vnderstonde how ỳ God by his hondes shuld save them But they vnderstode not. exo.ij.a

And the nexte daye he shewed him selfe vn to thē as they strove/and wolde have set thē at one agayne sayinge: Syrs/ye are brethren/ why hurte ye one another? But he that dyd his neghbour wronge/thrust him awaye say inge: who made ỳ a rular & a iudge amonge vs? What/wilt thou kyll me/as thou dyddest the Egyptian yester daye? They fled Moses exo.ij.c

at that

at that sayenge/& was a stranger in the londe of Madian/where he begat two sonnes.

expo. iij .a And when .xl. yeares were expired/ther appered to him in the wyldernes of mounte Syna an angell of the Lorde in a flamme of fyre in a busshe. When Moses sawe it/he wondred at the syght. And as he drue neare to beholde/the voyce of the Lorde came vnto him: I am ỳ God of thy fathers/the God of Abraham/the God of Isaac/& the God of Jacob. Moses trembled & durst not beholde. Then sayde ỳ Lorde to him: Put of thy showes from thy fete/for the place where thou stondest/is holy grounde. I have perfectly sene the affliccion of my people which is in Egypte/ and I have hearde their gronynge/ and am come doune to delyver them. And now come and I will sende the into Egypte.

This Moses whom they forsoke sayinge: who made the a ruelar and a iudge: the same God sent bothe a ruler & delyverer//by ỳ hondes of the angell which appered to him in the busshe. And the same brought them out shewynge wonders & signes in Egypte/& in the reed see & in the wyldernes .xl. yeares. This is that Moses which sayde vnto the chyldre of Israel: A Prophet shall the Lorde youre God rayse vp vnto you of youre brethren lyke vnto me/him shall ye heare.

expo. bij. and. biij. in. v. vi. viiij expo. vj. deu. viij expo. xix.

This is he that was in ỳ congregacion/in the wyldernes with the angell which spake to him in ỳ moulte Syna/& with oure fathers. This man receaved the worde of lyfe to geve

vnto vs

vnto vs/to whō oure fathers wolde not obeye but cast it from them/& in their hertes turned backe agayne into Egypte/sayinge vnto Aaron: Make vs goddes to goo before vs. ffor this Moses that brought vs out of the londe of Egypte/we wote not what is become of him. And they made a calfe in those dayes/& offered sacrifice vnto the ymage/and reioysed in the workes of their awne hondes. ex.xxxii

Then God turned him selfe/& gave them vp/that they shuld worship the starres of the skye/as it is written in the boke of the prophetes. O ye of ỹ house of Israel/gave ye to me sacrefices & meate offerynges/by the space of xl. yeares in the wildernes? And ye toke vnto you the tabernacle of Moloch/and the starre of youre god Remphan/figures which ye made to worshippe them. And I will translate ff you beyonde Babylon. amo.v.g

Oure fathers had the tabernacle of witnes in ỹ wyldernes/as he had apoynted thē speakynge vnto Moses/that he shuld make it accordynge to the fassion that he had sene. Which tabernacle oure fathers receaved/& brought it in with Josue into the possession of the gentyls which God drave out before the face of oure fathers vnto the tyme of David/which founde favour before God/& desyred that he myght fynde a tabernacle for the God of Jacob. But Salomon bylt him an house. ex.xxv.d he.viii.b iosua.iiij.c

How be it he that is ỹ yest of all/dwelleth not in tẽple *made with hondes/as saith the Prophete: Hevey is my seate/and erth is my fote stole j.re.xxi. ps.cxxxij * God dwelleth not in temples or churches made with hādes.

fote stole / what housse will ye bylde for me sayth the Lorde? or what place is it that I shuld rest in? hath not my honde made all these thinges?

Ye stiffenecked & of vncircumcised hertes and eares: ye have all wayes resisted the holy goost: as youre fathers dyd / so do ye. Which of the prophetes have not youre fathers persecuted? And they have slayne them / which shewed before of the commynge of that iust / whom ye have now betrayed and mordred. And ye also have receaved a lawe by the ordinaunce of angels / and have not kept it. G

When they hearde these thinges / their hertes clave a sunder / and they gnasshed on him with their tethe. But he beynge full of the holy goost / loked vp stedfastlye with his eyes into heven & sawe the glorie of God / & Jesus stondynge on the ryght honde of God / & sayde: beholde / I se the hevens open / & the sonne of man stondynge on the ryght honde of god. Then they gave a shute with a loude voyce / and stopped their eares and ranne apon him all at once / and caste him out of the cite / & stoned him. And the witnesses layde doune their clothes at a yonge mannes fete named Saul. And they stoned Steven callynge on and sayinge: Lorde Jesu receave my sprete. And he kneled doune and cryed with a loude voyce: Lorde laye not this synne to their charge. And when he had thus spoken / he fell a slepe. K

Saul

¶ The.viii. Chapter.

Saul

SAul had pleasure in his deeth. And at
A ý tyme there was a great persecucion
agaynst the congregacion which was
at Jerusalem/& they were all scattered abroade thorowout the regions of Jury and Samaria/ except the Apostles. Then devout men dressed Steven/and made great lamentacion over him. But Saul made havocke of the congregacion entryng into every howsse/& drewe out bothe man & woman/& thrust thē into prison. They that were scattered abroade/went every where preachyng the worde. Then came Philip into a cite of Samaria & preached Christ vnto them. And the people gave hede vnto those thinges which Philip spake/with one acorde/in that they hearde and sawe the miracles which he dyd. ffor vnclene spretes cryinge with loude voyce/came out of many that were possessed of them. And many take
B with palsies/and many ý halted/were healed And ther was great ioye in that cite. And ther was a certayne man called Simon/which before tyme in the same cite/vsed witche craft & bewitched the people of Samarie/sayinge/ that he was a man ý coulde do greate thinge. Whom they regarded/from ý lest to the greatest/sayinge: this felow is the great power of God. And him they set moche by/because of longe tyme with sorcery he had mocked thē. But assone as they beleved Philippes preachynge of the kyngdome of God & of the name of Jesu Christ/ they were baptised bothe men and wemen. Then Simon him selfe beleved

Saul.

Philip.

Simon magus.

beleved also/and was baptised/and cõtinued with Philip/and wondered beholdynge the miracles and signes/which were shewed.

✠ Whey ỳ Apostles which were at Jerusalem heardę saye tỳat Samaria had receaved ỳ worde of God: they sent vnto thẽ/Peter and Johy/which whey they were come/prayed for thẽ/that they myght receave ỳ holy goost ffor as yet he was come oy none of them: But they were baptised only iy the name of Christ Jesu. Then layde they they heir hondes oy them/& they receaved the holy goost. ✠

Layenge oy of handes.

Whey Simõ sawe/that thorowe layinge oy of the Apostles hondes oy them/the holy goost was geveyi: he offered thẽ money sayinge: Geve me also this power/that oy whom soever J put the hondes/he maye receave the holy goost. They sayde Peter vnto him: thy monye perysh with the/because thou weneste that the gifte of God maye be obteyned w̃ money. Thou hast nether parte, nor fellowshippe in this busines. ffor thy hert is not ryght iy the syght of God. Repent therfore of this thy wickednes/& praye God that ỳ thought of thyne hert maye be forgeven the. ffor J perceave that thou arte full of bitter gall/and wrapped in iniquite.

They answered Simon & sayde: Praye ye to the lorde for me ỳ none of these thinges whiche ye have spoken/fall on me. And they/whẽ they had testified & preached the worde of the lorde/returned toward Jerusalem/& preached the gospell iy many cities of the Samaritãs.

✠ They

* Then the angell of the lorde spake vnto Philip sayinge: aryse & goo towardes mydde daye vnto ỳ waye ỳ goeth doune frō Jerusalem vnto Gaza which is in ỳ desert. And he arose & wēt on. And beholde a man of Ethiopia which was a chāberlayne/ & of grete auctorite wt Lādace quene of ỳ Ethiopiās/ & had ỳ rule of all her treasure/ came to Jerusalem forto praye. And as he returned home agayne sittynge in his charet/ he rede Esay ỳ prophet

Then ỳ sprete sayde vnto Philip: Goo nere & ioyne thy selfe to yonder charet. And Philip ranne to him/ & hearde him rede ỳ prophet Esayas and sayde: Understondest thou what thou redest? And he sayd: how can I/ except I had a gyde? And he desyred Philip that he wold come vp & sit wt him. The tenoure of ỳ scripture which he redde/ was this. He was ledde as a shepe to be slayne: & lyke a lambe dōme before his sherer/ so opened he not his mouth. * Because of his humblenes/ he was not estemed: who shall declare his generaciō? for his lyfe is taken frō the erthe. The chamberlayne answered Philip and sayde: I praye the/ of whom speaketh the Prophet this? of him selfe/ or of some other man?

¶ And Philip opened his mouth/ & begaune at ỳ same scripture/ & preached vnto him Jesus. And as they went on their waye/ they came vnto a certayne water/ & the chamberlayne sayde: Se here is water/ what shall let me to be baptised? Philip sayde vnto him: If thou beleve with all thyne hert/ thou mayst.

* Because he was of so lowe degree in this worlde: but a poore carpenter/ & humbled him selfe vnto all men/ and was obedient euē vnto the moost vyle deathe of the crosse: therfore cannot the Jewes esteme hī for the verie messias.

He answered and sayde: I beleve that Jesus Christe is the sonne of God. And he cõmaunded the charet to stonde still. And they went doune bothe into the water: bothe Philip & also the chamberlayne / and he baptised him. And assone as they were come out of the water / the sprete of the lorde caught awaye Philip / ỹ the chamberlayne sawe him no moore. And he wẽt on his waye reioysinge: but Philip was founde at Azotus. And he walked thorow out ỹ countre preachynge in their cities / tyll he came to Cesarea. ¶ The.ix. Cha. ✠

Galat.j .b. AND Saul yet brethynge oute threatnynges & slaughter agaynst ỹ disciples of the lorde / went vnto ỹ hye preste / & desyred of him letters to Damasco / to ỹ synagoges: that yf he founde eny of this waye / whether they were men or wemen / he myght bringe them bounde vnto Jerusalem. But as he went on his iorney / it fortuned ỹ he drue nye to Damasco / and sodenly ther shyned rounde about him a lyght frõ heven. And he fell to ỹ erth / & hearde a voyce sayinge to him: Saul / Saul / why persecutest thou me? And he sayde / what arte thou lorde? And the lorde sayd / I am Jesus whom thou persecutest / it shalbe harde for ỹ to kycke agaynst ỹ pricke. And he bothe tremblynge and astonyed sayde: lorde what wilt thou have me to do? And ỹ lorde sayde vnto him: aryse and goo into the cite / and it shalbe tolde the what thou shalt do.

j.cor.xv.
ij.cor.xij

Saulis cõuerted.

The men which iornayed with him / stode amased / for they herde a voyce / but sawe no

man.

man. And Saul arose from the erth/and opened his eyes/but sawe no man. They ledde they him by the honde/and brought him into Damasco. And he was .iii. dayes with out syght/& nether ate nor dranke. And ther was a certayne disciple at Damasco named Ananias/& to him sayde the lorde in a vision: Ananias. And he sayde: beholde I am here lorde. And the lorde sayde to him: aryse & goo into the strete which is called straygh̄t and seke in the house of Judas/after one called Saul of Tharsus. For beholde he prayeth/& hath sene in a vision a man named Ananias comynge in to him/& puttynge his hondes on him/ that he myght receave his syght. Ananias

L They Ananias answered: Lorde I have herde by many of this man/how moche evell he hath done to thy sainctes at Jerusalem/ & here he hath auctorite of the hye prestes to bynde all that call on thy name. The lorde sayde vnto him: Goo thy wayes: for he is a chosen vessell vnto me/to beare my name before the gentyls & kynges/& the chyldren of Israel. For I will shewe him how great thinges he must suffre for my names sake.

Ananias went his waye and entryd into ỹ house and put his hondes on him and sayde: brother Saul/the lorde that apperyd vnto the in the waye as thou camst/hath sent me/that thou myghtest receave thy syght & be filled with the holy goost. And immediatly there fell from his eyes as it had bene scales/and he receaved syght/and arose and was bapti-

ſed/and receaved meate and was comforted.

They was Saul a certayne daye w the diſci D
ples which were at Damaſco. And ſtreyght
waye he preached Chriſt in the ſynagoges/
Paule preacheth Chriſt. how that he was the ſonne of God. All that
hearde him/were amaſed & ſayde: is not this
he that ſpoyled thē which called on this na-
me in Jeruſalem/ & came hyther for ỳ entent
that he ſhuld bringe thē bounde vnto the hye
preſtes? But Saul encreaſed in ſtrēgth/& con
founded the Jewes which dwelte at Damaſ-
co/affirminge that this was very Chriſt. K

And after a good whyle/ỳ Jewes toke coun
Paule is perſecuted. ſell' to gether/to kyll' him. But their layinge
awayte was knowen of Saul. And they wat-
ched at the gates daye and nyght to kyll' him.
They ỳ diſciples toke him by night & put him
ij. cor. xj. thorow the wall & let him doune in a baſket.

And when Saul was come to Jeruſalem/ E
he aſſayde to cople him ſilfe with ỳ diſcyples
and they were all afrayde of hym and beleued
not that he was a diſciple. But Barnabas to
ke hym & brought hym to ỳ apoſtles & decla-
red to thē how he had ſene ỳ Lorde in ỳ waye
& had ſpokē wyth hym: and how he had done
boldely at damaſco in the name of Jeſu. And
he had his conuerſacion with them at Jeru
ſalem/and quit hym ſilfe boldly in the name
of the lorde Jeſu. And he ſpake and diſputed
wyth the grekes: and they went aboute to ſlee
hym. But when the brethren knew of that/
they brought hym to ceſarea/ and ſent hym
forth to Tharſus. They had ỳ congregaciōs

reſt tho

rest thorowoute all Jewry and galile and Samary/and were edified/and walked in the feare of the lorde/ and multiplied by the comforte of the holy gost.

ff And it chaunsed ỹ as Peter walked throughoute all quarters/he cā to ỹ saynctes which dwelt at Lydda and there he fonde a certayne mā namyd Eneas/whych had kepte hys bed viii. yere sicke of the palsie. Eneas. They sayde Peter vnto hym: Eneas Jesus Christ make ỹ whole. Aryse and make thy beed. And he arose immedyatly. And all that dwelt at lydda ⁊ assaron/sawe hym/and tourned to the lorde.

Tabitha dorcas. Ther was at Joppe a certayne womā (whi the was a disciple named Tabitha/which by interpretacion is called dorcas) the same was full of good workes and almes dedes/ which she did. And it chaunsed in those dayes that she was sicke and dyed. When they had wessh̄ed her and layd her in a chamber: Because Lydda was nye to Joppa/ ⁊ the disciples had heard that Peter was there/ they sent vnto hym/desyrynge him that he wolde not be greved to come vnto them.

Peter arose and came with them ⁊ when he G was come/they brought him in to ỹ chamber. And all ỹ wydowes stode rounde aboute hym wepynge ⁊ shewynge the cotes ⁊ garmentes which Dorcas made whill she was with th̄. And Peter put th̄ all forth ⁊ kneled doune ⁊ prayde ⁊ turned him to ỹ body/ ⁊ sayde: Tabitha aryse. And she opened her eyes/ ⁊ wh̄ she sawe Peter she sat vp. And he gave her ỹ hon

de and lyft her vp / and called the ſainctes & wydowes/and ſhewed her alyve. And it was knowne throwout all Joppa/and many beleved on the Lorde. And it fortuned that he tayed many dayes in Joppa with one Simon a tanner.

¶ The. x. Chapter.

Cornelius.

THer was a certayne man in Ceſarea A
called Cornelius/a captayne of ỹ ſoudiers of Italy/a devoute man/& one ỹ feared God wᵗ all his houſholde/which gave moche almes to the people/& prayde God alwaye. The ſame man ſawe in a viſion evydētly aboute ỹ nynthe houre of ỹ daye an angell of god comynge into him/& sayinge vnto him: Cornelius. When he looked on him/he was afrayde/& sayde: what is it lorde? He sayde vnto him. Thy prayers and thy almeſes are come vp into remembraunce before God. And now ſende men to Joppa/& call for one Simon named alſo Peter. He lodgeth with one Simon a tanner/whoſe houſſe is by ỹ ſee ſyde. He ſhall tell the/what thou oughteſt to doo. When the angell which ſpake vnto Cornelius was departed/he called two of his houſholde ſervauntes/and a devoute ſoudier of them that wayted on him/and tolde them all the mater/and ſent them to Joppa.

On the morowe as they wēt on their iorney B
& drewe nye vnto the cite/Peter went vp into the toppe of ỹ houſſe to praye/aboute the. vi. houre. Then wexed he ay hongred/& wolde have eatē. But whyll they made redy. He fell into a traunce/& ſawe heven opened/and a certayne

tayne vessell come doune vnto him/as it had bene a greate shete/knyt at the. iiii. corners/ and was let doune to the erth/where in wer all maner of. iiii. foted beastes of the erth & vermen and wormes/& foules of the ayer. And ther came a voyce to him: ryse Peter/ kyll & eate. But Peter sayde: God forbyd Lorde/for I have never eatey eny thinge that is comey or vnclene. And the voyce spake vnto him agayne the seconde tyme: what God hath clensed/ that make thou not comey. This was done thryse/and the vessell was receaved vp agayne into hevey. Peters vision.

L

Whyle Peter mused in him selfe what this vision which he had sene meant/ beholde/the mey which were sent from Cornelius/ had made inquirance for Simons housse/and stode before the dore. And called out woy & ayed whether Simon which w as also called Peter were lodged there. Whyll Peter thought on this vision/the sprete sayde vnto him: Beholde/mey seke the: aryse therfore/get the doune/ and goo with them/& doute not. For I have sent them. Peter went doune to ỹ mey which were sent vnto him from Cornelius/& sayde/

D

Beholde/I am he whom ye seke/what is the rause wherfore ye ave come? And they sayde vnto him: Cornelius the captayne a iust may/ and woy that feareth God/and of good reporte amonge all the people of the Jewes was watned by an holy angell/to sende for the into his housse/ and to heare wordes of the. They calld he them in/and lodged them.

And on ỳ morowe Peter wẽt awaye with them/ and certayne brethren from Joppa ac- D
companyed hym. And the thyrd daye entred they into Cesaria. And Cornelius wayted for them/ and had called to gether his kynsmen/ and speciall frendes. And as it chaunsed Peter to come in/ Cornelius met hym/ & fell doune at his fete/ and worshipped hym. But Peter toke him vp sayinge: stonde vp: for even I my silfe am a mã. And as he talked with him he cam in/ and founde many that were come to gether. And he sayde vnto them: Ye dokno we how that yt ys an vnlawfull thynge for a man that is a Jewe/ to company or come vnto an alient: But god hath shewed me that I shuld not call eny man commen or vnclene: therfore came I vnto you with oute sayẽge nay e assone as I was sent for. I aye therfore/ for what intent have ye sent for me?

And Cornelius sayde: This daye now .iiii. dayes I fasted/ & at the nynthe houre I prayde in my housse: and beholde/ a man stode before me in bright clothynge/ and sayde: Cornelius/ thy prayer is heard/ and thyne almes dedes are had in remembraunce in the sight of God. Sende therfore to Joppa/ and call for Simon which is also called Peter. he is lodged in the housse of one Simon a tanner by the see syde/ ỳ wich assone as he is come/ shall speake vnto ỳ. Then sent I for ỳ immediatly and thou hast well done for to come. Now are we all here present before god/ to heare all thynges ỳ are commaunded vnto the of God. E

Then

Then Peter opened his mouth & sayde: Of a trueth I perseave/that God is not parciall/ but in all people he that feareth him & worketh righteweſnes/is accepted with him. deu.x.d. ij.pa.xix Job xxviij. sap.vj.b. ecclesiast. xxxv. rom.ij.b. gala.ii.b. ephe.vj.b colo.iij.d. j.pe.j.c.

¶ Ye knowe the preachynge that God sent vnto the chyldren of Israel/ prachinge peace by Jesus Christe (which is Lorde over all thinges: ✠ Which preachinge was publisshed thorow oute all Jewry/ & begane in Galile/after the baptyme which John preached/ how God had annoynted Jesus of Nazareth with the holy goost/& with power/ which Jesus went aboute doinge good/and healynge all ỳ were oppressed of the develles/ for God was with him. And we are witnesses of all thinges which he dyd in the londe of the Jewes & at Jerusalem/whom they slew/ & honge on tree. Him God reysed vp ỳ thyrde daye/ & shewed him openly/ not to all the people/ but vnto vs witnesses chosyn before of God/ which ate & dronke with him/ after he arose from deeth. ✠ And he cõmaunded vs to preache vnto the people and testifie/ that it is he that is ordened of God a iudge of quycke and deed. To him geve all the Prophetes witnes/ that thorowe his name shall receave remission of synnes all that *beleve in him. ✠

*sayth is the remission of synnes hie.xxxj mich.vij.

While Peter yet spake these wordes/ the holy gost fell on all them which hearde the preachinge. And they of ỳ circulcision which beleved/ were astonyed/ as many as came to Peter/because that on the Gentyls also was sheed oute ỳ gyfte of the* holy gost. For they

*The holye ghoost commeth wythoute layngeon of hondes.

heard them speake with tonges & magnify God. Then answered Peter: can eny man forbyd water that these shuld not be baptised/ which have receaved the holy goost as well as we? And he cõmaunded them to be bapty sed in the name of the lorde. ℣ They prayde they him/ to tary a feawe dayes.

¶ The .xi. Chapter.

The Apostles were herefirst taught and certified by the holy ghost of the conuersion of the gentyles.

AND the Apostles/ & the brethren that A were thorowout Jewry/ harde saye that the hethen had also receaved the worde of God. And whey Peter was come vp to Jerusalem/ they of the circumcision reasoned wyth him sayinge: Thou wentest in to men vncircumcised/ and atest with them.

Then Peter began and expounded ỳ thinge in order to thẽ sayinge: I was in the cyte of Joppa prayinge/ and in a traunce I save a vision/ a certen vessell descende/ as it had bene a large lynnyn clothe/ let doune from hevin by the fower corners/ and it cam to me. Into the which whey I had fastened myn eyes/ I consydered and sawe fowerfoted beastes of ỳ erth/ and vermen and wormes/ and fowles of the ayer. And I herde a voyce sayinge vntõ me: aryse Peter/ sley & eate. And I sayd: God forbyd lorde/ for nothinge comen or vnclene hath at eny tyme entred into my mouth. But the voyce answered me agayne from heven/ B coūt not thou those thinges comē/ which god hath clensed. And this was done thre tymes. And all were takin vp agayne into heven.

And beholde immediatly ther were thre

men

men come vnto the house where I was/ sent from Cesarea vnto me. And the spirite sayde vnto me/that I shuld go with them/with out doutinge. Moreover the sixe brethren accompanyed me/and we entred into the mās house. And he shewed vs/how he had sene an angell in his house/which stod & sayde to him: Send men to Joppa/and call for Symon/named also Peter: he shall tell the wordes/wherby both thou and all thyne house shalbe saved. And as I begāne to preach/ ỳ holy goost fell on them/as he dyd on vs at the begynninge. Then came to my remembraūce ỳ wordes of the Lorde/ how he sayde: John baptised with water/but ye shalbe baptysed with the holy goost. ffor as moche then as God gave thē lyke gyftes/ as he dyd vnto vs/ when we beleved on the Lorde Jesus Christ: what was I that I shuld have with stonde God? when they hearde this/they held their peace & glorysied God/ saynge: then hath God also to the gentyls graunted repentaunce vnto lyfe.

They which were scattryd abroade thorow the affliccion that arose aboute Steven/ walked thorow oute tyll they came vnto Phenices & Cypers & Antioche/ preachynge ỳ worde to no man/but vnto the Jewes only. Some of them were men of Cypers and Syrene/ which when they were come into Antioche/ spake vnto the Grekes/and preched the Lorde Jesus. And the honde of the Lorde was with them/ and a greate nombre beleved and turned vnto the Lorde.

Tydyn-

Barnabas is sent to Antioche.

Tydinges of these thinges came vnto ẏ eares of the congregacion/which was in Jerusalem. And they sente forth Barnabas that he shuld go vnto Antioche. Which whey he was come/& had sene the grace of God/ was glad/& exhouted them all/that with purpose of hert they wolde continually cleave vnto ẏ Lorde. For he was a good man/& full of the holy goost & of fayth: & moche people was added vnto the Lorde. They departed Barnabas to Tarsus/for to seke Saul. And whey he had founde him/he brought him vnto Antioche. And it chaunsed ẏ a whole yere they had their conversacion with the congregaciō there/& taught moche people: in somoche that the disciples of Antioche were the fyrst that were called Christen.

Barnabas seketh Paule.

In those dayes came Prophetes frō Jerusalem vnto Antioche. And ther stode vp one of them/named Agabus/& signified by the spyrite/that ther shuld be great derth throughoute all the worlde/which came to passe in ẏ Emproure Claudius dayes. Then the disciples every man accordinge to his abilite / purposed to sende socoure vnto the brethren which dwelt in Jewry. Which thinge they also dyd/ & sent it to the elders/ by the hondes of Barnabas & Saul. ¶ The. xii. Chapter. ✠

Jamyes the brother of Johyn is kylled.

AT that tyme Herode the kynge stretched forthe his handes to vexe certayne of the congregacion. And he kylled James the brother of Johyn with the swerde: and because he sawe that it pleased ẏ Jewes/

he proce-

he proceded forther/& toke Peter also. They were the dayes of swete breed. And whey he had caught him/he put him in preson/and delyvered him to. iiii. *quaternios of soudiers to bekepte/entendynge after ester to bryng him forth to the people. Whey was Peter kepte in preson. But prayer was made with out ceasynge of the congregacion vnto God for him. And whey Herode wolde have brought him oute vnto the people/the same nyght slepte Peter bitwene two soudiers/bounde with two chaynes/and the keperes before the doze kepte the preson.

Peter is taken.

*Quaternions of soudyoures: is foure companyes of. soudyoures.

And beholde the angell of ỹ Lorde was there present/& a lyght shyned in the lodge. And smote Peter on the syde/& steryd him vp sayinge: aryse vp quyckly. And his cheynes fell of frō his hondes. And the angell sayd vnto him: gyrde thy selfe & bynde on thy *sandales. And so he dyd. And he sayde vnto him: cast thy mantle aboute the/& folowe me. And he came oute & folowed him/& wist not/ that it was truthe which was done by the angell: but thought he had sene a vision. Whey they were past ỹ fyrst & ỹ seconde watche/ they came vnto ỹ yron gate/ ỹ ledeth vnto the cyte/ which opened to them by his awne accorde. And they went out and passed thorowe one strete/& by & by the angell departed frō him.

Peter is lowsed.

*Sandales are soles to be bounde vnder the fete.

And whey Peter was come to him selfe/he sayde: nowe I knowe of a surety/that the Lorde hath sent his angell/& hath delyvered me out of the honde of Herode/and from all the

wayting

waytynge for of the people of ỹ Jewes. And as he consydred the thinge/he cam to ỹ house of Mary the mother of one *Johñ/which was called Marke also/where many were gadered to gedder in prayer. As Peter knocked at the entry doze/a damsell cam forth to herkey/named Rhoda. And whenyshe knew Peters voyce/she opened not the entrey for gladnes/but ran in and told how Petet stode before the entrey. And they sayde vnto her: thou arte mad. And she bare them doune ỹ it was even so. Then sayde they: it is his angell. Peter cõtynued knockinge. When they had opened the doze/& sawe him/ they were astonyed. And he beckened vnto them with ỹ honde to holde their peace/& tolde them by what meanes ỹ Lorde had brought him oute of the prison. And sayde: goo shew these thinges vnto James and to the brethren. And he departed and went into a nother place. C

*This John is the same Marcke/ that wrote the gospell of Marcke.

Assone as it was daye ther was no lyttell a doo amõge the soudyers/ what was becum of Peter. When Herode had called for him/ and founde him not/he examined the kepers/ and comaunded to departe. And he descended from Jewry to Lesarea/and ther abode. Herode was displeased with them of Tyre and Sydon. And they came all at once/and made intercession vnto Blastus the kynges chamberlen/ and desyred peace/ because their countrey was norysshed by the kynges londe. And vpon a daye appoynted Herode arayed him in royall apparell/and set him in his seate/ & D

made

made an oraycon vnto them. And the people gave a shoute/sayinge: it is ỹ voyce of a God and not of a man. And immediatly the angell of ỹ Lorde *smote him/ because he gave not God the honoure/ & he was eatyn of wormes/ and gave vp the goost.

* Herode is slayne & eatē of wormes.

And ỹ worde of God grewe & multiplied. And Barnabas and Paul returned to Jerusalem/whey they had fulfilled their office/ & toke with them * John/ which was also called Marcus. ¶ The.xiii. Chapter.

* John is Marcke the euangelist.

There were at Antioche/ in the congregacion certayne Prophetes & teachers: as Barnabas & Simon called Niger/ & A Lucius of Cerene/ & Manahen Herode the Tetrarkes norsfelowe/ & Saul. As they ministred to the Lorde & fasted/ the holy goost sayde: separate me Barnabas & Saul/ for ỹ worke where vnto I have called them. Then fasted they and prayed/ and put their hondes on them/ and let them goo. And they after they were sent of the holy goost/ came vnto Seleucia/ & from thence they sayled to Cyprus. And when they were come to Salamine/ they shewed ỹ worde of God in ỹ synagoges/ of ỹ Jewes. And they had * John to their minister.

Barnabas & paule are sent to preache.

* This John is Marke the euangelist.

When they had gone thorowout ỹ yle vnto ỹ cite of Paphos/ they founde a certayne sorserer/ a false prophet which was a Jewe/ named Barjesu/ which was with ỹ ruler of the countre/ one Sergius Paulus a prudent man. The same ruler called vnto him Barnabas B & Saul/ & desyred to heare the wordes of God.

Barjesus Sergius paulus.

But

Elemas. But Elemas the ſorcerar (for ſo was his name by interpretacion) wͭ ſtode them: & ſought to turne awaye the ruler frō the fayth. Then Saul which also is called Paul beinge full of

Paul the holy gooſt/ſet his eyes on him/& ſayde: O full of all ſutteltie & diſſeytfulnes/the chylde of the devyll/& ẏ enemye of all righteouſnes/ thou ceaſeſt not to pervert the ſtraycht wayes of the Lorde. And now beholde the honde of the Lorde is vpon the/& thou ſhalt be blinde & not ſe the ſunne for a ſeaſon. And immediatly ther fell on him a myſte & a darcknes/& he went aboute ſekinge them that ſhuld leade him by the honde. Then the rular when he ſawe what had happened/beleved/& wōdred at the doctryne of the Lorde.

When they that were with Paule/were departed by ſhyppe frō Paphᵘˢ/they cam to Perga a cite of Pamphilia: & there Johñ departed from them/and returned to Jeruſalem. But they wandred thorowe the countres/frō Perga to Antioche a cite of the coūtre of Piſidia/ & wēt in to the ſynagoge on the ſaboth daye/ & ſate doune. And after the lawe & ẏ Prophetes were redde/ẏ rulers of the ſynagoge ſent vnto them ſayinge: Ye men & brethren/ yf ye have eny ſermō to exhoute ẏ people/ſaye on.

Marke the euangeliſt otherwiſe called Johñ breaketh cōpanie.

Then Paul ſtode vp & beckened with the honde/& ſayde: Men of Iſrael/& ye that feare God/geve audiēce. The God of this people chooſe oure fathers/& exalted the people whē they dwelt as ſtraūgers in ẏ londe of Egypt/ & with a mighty arme brought them oute of

exo. i. a. exo. xlij.

it/and

stande aboute the tyme of .xl. yeares sufferd he their maners in the wyldernes. And he destroyed .vii. nacions in the londe of Canaan/& devided their londe to them by lot. And afterwarde he gave vnto them iudges aboute the space of .iiii. C. & l. yeres vnto the tyme of Samuel ỳ Prophet. And after that they desyred a kinge/& God gave vnto them Saul the sonne of Cis/a man of the tribe of Beniamin/by the space of .xl. yeres. And after he had put him doune/he set vp David to be their kynge/ of whome he reported sayinge: I have founde David the sonne of Jesse/a man after myne owne hert/he shall fulfill all my will.

Of this mans seed hath God (accordinge to his promes) brought forth to the people of Israel a saviour/one Jesus/when Johñ had fyrst preached before his cõminge the baptyme of repentaunce to Israel. And when Johñ had fulfylled his course/he sayde: whome ye thinke that I am/the same am I not. But beholde ther cometh one after me/whose shewes of his fete I am not worthy to lowse.

✠ Ye men & brethren/chyldren of the generacion of Abraham/& whosoever amõge you feareth God/to you is this worde of salvacõ sent. The inhabiters of Jerusalem & their rulers/because they knewe him not/nor yet the voyces of the Prophetes which are redde every Sabboth daye/they have fulfilled them in condẽpninge him. And when they founde no cause of deeth in him/yet desyred they Pylate to kyll him. And when they had fulfilled all

lu.xxiij. io.xix.c. mathew. xxviij. mar.xvi. lu.xxiiij io.xx.

that were written of him/they toke him downe from the tree and put him in a sepulcre. But God raysed him agayne from deeth/and he was sene many dayes of them which came wt him frō Galile to Jerusalem. Which are his witnesses vnto the people.

And we declare vnto you/ how that ỳ promes made vnto the fathers/God hath fulfilled vnto vs their chyldrē/in that he reysed vp Jesus agayne/ as it is written in the fyrste psalme: Thou arte my sonne/ this same daye begat I the. As concernynge that he reysed him vp from deeth/now no more to returne to corrupcion/he sayde on this wyse: The holy promyses made to David I will geve them faithfully to you. Wherfore he saith also in another place: Thou shalt not suffre thyne holye to se corrupcion. Howbe it David after he had in his tyme fulfilled the will of God/he slepte/ and was layde with his fathers/ & sawe corrupcion. But he whom God reysed agayne/ sawe no corrupcion.

psal.ij. & hebre.j. & esa.lv.b. psal.xvi d j.Reg.j.b

Be it knowne vnto you therfore ye men & brethrē/that thorow this man is preached vnto you the forgevenes of synnes/ & ỳ by him are all ỳ beleve *iustified frō all thinges frō the which ye coulde not be iustified by ỳ lawe of Moses. Beware therfore lest that fall on you/which is spoken of in the Prophete: Beholde ye despisers and wonder / & perisshe ye: for I do aworke in youre dayes / which ye shall not beleve/ yf a mā wolde declare it you.

*Fayth iustifieth & not the lawe Abac.j.b

When they were come out of the Synago-

ge of

ge of the Jewes/the gētyls besought ỳ they wolde preache the worde to them bitwene the Sabboth dayes. When the congregacion was broken vp/many of the Jewes & vertuous cō-uertes folowed Paul & Barnabas/which spake to them & exhorted them to cōtinue in the grace of God. And ỳ nexte Sabboth daye/came almoste the whole cite to gether/to heare the worde of God. When ỳ Jewes sawe the people/they were full of indignacion & spake agaynst those thinges which were spoken of Paul/spekinge agaynst it/and raylinge on it. Then Paul & Barnabas waxed bolde/& sayde: it was mete that the worde of God shulde fyrst have bene preached to you. But seinge ye put it from you/& thinke youre selfes unworthy of everlastinge lyfe: lo/we turne to the gentyls. For so hath the lorde cōmanded vs: I have made ỳ a light to the gētyls/ỳ thou be salvacio vnto ỳ ende of ỳ worlde. esa.xlix.

The gētyls hearde & were glad & glorified the worde of ỳ lorde/& beleved: evē as many as were ordeyned vnto eternall lyfe. And ỳ worde of the lorde was publisshed thorowoute all the region. But the Jewes moved ỳ worshypfull & honorable wemen/and the chefe men of the cyte/& reysed persecucio agaynst Paul and Barnabas/& expelled them oute of their costes. And they shouke of ỳ duste of their fete agaynst them/& came vnto Iconiū. And the disciples were filled with ioye and with the holy goost. Ie mat.x.b mar.vi.b luc.ix.a

¶ The.xiiii. Chapter.

AND it fortuned in Iconium that they went both to gether into the synagoge of ỹ Iewes/& so spake/that a gret multitude both of ỹ Iewes & also of the Grekes beleved. But the vnbelevinge Iewes/ steryd vp & vnquyeted the myndes of the Gentyls agaynste the brethre. Longe tyme a bode they there & quyt them selves boldly with the helpe of the Lorde/the which gave testimony vnto ỹ worde of his grace/& caused signes and wondres to be done by their hondes. The people of the cyte were devided: & parte helde with the Iewes/& parte with the Apostles.

When ther was a saute made both of the gentyls and also of the Iewes with their rulers/to put them to shame & to stone thē/ they were ware of it/& fled vnto Listra & Derba/cities of Licaonia/& vnto the region that lyeth round aboute/and there preached the gospell.

A creple is healed

And ther sate a certayne man at Listra weake in his fete / beinge creple from his mothers wombe/and never walkyd. The same heard paul preache. Which beholde him and perceaved that he had fayth to be whole / and sayd with a loude voyce: stond vp right on thy fete. And he stert vp/ and walked. And when the people sawe what Paul had done/ they lifte vp their voyces/sayinge in the speache of Lycaonia: Goddes are come doune to vs in the lyknes of men. And they called Barnabas Jupiter/& Paul Mercurius / because he was the preacher. They Jupiters Preste/ which dwelt before their cite/ brought oxē & garlondes

Goddes.

garlondes vnto the churche porche/and wolde have done sacrifise with the people.

But when the Apostles/Barnabas & Paul herde that/they rent their clothes/and ran in amonge the people/cryinge & sayinge: Syrs/ why do ye this? We are mortall men lyke vnto you/& preache vnto you/that ye shuld turne from these vanyties vnto ỹ lyvinge God/ which made heaven & erth & the see & all that in them is: the which in tymes past suffred all nacions to walke in their owne wayes. Nevertheles he lefte not him selfe without witnes/in that he shewed his benefites/in gevinge vs rayne from heaven & frutefull seasons/fyllinge oure hertes with fode and gladnes. And with these sayinges/scarse refrayned they the people/that they had not done sacrifice vnto them.

psa. cxlv. apo. viiij

Thither came certayne Jewes frō Antioche and Iconium/and optayned the peoples consent and stoned Paul/and drewe him oute of the cyte/supposynge he had bene deed. Howbe it as the disciples stode rounde about him/ he arose vp & cam into the cyte. And the nexte daye he departed with Barnabas to Derba. After they had preached to that cite & had taught many/they returned agayne to Listra/ and to Iconium and Antioche/& strengthed the disciples soules/exhortinge them to continue in the faith/affyrminge ỹ we must thorowe moche tribulacion entre into the kyngdome of God. And when they had ordened them elders by eleccion in every congregacion/

Paule is stoned.

Tribulacion.

Prayer & fastynge go to gether.

after they had ynayde & fasted/they comended them to God on whom they beleved.

And they went thorow out Pisidia & came into Pāphilia/& when they had preached the worde of God in Perga/they descended in to Attalia/& thence departed by shippe to Antioche/frō whence they were delivered vnto the grace of God/ to the worke which they had fulfilled. When they were come & had gadered the congregacion to gedder / they rehersed all that God had done by them/ & how he had apened the dore of faith vnto the gētyls. And ther they abode longe tyme with the disciples. ¶ The.xv.Chapter.

Circumcision.

There com certayne from Jewrie / and taught the brethren: except ye be circumcysed after the maner of Moses/ ye cannot be saved. And when ther was rysen dissencion & disputinge not a litle vnto Paul & Barnabas agaynst them. They determined that Paul and Barnabas & certayne other of them shuld ascende to Jerusalem vnto the Apostles & elders aboute this question. And after they were brought on their waye by the congregacion/they passed over Phenices and Samaria/declarynge the conuersion of the gētyls/ & they brought great ioye vnto all ỳ brethren. And when they were come to Jerusalem/they were receaved of the congregacion & of the Apostles & elders. And they declared what thinges God had done by them. There arose ther vp certayne that were of the secte of the phurises & dyd beleve sayinge/ that it

was

was ned full to circucise them & to cõmoyne thē
to kepe ỳ lawe of Moses. And ỳ Apostles & Councell
elders came to geder to reasoy of this matter.
And whey ther was moche disputinge/Pe
P ter rose vp & sayde vnto them: Yemen & bre-
thren/ye knowe how that a good whyle agoo/
God chose amõge vs that the gẽtyls by my
mouth shuld heare the wozde of the gospell &
beleve. And God which knoweth the herte/
bare them witnes/ and gave vnto them the
holy goost/evẽ as he dyd vnto vs/ and he put
no differẽce betwene them and vs/ but with
fayth *purified their hertes. Now therfoze *Feyth
why tempte ye God/that ye wolde put a yoke purifieth
oy the disciples neckes/which nether oure fa the heart.
thers noz we were able to beare. But we bele-
ve that thozowe the *grace of the Lorde Jesu * the gra
Chriſt we shalbe saved/as they doo. Then ce of Chri
all the multitude was peased and gave audi riſt saue-
ence to Barnabas & Paul/which tolde what th.
signes and wondres God had shewed amõg
ge the gentyls/by them.
And whey they held their peace/James an
C swered sayinge: Bren & brethren herken vnto
me. Simeon tolde how God at the begynnyn
ge dyd visit the gentyls/& receaved of them/
people vnto his name. And to this agreith ỳ
wozdes of ỳ Prophete/as it is witten. After Amos. ix
this I will returne/& wyll bylde agayne the
tabernacle of David which is fallen doune/
& that which is fallen in dekey of it/will I bil
de agayne/& I will set it vp/that the residue
of men might seke after the Lorde/ & also the

gentyls vpō whom my name is named saith
the Lorde/which doth all these thinges: know-
ne vnto God are all his workes from the be-
gynninge of the worlde. Wherfore my sent-
ce is/ that we trouble not them which frō amon-
ge the gentyls/are turned to God: but that we
write vnto them that they abstayne them selves
frō filthynes of ymages/frō fornicaciō/from
strāgled & frō blonde. For Moses of olde ty-
me hath in every cite that preache him/ and
he is redein the synagoge every saboth daye.
Then pleased it the Apostles & elders w
the whole congregaciō/ to sende chosyn men
of their owne cōpany to Antioche with Paul
and Barnabas. They sent Judas called also
Barsabas and Silas/ which were chefe men
among the brethrē/and gave them leteres in
their hondes after this maner.

Ymages.
Fornica-
cion.
strāgled.
Blonde.

The Apostles/elders & brethren send gre-
tynges vnto the brethrē which are of the gen
tyls in Antioche/Siria & Celicia. For as mo
che as we have heard that certayne which de-
parted frō vs/have troubled you with worde/
& combred youre myndes sayinge: Ye must be
circumcised & kepe the lawe/to whom we ga
ve no soche cōmaundemēt. It semed therfore
to vs a good thinge/ when we were come to
gedder with one accorde/to sende chosyn men
vnto you/ with oure beloved Barnabas and
Paul/ men that have ieoperded their lyves
for the name of oure Lorde Jesus Christ. We
have sent therfore Judas and Sylas/ which
shall also tell you the same thinge by mouth.

For

for it semed good to the holy goost and to vs/ to put no grevous thinge to you more then these necessary thinges/that is to saye/that ye abstayne from thinges offered to ymages/ from bloud/from strangled and fornicacion/ from whiche yf ye kepe youre selves/ye shall do well. So fare ye well.

When they were departed/they came to Antiochen gadered the multitude togeder & delyvered ye pistle. When they had redde it/they reioysed of that consolacion. And Judas & Silas beinge *prophetes/exhorted the brethren with moche preachynge & strengthed them. And after they had taryed there a space/they were let goo in peace of the brethren vnto the Apostles. Not withstondynge it pleased Silas to abyde there still. Paul & Barnabas continued in Antioche teachynge and preachynge the worde of the Lorde with other many.

But after a certayne space/Paul sayde vnto Barnabas: Let vs goo agayne and visite oure brethren in every cite where we have shewed the worde of the Lorde/and se how they do. And Barnabas gave counsell to take with them John/called also Marke. But Paul thought it not mete to take him vnto their company whiche departed from them at Pamphylia/ & went not with them to the worke. And the dissencion was so sharpe betwene them/that they departed a sunder one from the other: so that Barnabas toke Marke and sayled vnto Cypers. And Paul chose Silas & departed delyvered of ye brethren vnto the grace of god.

And

* Prophetes are he re taken & in diuerse places of the new testament for expounders of the scripture.

Marcke the euangelist.

And he went thorowe all Lycia and Libicia/ stablisshynge the congregacions.

¶ The.xvi. Chapter.

Timothe-us.

THey came he to Derba and to Lystra. A And beholde a certayne disciple was there named Timotheus/a womans sonne which was a Jewas and beleved: but his father was a Greke. Of whom reported well/the brethren of Lystra and of Iconium. The same Paul wolde ẏ he shuld goo forth with him/& toke and circumcised him because of the Jewes which were in those quarters: for they knewe all that his father was a Greke. As they went thorow ẏ cities/they delyvered the the decrees for to kepe/ordeyned of the Apostles & elders which were at Jerusalem. And so were the congregacions stablisshed in the fayth/and encreased in noumbre dayly.

When they had goone thorow out Phrigia/& the regyon of Galacia/& were forbydde of the holy goost to preach the worde in Asia/ they came to Misia/& sought to goo into Bethinia. But the spirite suffered the not. Then they went over Misia/& cam doune to Troada. And a vision appered to Paul in ẏ nyght. There stode a man of Macedonia and prayed him sayinge: come into Macedonia & helpe vs. After he had sene ẏ vision/immediatly we prepared to goo into Macedonia/certified ẏ the lorde had called vs for to preache the gospell vnto them. Then lowsed we forth from Troada/& with a straycht course came to Samothracia/and the nexte daye to Neapolim/

& from

& from thence to Philippos/which is the che
fest citie in ỳ parte of Macedonia/& a free cite.
We were in that cite abydynge a certayne
L. dayes. And on the saboth dayes we went out
of the cite besydes a ryver where men were
wont to praye/& we sate doune and spake vn
to the wemen which resorted thyther. And a
certayne woman named Lydia/a seller of pur-
ple/of the cite of Thiatira/which worship- Lidia.
ped God/gave vs audience. Whose hert the
Lorde opened that she attended vnto the thin-
ges which Paul spake. When she was baptis-
sed and her household/she besought vs saye
inge: If ye thinke that I beleve on the Lor-
de/come into my housse/and abyde there. And
she constrayned vs.

D And it fortuned as we went to prayer/a cer-
tayn damsell possessed with a sprete that pro- A spirite
phesied/met vs/which brought her master is cast out
and mastres moche vauntage with prophe- te.
syinge. The same folowed Paul and vs and
cryed sayinge: these men are the servauntes
of the most hye God/which shewe vnto vs
the waye of salvacion. And this dyd she ma-
ny dayes. But Paul not cõtent/turned about
and sayd to the sprete: I commaunde the in
the name of Jesu Christ/that thou come out
of her. And he came out the same houre.

And when her master & mastres sawe ỳ the vaunta-
hope of their gaynes was gone/they caught ge.
Paul & Sylas/& drue thẽ into the market pla-
ce vnto the rulers/& brought them to the of-
ficers sayinge: These men trouble oure cite/

which

which are Jewes and preache ordinaunces/ which are not lawfull for vs to receave/nether to observe/seinge we are Romayns. And the people ranne on them/and the officers rent their clothes/and cõmaunded them to be beaten with roddes. And when they had beaten them sore/they cast them into prison/cõmaundynge the iayler to kepe them surely. Which iayler when he had receaved suche cõmaundment/thrust them into the vtmer prison/& made their fete fast in the stockes. §. cor. xj. f

At mydnyght Paul & Sylas prayed/& lauded God. And the presoners heard them. And sodenly ther was a greate erth quake/so that ỳ fonndacion of the prison was shaken/ and by and by all the dores opened/& every maines bondes were lowsed. When the keper of ỳ prison waked out of his slepe & sawe the prison dores open/he drue out his swearde and wolde have kylled him selfe/supposynge the presoners had bene fledde. But Paul cryed with a lowde voyce sayinge: Do thy selfe no harme/for we are all heare.

Then he called for a lyght and sprange in/ and came tremblynge/and fell downe before Paul and Sylas/& brought them out & sayde: Syrs/what must I do to be saved? And they sayde: beleve on the Lorde Jesus/& thou shalt be saved and thy housholde. And they preached vnto him the worde of the Lorde/ and to all that were in his house. And he toke them the same houre of the nyght & washed their woundes/& was baptised with all

that

that belonged vnto him straycht waye. Whē he had brought them into his housse/he set meate before them/and ioyed that he with all his housholde/beleved on God.

And when it was daye/the officers sent the ministres sayinge: Let those men goo. The kepar of ỳ prison tolde this sayinge to Paul/the officiers have sent worde to lowse you. Now therfore get you hence & goo in peace. Then sayde Paul vnto them: they have beaten vs openly vncondempned/for all ỳ we are Romayns/& have cast vs into prison: and now wolde they sende vs awaye prevely? Naye not so/but let them come thē selves & fet vs out. When the ministres tolde these wordes vnto the officers/they feared when they heardē that they were Romayns/ & came & besought them/& brought them out/& desyred them to departe out of the cite. And they wēt out of ỳ prison & entred into the housse of Lidia/& whē they had sene the brethren/ they comforted them & departed.

¶ The .xvii. Chapter.

NOw they made their iorney thorow Amphipolis/and Appolonia/they came to Thessalonica where was a synagoge of the Jewes. And Paul as his maner was/ went in vnto them/& thre sabboth dayes declared oute of the scripture vnto them/openynge & allegynge that Christ must nedes have suffred & rysen agayne from deeth/and that this Jesus was Christ/ whom (sayde he) I preache to you. And some of them beleved and came and companyed with Paul and Sylas: also of

also of the honourable Grekes a greate multitude/and of the chefe wemen/not a feawe.

But the Jewes which beleved not/havyng indignacio/toke vnto the evyll men which were vagabondes/and gadered a company/and set all the cite on a rooze/and made asaute vnto the houssse of Jason/& sought to bringe the out to the people. But when they founde them not/they drue Jason and certayne brethren vnto the heedes of the cite cryinge: these that trouble the worlde/are come hyder also/which Jason hath receaved prevely. And these all do contrary to the elders of Cesar/affirmynge another kynge/one Jesus. And they troubled the people and the officers of the cite when they hearde these thinges. And when they were sufficiently answered of Jason/& of the other/they let the goo.

And the brethren immediatly sent awaye Paul & Sylas by nyght vnto Berrea. Which when they were come thyther/they entred into ỳ synagoge of the Jewes. These were the noblest of byrthe amonge the of Thessalonia which receaved the worde w all diligence of mynde/& searched *ỳ scriptures dayly whether those thinges were even so. And many of the beleved: also of worshipfull wemē which were Grekes/& of men not a feawe. When the Jewes of Thessalonia had knowledge that ỳ worde of God was preached of Paul at Berrea/they came there and moved the people. And then by & by ỳ brethre sent awaye Paul to goo as it were to ỳ see: but Sylas & Timotheus

*Searche the scriptures for by the may ye trye all doctrine.

thens abode there still. And they that gyded Paul/brought him vnto Attens/& receaved a cõmaundment vnto Sylas & Timotheus for to come to him atonce/and came their waye.

Whyll Paul wayted for them at Attens/ his sprete was moved in him/to se the cite gevey to worshippinge of ymages. Ther he disputed in the synagoge w̄ the Jewes/& with the devout persones/and in the market dayly with th̄e that came vnto him. Certayne philosophers of ỳ Epicures & of ỳ stoyckes/disputed with him. And some ther were which sayde: what will this babler saye. Other sayd: he semeth to be a tydynges bringer of newe devyls/because he preached vnto them Jesus and the resurrection. And they toke him/and brought him into Marsestrete sayinge: maye we not knowe what this newe doctrine wher of thou speakest/is? For thou bringest straunge tydynges to oure eares. We wolde knowe therfore what these thinges meane. For all the Attenians & straungers which were there/gave th̄e selves to nothinge els/but ether to tell or to heare newe tydynges. Attens.

¶ Paul stode in the myddes of Marse strete & sayde: ye men of Attens/I perceave that in all thinges ye are to superstitious. For as I passed by and behelde the maner how ye worship youre goddes/I founde an aultre wher in was writtē: vnto ỳ vnknowen god. Whom ye then ignorātly worship/him shewe I vnto you. God that made the worlde & all that are in it/seynge that he is lorde of heven & erth/ Vnknowen God.

he dwel-

he dwelleth not in temples made with hon-
des/nether is worshipped with mennes hon-
des/as though he neded of eny thinge/seinge
he him selfe geveth lyfe and breeth to all men
every where/and hath made of one bloud all
nations of men/for to dwell on all the face of
the erthe/and hath assigned/before how lon-
ge tyme/and also the endes of their inhabita-
cion/that they shuld seke God/yf they myght
fele and fynde him/though he be not farre
from every one of vs. For in him we lyve/mo-
ve and have oure beynge/as certayne of youre
awne Poetes sayde. For we are also his gene
racion. For as moche then as we are the gene
racion of God/we ought not to thynke that
the godhed is lyke vnto golde/silver or stone/
graven by crafte and ymaginacion of man.

God dwe
lleth not
in the tem
ple.

And the tyme of this ignorannce God re-
garded not: but now he byddeth all men eve-
ry where repent/because he hath apoynted a
daye/in the which he will iudge the worl-
de accordynge to ryghtewesses/by that man
whom he hath apoynted/and hath offered
faith *to all men/after that he had rayfed
him from deeth.

* Fayth
is here ta
ke for the
promises
of mercie
which the
orow fay
th saue
vs. which
ch promy
ses after
the resur
rection of
Christ
god cõma
unded to
be preac
ched vnto
all nacios
& not to
the Jues
onlye/as
before.

When they hearde of ỹ resurrection from
deeth/some mocked/and other sayde/we will
heare the agayne of this matter. So Paul de-
parted from amonge them. Howbeit certay-
ne men clave vnto Paul and beleved/amonge
the which was Dionysius a senatour/and a
woman named Damaris/& other with them.

Dionys
ius.
Dama
ris.

¶ The.xviii. Chapter.

After

AFter that/Paul departed from Athens/ & came to Corinthus/& founde a certeyne Jewe named Aquila/borne in Pontus/lately come from Italie wt his wyfe Priscilla (because that the Emperour Claudius had commaunded all Jewes to departe frō Rome) and he drewe vnto them. And bicause he was of the same crafte/he abode with them & wrought: their crafte was to make tentes. And he preached in ỳ synagoge every saboth daye/& exhorted the Jewes and the gentyls. Corinthum. Tentes.

When Sylas and Timotheus were come from Macedonia/Paul was constrayned by the spirite to testifie to the Jewes that Jesus was very Christ. And whē they sayde cōtrary & blaspheмed/he shoke his rayment & sayde vnto thē: youre blond apon youre owne heedes/& frō hence forth I go clameles vnto ỳ gentyls. And he departed thence/& entred into a certayne mānes housse named Justus a worshiper of god/whose housse ioyned harde to ỳ synagoge. How be it one Crispus ỳ chefe rular of the synagoge beleved on ỳ lorde with all his housholde/& many of the Corinthias gave audience and beleved & were baptised. Shoke his rayment.

Then spake the lorde to Paul in the nyght by a vision: be not afrayde/but speake/& holde not thy peace: for I am with the/and no man shall invade the that shall hurte the. For I have moche people in this cite. And he continued there a yeare and sixe monethes/and taught them the worde of God.

When Gallio was rular of the countre of

Acaia/the Jewes made insurreccion with one accorde agaynst Paul / & brought him to the iudgement seate saying: this felow counceleth men to worship God contrary to ỹ lawe. And as Paul was about to open his mouth/ Gallio sayde vnto ỹ Jewes: yf it were a matter of wronge/or any evyll dede (o ye Jewes) reason wolde that I shuld heare you: but yf it be a question of wordes / or of names/or of youre lawe/loke ye to it youre selves. ffor I wilbe no iudge in soche maters/and he drave them from the seate. Then toke all the Grekes Sostenes the chefe rular of the synagoge and smote him before the iudges seate. And Gallio cared for none of tho thinges.

Paul after this/taryed there yet a good whyle/& then toke his leave of the brethren/& sayled thence into Syria/Priscilla and Aquila accompanyinge him. And he shore his heed in Cenchrea/for he had a vowe. And he came to Ephesus and lefte them there: but he himselfe entred into the synagoge/and reasoned with the Jewes. When they desyred him to tary longer tyme with thē/he consented not/ but bad thē fare well sayinge. I must nedes at this feast that cometh/be in Jerusalem: but I will returne agayne vnto you yf God will. And he departed from Ephesus & came vnto Cesarea: & ascended and saluted the congregacion/& departed vnto Antioche/& when he had taryed there a whyle/he departed. And went over all the countre of Galacia and Phrigia by order/strengthynge all the disciples.

Ephesus

Here went Paule to Jerusalem.

And a certayne Jewe named Apollos/borne at Alexandria/came to Ephesus/an eloquent man/& myghty in the scriptures. The same was informed in the waye of the lorde/ and he spake fervently in the spirite/& taught diligently the thinges of the Lorde/& knewe but the baptim of John only. And the same began to speake boldely in the synagoge. And when Aquila and Priscilla had hearde him: they toke him vnto them/and expounded vnto him the waye of God more perfectly. Apollos.

And when he was disposed to goo into Achaia/the brethren wrote exhortynge the disciples to receave him. After he was come thyther/he holpe them moche which had believed thorowe grace. And mightely he overcame the Jewes/and that openly/shewynge by the scriptures that Jesus was Christ.

¶ The.xix.Chapter.

IT fortuned/whyll Appollo was at Corinthum/that Paul passed thorow the vpper costes & came to Ephesus/& founde certayne disciples and sayd vnto them: have ye receaved the holy goost sence ye believed? And they sayde vnto him: no we have not hearde whether ther be any holy goost or no. And he sayd vnto them: wher vnto were ye then baptised? And they sayd: vnto Johns baptim. Then sayde Paul: John verely baptised with the baptim of repentaunce/sayinge vnto the people that they should believe on him which should come after him: that is on Christ Jesus. When they hearde that/they were bapti- Ephesus mat.iij.c

Layenge on of handes.

ſed in the name of the lorde Jeſu. And Paul layde his hondes apon them/& the holy goſt came on them/and they ſpake with tonges/ & prophecied/& all the men were aboute. xii.

And he went into the ſynagoge/& behaved him ſelfe boldely for the ſpace of thre monethes/diſputynge and gevynge them exhortacions of the kyngdome of God. ✝ When dyvers wexed harde herted and beleved not/but ſpake evyll of the waye/and that before the multitude: he departed from them/and ſeperated the diſciples. And diſputed dayly in ỹ ſcole of one called Tyrānus. And this contynued by the ſpace of two yeares: ſo ỹ all they which dwelt in Aſia/hearde the worde of the lorde Jeſu/bothe Jewes & Grekes. And god wrought no ſmall miracles by the hondes of Paul: ſo that from his body/were brought vnto the ſicke/napkyns or partlettes/and the diſeaſes departed from thē/and the evyll ſpretes went out of them.

Napkin. Partlet.

Then certayne of the vagabounde Jewes exorciſtes/toke apon them to call over them which had evyll ſpretes/the name of the lorde Jeſus ſayinge: We adiure you by Jeſu whō Paul preacheth. And ther were ſeven ſonnes of one Sceva a Jewe & chefe of the prieſtes which dyd ſo. And the evyll ſprete answered & ſayde: Jeſus I knowe/& Paul I knowe: but who are ye? And ỹ man in whō the evyll ſprete was/ranne on thē/and overcame thē/& prevayled agaynſt them/ſo that they fledde out of that houſſe naked & wounded. And this was

knowen

knowen to all ỹ Jewes & Grekes also/which
dwelte at Ephesus/& feare came ỹn them all/
& they magnified the name of ỹ lorde Jesus.
And many ỹ beleved/came & confessed & shew-
ed their workes. Many of thē which vsed
curious craftes/brought their bokes & burned
thē before all men/& they counted the price of
thē & founde it fifty thousandē syluerlynges.
So myghtely grewe ỹ worde of god/& prevay-
led. After these thinges were ended/Paul pur-
posed in the spirite/to passe ouer Macedonia &
Achaia/& to goo to Jerusalem saying: After
I have bene there/I must also se Rome. So
sent he into Macedonia two of thē that minis-
tred vnto him Timotheus and Erastus: but
he him selfe remayned in Asia for a season.

*These syluerlinges whi-
che we now and then call pence the Jues call sicles/ & are worth a. v. pēce sterlynge.

The same tyme there arose no lytell ado
aboute that waye. For a certayne man named
Demetrius/a siluersmith/which made siluer
schrynes for Diana/gaue not a lytell benefi-
ciall vnto the craftes men. Which he cal-
led to gether with the workemen of lyke occupa-
cion/and sayd: Syrs/ye knowe that by this
craft we have our welth. Moreouer ye se and
heare that not alone at Ephesus/but almost
throwout all Asia/this Paul hath per-
suaded & turned away moche people/saying
ỹ they be not goddes which are made with
des. So that not only this our craft cometh
into perell to be set at nought: but also that ỹ
temple of ỹ greate goddesse Diane shuld be de-
spysed/& her magnificence shuld be destroyed
which all Asia/and the worlde worshippeth.

Demetrius.

When they heard these sayinges/they were full of wrathe/& cryed out saying: Greate is Diana of the Ephesians. And all the cite was on a rooze/& they russhed in to the comen hall with one assent/& caught Gayus & Aristarchus/men of Macedonia/Pauls companions. When Paul wolde have entred in vnto the people/ỹ disciples suffered him not. Certayne also of ỹ chefe of Asia which were his frendes/sent vnto him/desyrynge him that he wolde not preace into the comen hall. Some cryed one thinge & some another/& the congregacion was all out of quiet/& ỹ moare parte knewe not wherfore they were come togeder.

Some of the company drue forth Alexander/the Jewes thrustynge him forwardes. Alexander beckened with the honde/& wolde have geven ỹ people an answer. When they knewe ỹ he was a Jewe/ther arose a shoute almost for the space of two houres/of all men cryinge/greate is Diana of the Ephesians.

When the towne clarcke had ceased the people/he sayd: ye men of Ephesus/what man is it that knoweth not how that the cite of the Ephesians is a worshipper of the great goddes Diana/& of ỹ ymage which came frō heuen. Seinge they ỹ no man sayth here against/ye ought to be content/& to do nothinge rashly: for ye have brought hyther these men which are neither robbers of churches/ nor yet despisers of youre goddes. Wherfore yf Demetrius and the craftes men which are with him/have ony sayinge to ony man/the lawe is

open/

openyd and ther are rulers/let the accuse one another. If ye goo about eny other thinge/it maye be determined in a lawfull cõgregacion. For we are in ieoperdy to be accused of this dayes busines: for as moche as ther is no cause wherby we maye geve a reknynge of this concourse of people. And when he had thus spoken/he let the congregacion departe.

¶ The.xx. Chapter.

A Fter the rage was ceased/Paul called the disciples vnto him/& toke his leave of them/& departed for to goo into Macedonia. And when he had gone over those parties/and geven them large exhortacions/ he came into Grece/and there abode.iii.monethes. And when the Jewes layde wayte for him as he was about to sayle into Syria/he purposed to returne thorowe Macedonia. B Ther accompanied him into Asia/Sopater of Berrea/and of Thessalonia Aristarchus & Secundus/& Gayus of Derba/& Timotheus: and out of Asia Tychicus and Trophimus. These went before/and taryed vs at Troas. And we sayled awaye frõ Philippos after the ester holydayes/& came vnto them to Troas in fyve dayes/where we abode seven dayes.

And on the morowe after the sabath daye the disciples came to geder for to breake bred and Paul preached vnto them (redy to departe on the morowe) & cõtinued the preachynge vnto mydnyght. And there were many lyghtes in the chamber where thy were gadered to geder/and there sate in a wyndowe a cer-

Eutichos. kynde yonge man named Eutichos/fallen into a depe slepe. And as Paul declared/he was the more overcome with slepe/& fell doune from the thyrde lofte/and was taken vp deed. Paul went doune and fell on him/and embraced him/and sayde: make nothinge a do/for his lyfe is in him. When he was come vp agayne/he brake breed/and tasted/and communed a longe whyle even tyll the morninge/and so departed. And they brought the yonge man a lyve/and were not a lytell comforted.

And we went a fore to shippe and lowsed vnto Asson/there to receave Paul. For so had he appointed/and wolde him selfe goo a fote. When he was come to vs vnto Asson/we toke him in/& came to Mytelenes. And we sayled thence/and came the nexte daye over against Chios. And the nexte daye we arryved at Samos/and tarved at Trogilion. The nexte daye we came to Myleton: for Paul had determined to leave Ephesus as they sayled/because he wolde not spende ỳ tyme in Asia. For he hasted to be (yf he coulde possible) at Jerusalem at the daye of pentecoste. Wherfore from Myleton he sent to Ephesus/& called the elders of the congregacion. And when they were come to him/he sayde vnto them: Ye knowe fro the fyrst daye ỳ I came vnto Asia/after what maner I have ben w̄ you at all tymes/servynge the lorde with all humblenes of mynde/& with many teares/& temptacions which happened vnto me by the layinges awayte of the Jewes/& how I kept backe no

The sermon of Paule to the Sphesians.

thinge

thinge that was profitable: but that I have
shewed you & taught you openly and at home
in youre houses/witnessinge bothe to the Je-
wes/& also to the Grekes/the repentaunce to-
wards God/& faith towarde oure Lorde Jesu.
And now beholde I goo bounde in the spi-
te vnto Jerusalem/& knowe not what shall co-
me on me there/ but that the holy goost wit-
nesseth in every cite sayinge/ bondes & trou-
bles abyde me. But none of the thinges mo-
ve me: neither is my lyfe dere vnto my selfe/
that I myght fulfill my course with ioye/& the
ministracio which I have receaved of ỳ Lorde
Jesu/ to testify the gospell of ỳ grace of god.
And now beholde/ I am sure ỳ hence forth
ye all (amonge who I have gone preachinge ỳ
kyngdome of God) shall se my face no mo-
re. Wherfore I take you to recorde this same
daye/ that I am pure frō the bloude of all me.
ffor I have kepte nothinge backe: but have
shewed you all the counsell of God. Take he-
de therfore vnto youre selves/& to all the flok
ke/ wherof the holy goost hath made you
overseers/ to rule the congregacion of God/
which he hath purchased with his bloud. ffor
I am sure of this/ that after my departynge
shall grevous wolves entre in amonge you/
which will not spare the flocke. Moreover of
youre owne selves shall men aryse speakinge
perverse thinge/ to drawe disciples after the.
Therfore watche & remember/ that by the spa
ce of .iij. yeares I ceased not to warne every
one of you/ both nyght and daye with teares.

Repen-
tance and
fayth

Grevous
wolues.

And now brethren I cõmende you to God and to the worde of his grace / which is able to bylde further/& to geve you an inheritaunce amõge all them which are sanctified. I have desyred no mans syluer/golde/or vesture. Ye knowe welle ỳ these hondes have ministred vnto my necessities/and to them that were wt me. I have shewed you all thinge / how that so laborynge ye ought to receyve the weake/& to remember the wordes of the Lorde Jesu/ howe that he sayde: It is more blessed to geve/then to receave. G

1.cor.xiij. 1.thess.ij.b ij.thess.iij.

When he had thus spoken/he kneled doune/and prayed with them all. And they wept all aboundantly / and fell on Paules necke/& kissed him/sorowinge most of all for the wordes which he spake/that they shuld se his face no more. And they accompanyed him vnto the shyppe. A

¶ The.xxi. Chapter.

ANd it chaunced that assone as we had launched forth/& were departed from them/we came with a streyght course vnto Choon/and the daye folowinge vnto the Rhodes/& from thence vnto Patara. And we founde a shippe redy to sayle vnto Phenices/ and went a boorde & set forthe. They appered vnto vs Cyprus/ and we lefte it on the lefte honde/and sayled vnto Syria/and came vnto Tyre. For there the shyppe vnladed her burthen. And when we had founde brethren/ we taryed there.vii.dayes. And they tolde Paul thorowe ỳ spirite, that he shuld not goo vp to

Jerusalem

Jerusalem. And whē the dayes were ended/ we departed & went our wayes/ and they all brought vs on our ways/ wt their wyves and chyldren/ tyll we were come out of the cyte. And we kneled doune in the shore & prayde. And whē we had taken our leave one of another/ we toke shyppe/ and they returned home agayne.

B Whē we had full ended the course frō Tyre/ we arryved at Ptolomaida/ & saluted the bre thren/ & abode with thē one daye. The nexte daye/ we that were of Pauls cōpany/ departed & came vnto Cesarea. And we entred into the house of Philip ỹ Evāgelist/ which was one of the sevē deacones/ & abode with him. Philip.
The same man had fower doughters virgēs/ which dyd prophesy. And as we taried there a good many dayes/ there came a certayne prophete from Jurie/ named Agabus. Whē he Agabus.
was come vnto vs/ he toke Pauls gerdell/ & bounde his houdes & fete/ & sayde: thus saith the holy goost: so shall ỹ Jewes at Jerusalem bynde the man ỹ oweth this gerdell/ & shall delyuer him into the houdes of the gentyls.

L Whē we hearde this/ both we & other of the same place/ besought him/ that he wolde not goo vp to Jerusalem. Then Paul answered & sayde: what do ye weppinge & breakinge myne hert? I am redy not to be bounde only/ but also to dye at Jerusalem for ỹ name of ỹ Lorde Jesu. Whē we could not turne his mynde/ we ceased sayinge: the will of ỹ Lorde be fulfilled. After those dayes we made oure

selfes

selfes redy/ & went vp to Jerusalem. There went with vs also certayne of his disciples of Cesarea/& brought with them one Mnason of Cyprus/ an olde disciple with whom we shuld lodge. And when we were come to Jerusalem/the brethren receaved vs gladly. And on the morowe Paul went in with vs vnto James. And all the elders came to geder. And when he had saluted them / he tolde by order all thinge that God had wrought amõge the gẽtyls by his ministracion. And when they hearde it/they glorified the Lorde/& sayde vnto him: thou seist brother / how many thousande Jewes ther are which beleve/ and they are all zelous over ẏ lawe. And they are informed of the/that thou teachest all the Jewes which are amõge the gentyls/ to forsake Moses/& sayst that they ought not to circumcise their chyldren/nether to live after the customes. What is it therfore? The multitude must nedes come togeder. for they shall heare that thou arte come. Do therfore this that we saye to the.

numer. vj. We have: iiii. men/which have a vowe on them. Them take/and purifye thy selfe with them/& do cost on them/that they maye shave their heedes/& all shall knowe ẏ tho thinge which they have hearde conterninge the/ are nothinge: but that thou thy selfe also walkest & kepest the lawe. for as tonchinge the gentyls which beleve/we have written & concluded/ẏ they observe no soche thinges: but that they kepe them selves from thinges offred to

ydoles/

ydoles/from bloud/frō strangled & frō fornicacion. Then the nexte daye Paul toke the men/& purified him selfe with them/& entred into the tēple/declaringe that he observed the dayes of ỳ purificaciō/vntyll that an offeringe shuld be offred for every one of them.

And as the seven dayes shuld have bene ended/ỳ Jewes which were of Asia when they sawe him in the tēple/they moved all the people/& layde hondes on him crynge: men of Jsrael helpe. This is the man that teacheth all men every where agaynst the people/& the lawe/and this place. Moreover also he hath brought Grekes into the tēple/& hath polluted this holy place. For they sawe one Trophimus an Ephesian with him in the cyte. Him they supposed Paul had brought into the tēple. And all the cyte was moved/& the people swarmed to geder. And they toke Paul & drue him out of the tēple/& forthwith the dores were shut to.

As they went about to kyll him/tydinges
F came vnto the hye captayne of the soudiers/ that all Jerusalem was moved. Which immediatly toke soudiers & vndercaptaynes/& ranne doune vnto them. When they sawe ỳ vpper captayne & the soudiers/they lefte smytinge of Paul. Then the captayne came nere & toke him/& cōmaunded him to be bounde with two chaynes/& demaunded who he was/& what he had done. And one cryed this/another that amōge the people. And whē he couldenot knowe the certaynte for ỳ noyse/

he cō-

he cõmaunded him to be caryed into the castle. And whē he came vnto a greece/ it fortuned that he was borne of the sondiers of the violence of the people. For the multitude of the people folowed after cryinge: awaye wt him.

And as Paul shuld have bene caryed into the castle/ he sayde vnto the hye Captayne: maye I speake vnto the? Which sayde: canst thou speake Greke? Arte not thou that Egypcian which before these dayes made an vproure & ledde out into the wildernes .iiii. thousande men that were murtherers? But Paul sayde: I am a mā which am a Jewe of Tharsus a cite in Cicill a Citesyn of no vyle cite/ I beseche the/ suffre me to speake vnto the people. When he had geue him licence/ Paul stode on the steppes & beckned with the honde vnto the people/ wherwith was made a greate silence. And he spake vnto the in the Ebrue tonge sayinge:

The .xxii. Chapter.

YE men/ brethre & fathers/ heare myne answere which I make vnto you. Whē they hearde that he spake in the Ebrue tonge to them/ they kept the more silence. And he sayde: I am verely a man which am a Jewe/ borne in Tharsus/ a cite in Cicill: nevertheles yet brought vp in this cite/ at the fete of Gamaliel and informed diligently in the lawe of the fathers/ and was feruent mynded to Godwarde/ as ye all are this same daye/ and I persecuted this waye vnto the deeth byndynge and delyueringe into preson bothe men and wemen/ as the chefe prest doth bere me

re me witnes/and all the elders: of whom also
I receaved letters vnto the brethren/& wēt to
Damasco to bringe them which were there/
bounde vnto Jerusalem for to be punysshed.
And it fortuned/as I made my iorney and
was come nye vnto Damasco aboute none/ ꝑ
sodenly ther shone fro heaven a greate lyght
rounde aboute me/and I fell vnto the erth/ &
heardea voyce sayinge vnto me: Saul/ Saul/
why persecutest thou me? And I answered:
what arte thou Lorde? And he sayd vnto me:
I am Jesus of Nazareth/whom thou persecu
test. And they that were with me/sawe verely
a lyght & were a frayde; but they hearde not
the voyce of him that spake with me. And I
sayde: what shall I do Lorde? And the Lorde
sayde vnto me: Aryse & goo into Damasco &
there it shalbe tolde the of all thinges which
are apoynted for the to do. And whey I sa-
we nothynge for the brightnes of that light/
I was ledde by the honde of them that were
with me/and came into Damasco.
And one Ananias a perfect man/& as per-
tayninge to the lawe/havinge good reporte of
all the Jewes which there dwelt/ came vnto
me/& stode & sayd vnto me: Brother Saul/ lo-
ke vp. And that same houre I receaved my
sight and sawe him. And he sayde/ the God
of oure fathers hath ordeyned the before/that
thou shuldest knowe his will/and shuldest se
that which is righteous/ & shuldest heare the
voyce of his mouthe: for thou shalt be his wit
nes vnto all men of the thinges which thou

hast

thou hast sene & heardē. And now: why tarriest thou? Aryse & be baptised/ and wesshe awaye thy synnes/ inwokinge on ỳ name of ỳ Lorde.

Baptime

And it fortuned/ when I was come agayne to Jerusalem & prayde in the tẽple/ ỳ I was in a traunce/ & sawe him sayinge vnto me. Make haste/ & get the quickly out of Jerusalem: for they will not receave thy witnes ỳ thou bearest of me. And I sayde: Lorde they knowe that I presoned/ & bet in every synagoge them that beleved on the. And when the bloud of thy witnes Steven was sheed/ I also stode by/ and consented vnto his deeth/ and kept the rayment of them that slewe him. And he sayde vnto me: departe/ for I will sende the a farre hence vnto the Gentyls.

They gave him audience vnto this worde/ & then lifte vp their voyces & sayde: away wt soche a felowe frō the erth: ỳt is pitie that he shuld live. And as they cryed & cast of their clothes/ & thrue dust into ỳ ayer/ ỳ captayne bade him to be brought into the castle/ & commaunded him to be scourged/ & to be examined/ that he myght knowe wherfore they cryed on him. And as they bounde him with thōges/ Paul sayde vnto the Centurion that stode by: Is it lawfull for you to scourge a man that is a Romain & vncondempned? When the Centurion heard that/ he went/ and tolde the vpper captayne sayinge: What intendest thou to do? This man is a Romayne.

Then the vpper captayne came/ & sayde to him: tell me/ art thou a Romayne? He sayde

Rer. And the captayne answered: with a grete some obtayned I this fredome. And Paul sayde: I was fre borne. Then straycht waye departed from him / they which shuld have examyned him. And the hye captayne also was a frayde / after he knewe that he was a Romayne: because he had bounde him.

On the morowe because he wolde have knowen the certayntie wherfore he was accused of the Jewes / he lowsed him from his bondes / & commaunded the hye prestes & all the counsell to come together / and brought Paul / and set him before them.

¶ The. xxiii. Chapter.

PAul beholde the counsell & sayde: men & brethē / I have lived in all good cōscience before God vntill this daye. The hye prest Ananias cōmaunded thē that stode by to smyte him on the mouth. Then sayde Paul to him: God smyte the thou payntyd wall. Sittest thou & iudgest me after the lawe: & commaundest me to be smytten contrary to the lawe? And they that stode by / sayde: revylest thou Goddes hye preste? Then sayd Paul: I wist not brethren / that he was the hye preste. For it is writtē / thou shalt not curse the ruler of thy people.

When Paul perceaved that the one parte were Sadduces / & the other Pharisee: he cryed oute in the counsell. Men & brethren / I am a Phariseye / the sonne of a Phariseye. Of the hope & resurrection frō deeth / I am iudged. And when he had so sayde / there arose a debate

Sadduces. Pharisees.

bitwene the Pharisayes & ỳ Saduces/& the multitude was devided. For ỳ Saduces saye
.matxxij that ther is no rsurrecciō/nether angell/nor sprete. But the Pharisayes graunt bothe. And ther arose a great crye/ and the Scribes which were of the Pharisayes parte/ arose & strove sayinge: we synde none evyll in this man. Though a sprete or an angell hath apered to him/let vs not stryve agaynst God.

And whey ther arose greate debate/the captayne fearynge lest Paul shuld have bene pluckt asondre of them/cōmaunded the soudiers to goo doune/& to take him from among them/and to bringe him into the castle. Thenyght folowyng/God stode by him and sayde: Be of good cheare Paul: for as thou hast testified of me in Jerusalem/so must thou beare witnes at Rome. L

Whey daye was come/certayne of the Jewes gaddered them selves to geder/& made a vowe/sayinge that they wolde nether eate nor drinke till they had killed Paul. They were abonte. vl. which had made this conspiracī. And they cam to ỳ chefe prestes & elders/ & sayde: we have boilde oure selves with a vowe/that we will eate nothinge vntill we have slayne Paul. Now therfore geve ye knowlege to the vpper captayne & to the counsell/ that he bringe him forth vnto vs to morow/ as though we wolde knowe some thinge more perfectly of him. But we (or ever he come neare) are redy in ỳ meane season to kill him. D E

Whey Pauls sisters sonne hearde of their layinge

layinge awayte/he wēt & entred into the castle/& tolde Paul. And Paul called one of ẏ vnder captaynes vnto him/& sayde: bringe this younge man vnto ẏ hye captayne: for he hath a certayne thinge to shewe him. And he toke him/& sayd: Paul ẏ presoner called me vnto him & prayed me to brige this yonge mā vnto ẏ/which hath a certayne matter to shewe ẏ.

The hye captayne toke him by the hond/& wēt a parte with him out of the waye: & axed him: what hast thou to saye vnto me? And he sayd: the Jewes are determined to desyre the ẏ thou woldest bryng forth Paul to morowe into the counsell/as though they wolde enquyre somwhat of him more parfectly. But folowe not their mindes: for ther lyein wayte for him of thē/moo then. xl. men/which have bounde thē selves wᵗ a vowe/that they will neither eate ner drinke till they have killed him. And now are they redy/& loke for thy promes.

The vpper captayne let ẏ yōge man depar te & charged: se thou tell it out to no man that thou hast shewed these thinge to me. And he called vnto him two vnder captaynes/ saynge: make redy two hondred soudiers to goo to Lesarea/ and horsmen threscore and ten/& speare men two houndred/ at the thyrde houre of the nyght. And dekyre them beastes that they maye put Paul on/ and bringe him safe vnto Felix the hye debite/ and wrote a letter in this maner.

Claudius Lisias vnto ẏ most mighty rular Felix/sendeth gretinge. This man was take

of the Jewes/ and shuld have bene killed of them. Then cam J with soudiers/ & rescued him/and perceaved that he was a Romayne. And whey J wolde have knowey the cause/ wherfore they accused him/ J brought him forth into their coūsell. There perceaved J ỹ he was accused of questiōs of their lawe: but was not giltye of eny thinge worthy of deeth or of bondes. Afterwarde whey it was shewed me how that ỹ Jewes layde wayte for ỹ man/ J sent him strayght waye to the/& gave commaundmēt to his accusars/ yf they had ought agaynst him/to tell it vnto ỹ: fare well.

Then ỹ soudiers as it was cōmaunded thē/ toke Paul/& brought him by nyght to Antipatras. On the morowe they lefte horsmen to goo with him/and returned vnto the castle. Which whey they cam to Cesarea/ they delivered the epistle to the debite/ and presented Paul before him. Whey the debite had redde the letter/he axed of what countre he was/& when he understode that he was of Licill/ J will heare the (sayde he) whē thyne accusars are come also: & commaunded him to be kepte in Herodes palys. ¶ The.xxiiii. Chap.

After.v. dayes/ Ananias the hye preste descended/with elders & with a certayne Oratour named Tartullus/& enformed the rular of Paul. Whey Paul was called forth/Tartullus began to accuse him saying: Seynge ỹ we live in great quyetnes by the meanes of the/& that many good thinges are done vnto this nacion thorow thy providence

ydence: that alowe we ever & in all places/ most myghty Felix with all thankes. Not withstondinge/ that I be not tedeous vnto the/ I praye the / that thou woldest heare vs of thy curtesy a feawe wordes.

B We have founde this mā a pestilent felowe/ and a mover of debate vnto all the Jewes throwe out the worlde/ & a mayntayner of ỹ secte of the Nazarites/ & hath also enforsed to pollute the temple. Whom we toke & wolde have iudged acordinge to oure lawe: but the hye captayne Lisias came vpon vs/ and with great violence toke him awaye out of oure hōdes/ cōmaundinge his accusars to come vnto the. Of whō thou mayst (yf thou wilt enquyre) knowe the certayne of all these thinges where of we accuse him. The Jewes lykewyse affermed/ sayinge that it was even so.

L Then Paul (after that the rular him selfe had beckened vnto him that he shuld speake) answered: I shall with a moare quyet minde answere for my selfe/ for as moche as I vnderstonde ỹ thou hast bene of many yeares a iudge vnto this people/ because that thou mayst knowe ỹ there are yet .xii. dayes sence I went vp to Jerusalem for to praye/ & that they neither founde me in the tẽple disputinge with eny man/ other raysinge vp the people/ neither in the Synagoges/ nor in the cite. Neither can they prove ỹ thinge wher of they accuse me.

But this I confesse vnto ỹ/ that after that waye (which they call heresy) so worshippe I the God of my fathers/ beleevinge all thinges

ges which are writtē in the lawe & ỳ Prophe-
tes/& have hope towardes God/that ỳ same
resurrection from deeth(which they them sel
ves loke for also)shalbe/both of iust & vniust.
And therfore stody I to have a cleare conscīē
ce towarde God/and towarde may also. E

But after many yeres I came & brought al
mes to my people & offeringes/in the which
they founde me purified in the tēple/nether
with multitude/nor yet wb vnquyetnes How
beit there were certayne Jewes out of Asia
which ought to be here present before the/&
accuse me/yf they had ought agaynst me: or
els let these same here saye/if they have foun-
de eny evyll doinge in me/whill I stonde here
in ỳ counsell:except it be for this one voyce/ỳ
I cryed standinge amōge thē/of the resurrec-
cion fro deeth am I iudged of you this daye.

When Felix hearde these thinges he de- F
ferde them/for he knewe very well of ỳ waye
& sayde:when Lisias the captayne is come/I
will know the vtmost of youre matters. And
he commaunded an vndercaptayne to kepe
Paul/and that he shuld have rest/and that he
shuld forbyd none of his aquayntaūce, to mi-
nister vnto him/or to come vnto him.

And after a certayne dayes/cā Felix & his
wyfe Drusilla which was a Jewas/& called G
forth Paul/& hearde him of the fayth which
is toward Christ. And as he preached of righ
teousnes/temperaūce & iudgement to come/
Felix trembled & answered: thou hast done
ynough at this tyme/departe/when I have a

convenīēt

conveniēt tyme/I will sende for the. He hoped also that money shuld have bene geven him of Paul/that he myght lowse him: wherfore he called him ỳ oftēner & cōmened with him. But after two yeare/ Festus Porcius came into Felix roume. And Felix willinge to shewe ỳ Jewes a pleasure/ left Paul in prison bounde.

¶ The. xxv. Chapter.

Festus Porcius.

A Whē Festus was come into the province/after thre dayes/ he ascended frō Lesarea vnto Jerusalem. Then enformed him the hye. prestes & the chefe of the Jewes of Paul. And they besought him/ & desired favour agaynst him/ that he wold sende for him to Jerusalem: & layde awaite for him in the waye to kill him. Festus answered/that Paul shuld be kept at Lesarea: but that he him selfe wold shortly departe thether. Let thē ther fore (sayd he) which amōge you are able to do it/ come doune with vs and accuse him/ if ther be ery faute in the man.

B Whē he had taried there more then ten dayes/ he departed vnto Lesarea/ & the nexte daye sate doune in the iudgemēt seate/ & commaunded Paul to be brought. When he was come/ the Jewes which were come frō Jerusalem/ came about him & layde many & greveous complayntes agaynst Paul/ which they coulde not prove as longe as he answered for him selfe/ that he had nether agaynst the lawe of the Jewes/ nether agaynst the temple/ nor yet agaynst Cesar offended eny thinge at all.

Festus willinge to do the Jewes a pleasu
re/answered Paul & sayde: wilt thou goo to L
Jerusalem/and there be iudged of these thin
ges before me? They sayd Paul: I stonde at
Cesars iudgemēt seate/where I ought to be
iudged. To ỹ Jewes have I no harme done/
as thou verely wellknowest. If I have hurte
them/or cōmitted eny thinge worthy of deeth
I refuse not to dye. Yf none of these thinges
are/where of they accuse me / no man owght
to delyver me to them. I appeale vnto Ce-
sar. Then spake Festus with deliberacion/ &
answered. Thou hast appealed vnto Cesar:
vnto Cesar shalt thou goo.

Paule ap
pealed.

After a certayne dayes/kinge Agrippa and
Bernice came vnto Cesarea to salute Fe-
stus. And when they had bene there a good D
season/Festus rehersed Paules cause vnto ỹ
kynge sayinge: ther is a certayne man left in
prison of Felip / about whom when I came
to Jerusalem/the hye prestes & elders of the
Jewes enformed me/& desyred to have iudge-
ment agaynst him. To whom I answered: It
is not the maner of the Romayns to delyver
eny man/that he shuld perisshe/before that he
which is accused / have the accusers before
him/and have licence to answer for him selfe/
concerninge ỹ crymes layde agaynst him: whē E
they were come hidder/ wtout delaye on the
morowe I sate to geve iudgement/& cōmaun
ded ỹ man to be brought forthe. Agaynst wch
when ỹ accusers stode vp/they broughte none
accusacion of soche thinges as I supposed: but

Agrippa

had cer-

had certayne questions agaynst him of their
owne superstition/& of one Jesus which was
dedwhom Paul affirmed to be alyve. And be
cause I douted of soche maner questions/I
aped him whyther he wolde goo to Jerusa-
lem/& there be indged of these matters. They
when Paul had appealed to be kept vnto the
knowledge of Cesar/I commaunded him to
be kept/tyll I myght sende him to Cesar.

Agrippa sayd vnto Festus: I wolde also
heare ỹ man my selfe. To morowe (sayde he)
thou shalt heare him. And on ỹ morowe when
Agrippa was come and Bernice with greate
pompe/& were entred into the counsell houssе
with the captaynes & chefe men of the cite/at
Festus commaundement Paul was brought
forth. And Festus saydetkynge Agrippa/& all
men which are heare present wt vs: ye se this
man about whom all the multitude of the Je
wes have bene with me/both at Jerusalem
and also here/crynge that he ought not to ly-
ve eny lenger. Yet founde I nothinge worthy
of deeth that he had cõmitted. Nevertheless
seinge that he hath appealed to Cesar/I ha-
ve determined to sende him. Of whom I ha-
ve no certayne thinge to wryte vnto my lorde.
Wherfore I have brought him vnto you/
and specially vnto the/kynge Agrippa/that
after examinacion had/I myght have sum-
what to wryte. For me thynketh it vnreaso-
nable/for to sende a prisoner/and not to sig-
we the causes which are layde agaynst him.

¶ The. xxvi. Chapter.

AGrippa sayde vnto Paul: thou arte permitted to speake for thy selfe. Then Paul stretched forth the honde/& answered for him selfe. I thynke my selfe happy kynge Agrippa/because I shall answere this daye before the/of all the thinges wherof I am accused of ỳ Iewes/namely because thou arte expert in all customes and questions/which are amonge the Iewes. Wherfore I beseche the to heare me pacientlỳ.

My lyvynge of a chylde/which was at the fyrst amõge myne awne nacion at Ierusalem knowe all the Iewes which knewe me from ỳ beginnynge/yf they wolde testifie it. For after the most straytest secte of oure laye/lyved I a pharisaye. And now I stond & am iudged for the hope of the promes made of God vnto oure fathers: vnto which promes/oure .xii. tribes instantly servynge God daye & nyght/hope to come. For which hopes sake/kynge Agrippa/am I accused of the Iewes. Why shuld it be thought a thinge vncredible vnto you/that god shuld rayse agayne the dede?

I also verely thought in my selfe/that I ought to do many cõtrarỳ thinges/clene agaynst the name of Iesus of Nazareth: which thinge I also dyd in Ierusalem. Where many of the sainctes I shut vp in presonỳ & had receaved auctorite of ỳ hye prestes. And whẽ they were put to deeth/I gave the sentence. And I punysshed them ofte in every synagoge/and compelled them to blaspheme: & was yet moze mad apon them/and persecuted thẽ/

even

ever vnto straunge cities. About the which
thinges as I went to Damasco with auctor-
ite and licence of the hye Prestes / even at
myddaye (o kynge) I sawe in ỳ waye a lyght
from hevey/above the brightnes of the sun-
ne/shyne roundeabout me and them which
iorneyed with me.

When we were all fallen to the erth/I hear
de a voyce speakynge vnto me/& sayinge in ỳ
Hebrue tonge: Saul/Saul/why persecutest
thou me? It is harde for the to kicke agaynste
the pricke. And I sayde: Who arte thou lor-
de? And he sayde I am Jesus whom thou
persecutest. But ryse & stond vp on thy fete.
For I have apered vnto the for this purpose/
to make the a minister & a witnes/both of the
thinges which thou hast sene/and of the thin
ges in the which I will appere vnto the/dely-
verynge the from the people/and from ỳ gen-
tyls vnto which nowe I sende the/to opey
their eyes that they mygh turne from darck-
nes vnto lyght/& from the power of Satan
vnto God/that they maye receave forgevenes
of synnes and inheritaice amonge thē which
are sanctified/ by fayth in me. Fayth.

Wherfore kynge Agrippa/I was not di-
sobedient vnto the hevenly vision: but shewed
fyrst vnto them of Damasco/and at Jerusa-
lem/and thorow out all the costes of Jewry/
and to the gentyls/that they shuld repent/
& turne to God/and do the vyght workes of re-
pentaunce. For this cause the Jewes caught
me in the temple/and went about to kyll me.

Never

Neverthelesse I obtayned helpe of God/& co
tynew vnto this daye witnessyng bothe to
smalle and to greate saying none other thin-
ges/then those which the prophetes and Mo
ses dyd saye shuld come/that Christ shulde
suffre/& that he shuld be the fyrst that shulde
ryse from deeth/and shuld shewe lyght vnto
the people/and the gentyls.

As he thus answered for him selfe: Festus
sayde with a lowde voyce: Paul/thou arte be-
sides thy selfe. Moche learnynge hath made
the mad. And Paul sayde: I am not mad most
dere Festus: but speake the wordes of trueth
& sobernes. The kynge knoweth of these thin
ges/before whom I speke frely: nether thyn-
ke I that eny of these thinges are hydden frō
him. For this thinge was not done in a cor-
ner. Kynge Agrippa beleveste thou ỳ prophe-
tes? I wote well thou beleveste. Agrippa say-
de vnto Paul: Anywhat thou bringest me in
mynde for to be come a Christen. And Paul
sayd: I wolde to God that not only thou: but
also all that heare me to daye/were/not sum-
what only/but altogeder soche as I am/ex-
cept these bondes. And when he had thus spo-
ken/the kynge rose vp/& the debite/and Ber-
nice/and they that sate with them. And when
they were gone aparte/they talked betwene
them selves sayinge: This man doeth nothin
ge worthy of deeth/nor of bondes. Then say-
de Agrippa vnto Festus: This man myght
have bene lowsed/yf he had not appealed vn-
to Cesar. ¶ The. xxvii. Chapter.

When

When it was cõcluded that we shuld sayle into Italy/they delivered Paul & certayne other prisoners vnto one named Julius/an vnder captayne of Cesars soudiars. And we entred into a ship of Adramicium/& lewsed from lond/apoynted to sayle by the costes of Asia/one Aristarcus out of Macedonia/of the contre of Thessalia/beinge with vs. And the nexte daye we came to Sidon. And Julius courteously entreated Paul/& gave him libertie to goo vnto his frendes/& to refresshe him selfe. And from thence lanched we/and sayled harde by Cypers/because the wyndes were contrarye. Then sayled we over the see of Cilicia/and Pamphylia/and came to Myra a cite in Lycia. Act. xxvij. pl.

And there ỳ vnder captayne founde a shippe of Alexander redy to sayle into Italy & put vs therin. And when we had sayled slowly many dayes/& scace were come over agaynst Gnydon (because the wynde with stode vs) we sayled harde by the costes of Candy/over agaynste Salmo/and with moche worke sayled beyonde yt/and came vnto a place called good porte. Nye whervnto was a citie called Lasea. When moche tyme was spent and saylinge was now ieoperdeous/because also that we had overlonge fasted/Paul put them in remembraunce/and sayde vnto them Syrs/I perceave that this vyage wilbe with hurte and moche domage/not of the ladynge and ship only: but also of oure lyves. Nevertheles ther vndercaptayne beleved the gouerner

vernet and the master/better they the thinges which were spoken of Paul. And because the haven was not cõmodius to wynter in/many toke counsell to departe thence/yf by eny meanes they myght attayne to Phenices and there to wynter/which is an haven of Candy/and serveth to the southwest and northwest wynde. When the south wynde blewe/they supposynge to obtayne their purpose/lowsed vnto Asson/and sayled paste all Candy.

But anone after ther arose agaynste their purpose/a flawe of wynde out of the northeste. And whan the ship was caught/& coulde not resist the wynde/we let her goo & drave with the wether. And we came vnto an yle named Clauda/& had moche worke to come by abote/which they toke vp and vsed helpe/vndergerdynge the shippe/fearynge lest we shuld have fallen into Syrtes/and we let doune a vessell & so were caryed. The neyte daye when we were tossed wt an exceadynge tempest/they lyghtened ỳ ship/& the thyrde daye we cast out with oure awne hondes/the tackelynge of the shippe. When at the last nether sunne nor starre in many dayes appered/& no small tempest laye apon vs/all hope that we shuld be saved/was they taken awaye.

They after longe abstinence/Paul stode forth in the myddes of them & sayde: Syrs ye shulde have harkened to me/& not have lowsed from Candy/nether to have brought vnto vs this harme and losse. And nowe I exhorte you to be of good chere. For ther shalbe no losse

losse of eny mās lyfe amonge you/save of the ship only. For ther stode by me this nyght the angell of God/whose I am/and whom I serve/ sayinge: feare not Paul/for thou must be brought before Cesar. And lo/God hath geven vnto the all that sayle with ỹ. Wherfore Syrs be of good chere: for I beleve God/that so it shalbe even as it was tolde me. How be it we must be cast into a certayne ylonde.

¶ But when ỹ fourtẽthe nyght was come/as we were caryed in Adria about mydnyght/the shipmen demed that ther appered some countre vnto thẽ: and sounded/& founde it. xx. fedoms. And when they had gone a lyttell further/they sounded agayne/& founde. xv. fedoms. Then fearinge lest they shuld have fallen on some Rocke/they cast. iiii. ancres out of the sterne/& wysshed for ỹ daye. As the shipmen were about to fle out of the ship/and had let doune the bote into the see/vnder a coloure as though they wolde have cast ancres out of the forshippe: Paul sayd vnto ỹ vnder captayne & the soudiers: excepte these abyde in the ship/ye cannot be safe. Then the soudiers cut of the rope of the bote/and let it fall awaye.

And in ỹ meane tyme betwixt that & daye Paul besought them all to take meate/sayinge: this is ỹ fourtenthe daye that ye have tarried and continued fastynge/receavinge nothinge at all. Wherfore I praye you to take meate: for this no dout is for youre helth: for ther shall not an heere fall frō the heed of eny of you. And when he had thus spoke/ he toke

breed

breed and gave thankes to God in presence of thē all/and brake it/& begāne to eate. They were they all of good cheare/& they also toke meate. We were all togetherin ỳ ship/two hundred thre score & sixtene soules. And whē they had catē ynough/they lightened ỳ ship and cast out the wheate into the see.

Whē yt was daye/they knew not ỳ lande but they spied a certayne havey with a banke into ỳ which they were mynded (yf yt were possible) to thrust in the ship. And whey they had takey vp the ancres/they cōmytted themselves vnto the see/& lowsed the rudder bondes & hoysed vp ỳ mayne sayle to the wynde & drue to londe. But they chaunsed on a place/which had the see on bothe the sydes/and thrust in the ship. And the foore parts stucke fast and moved not/but ỳ hynder brake with the violence of the waves.

The soudeares counsell was to kyll ỳ presoners/lest eny of them/whey he had swome out/shulde fle awaye. But the undercaptayne willinge to save Paul/kept thē from their purpose/& commaunded that they ỳ could swyme/shulde cast thē selves first in to ỳ see/and scape to londe. And the other he cōmaunded to goo/some ay bordes/and some on brokey peces of the ship. And so it came to passe/that they came all safe to londe.

The. xxviii. Chapter.

AND whey they were scaped/they they knewe that the yle was called Milete. And the people of the countre shewed

vs no

vs no lytell kyndnes: for they kyndled a fyre and receaved vs every one/because of the present rayne/& because of colde. And when Paul had gadered a boundle of stickes/& put them into the fyre/ther came a viper out of the heet and lept on his honde. When the men of the contre sawe the worme hange on his honde/ they sayde amonge thē selves: this man must nedes be a mortherer. Whome (though he have escaped the see) yet vengeaunce suffreth not to lyve. But he shouke of the vermen into the fyre/and felt no harme. Howbeit they wayted when he should have swolne/or fallen doune deed sodenly. But after they had loked a greate whyle/and sawe no harme come to him/they chaunged their myndes/and sayde that he was a God.

In the same quarters/the chefe man of the yle whose name was Publius/had a lordshippe: the same receaved vs/and lodged vs thre dayes courteously. And it fortuned that the father of Publius laye sicke of a fiever/and of a bludy flixe. To whō Paul entred in & prayde/& layde his hondes on him & healed him. When this was done/other also which had diseases in the yle/came and were healed. And they dyd vs gret honoure. And when we departed/they laded vs with thinges necessary. Revenge on of hands.

After thre monethes we departed in a ship of Alexandry/which had wyntred in the yle/ whose badge was Castor & Pollux. And whē we came to Syracusa/we tarped there .iii. dayes. And from thence we set a compasse & came

to Regium. And after one daye the south wynde blewe/and we came the neyt daye to Putiolus: where we founde brethren/& were desyred to tary with them seven dayes/and so came to Rome. And from thence/whey ẏ brethren hearde of vs/they came agaynst vs to Apiphorum/& to ẏ thre taverns. Whey Paul sawe thē/he thanked God/and weyed holde. And whey he came to Rome/ẏ vnder captayne delyvered ẏ presoners to ẏ chefe captayne of ẏ host: but Paul was suffered to dwell by him selfe with one soudier that kept him.

And it fortuned after thre dayes/that Paul called ẏ chefe of ẏ Jewes together. And whē they were come/he sayde vnto thē: Whey & brethren/though I have cōmitted nothinge agaynst the people or lawes of oure fathers: yet was I delyvered presoner from Jerusalem in to the hondes of ẏ Romayns. Which whey they had examined me/ wolde have let me goo/because they founde no cause of deeth in me. But whey ẏ Jewes cryed cōtrary/ I was constrayned to appeale vnto Cesar: not because I had ought to accuse my people of. For this cause have I called for you/evē to se you & to speake with you: because that for the hope of Israel/ I am bounde with this chayne.

And they sayde vnto him: We nether receaved letters out of Jewry pertayninge vnto ẏ/ nether came eny of the brethren that shewed or spake eny harme of the. But we will heare of the what thou thynkest. For we have hearde of this secte/that every wheare it is

spoken

spokey agaynst. And whey they had apoyn-
ted him a daye/ther came many vnto him into
his lodgynge. To whom he eppounded & te-
stifyed the kyngdome of God/and preached
vnto thē of Jesu: both out of the lawe of Mo-
ses and also out of the prophetes/even from
mornynge to nyght. And some beleved ẏ thin
ges which were spokey/& some beleved not.

When they agreed not amonge thē selves/
they departed/after that Paul had spokey one
worde. Well spake the holy goost by Esay ẏ esai.vi.c.
prophet vnto oure futhers/sayinge: Goo vn- mat.xiij.
to this people & saye: with youre eares shall
ye heare/and shall not vnderstonde: and with mar.iiij.b
youre eyes shall ye se and shall not perceave. luc.viij.f
ioh.xij.f
For the hert of this people is weyed gros- rom.xj.b
se/and their eares were thycke of hearynge/
& their eyes have they closed: lest they shuld
se with their eyes/and heare with their eares/
and vnderstonde with their hertes/and shuld
be converted/and I shulde heale them. Be it
knowen therfore vnto you/ that this salva-
cion of God is sent to the gentyls/and they
shall heare it. And whey he had sayde that/
the Jewes departed/and had grete despicīge
amonge them selves.

And Paul dwelt two yeares full in his lod
gynge/and receaved all that came to him/prea
chyng the kyngdome of God/and teachynge
those thinges which concerned the lorde Je-
sus/with all confidence/ vnforboden.

Here endeth the Actes of
the Apostles.

¶ A prologe to the Epistle of Paule to the Romayns.

For as moche as this pistle is the principall and most excellent part of the newe testament/ and most pure Euangelion/ that is to saye gladde tydinges & that we call gospell/ & also a lyghte & a wayein vnto the hole scripture/ I thynke it mete/ that euery Christen man not only knowe it by rote and without the boke/ but also exercise him selfe therin euermore continually/ as with the dayly brede of the soule. No man verely can rede it to ofte or studie it to well: for the moare it is studyed the easier it is/ the moare it is chewed the plesander it is/ and the moare groundely it is serched the precioser thinges are found in it/ so greate treasure of spirituall thinges lyeth hyd therin.

I will therfore bestowe my laboure and diligence/ thorowe this lytell preface or prologe/ to prepare awaye in ther vnto/ so farforth as god shall geue me grace/ that it maye be the better vnderstonde of euery man/ for it hath bene hetherto euyll darkened with glosen & wonderfull dreames of sophisters/ that noman cowde spye oute the entente & meanynge of it/ which neuertheles of it selfe/ is a bryght lyghte/ & sufficient to geue lyght vnto all the scripture.

Fyrst we must marke diligently the maner of spealynge of the Apostel/ and aboue all thinge knowe what Paul meaneth by these wordes/ the Lawe/ Synne/ Grace/ Fayth/ Ryghteousnes/ Flesshe/ Spirite and soche lyke/ or els rede thou it neuer so ofte/ thou shalt but loose thy laboure. This word Lawe maye not be vnderstonde here after the comune maner/ and to vse paules terme/ after the maner of men or after

How paule vseth certē wordes/ must be diligēt lie vnderstonde.

mans

manners wayes/that thou woldest saye the lawe here in this place were nothinge but lernynge whiche teacheth what ought to be done and what oughte not to be done/as it goeth with mannes lawe where the lawe is fulfilled with outewarde workes only/though the hert be neuer so farre of. But God iudgeth the grounde of the herte/ye and the thoughtes and the secret mouynges of the mynde/& therefore his lawe requireth the grounde of the hert & loue from the botome there of/& is not content with the outewarde worke only: but rebuketh those workes most of all which springe not of loue from the gronnd & lowe botome of the herte/though they appere outwarde neuer so honest & good/ as Christ in the gospell rebuketh the Pharises aboue all other that were open synners/& calleth them ypocrites/that is to saye Dimulars/ and paynted Sepulchres. Which Pharises yet lyued no men so pure/as pertaynynge to the outewarde dedes & workes of the lawe. Yea Paul in the thyrd chapter of his Pistel Vnto the Philippians confesseth of him selfe/that as touchynge the lawe he was suche a one as no man cowde complayne on/ and notwithstondynge was yet a murderer of the Christen/persecuted them/ and tormented them/ so sore/ that he compelled the to blaspheme Christe/& was all to gether mercyless/ as many which now fayne outward good workes are.

For this cause the. c.xv. Psalme calleth all men lyars/because that noman kepeth the lawe from the grounde of the herte/nether can kepe it/though he appeare outward full of good workes.

For all me are naturally enclyned Vnto euyll and hate the lawe. We lynde in oure selues Vnlust and tediousnes to do good/but lust and delectacyon to do euyll. Nowe where no fre lust

is to do good/there the botome of the hert fulfilleth not the lawe/and there no doute is also synne/& wrath is deserued before God/though there be neuer so grete an outwarde shewe and apearaunce of honeste lyuinge.

For this cause concludeth sayncte Paul in the seconde Chapter/that the Jewes are all synners & transgressors of the lawe/though they make men beleue/thorowe ypocrisy of outwarde workes/howe that they fulfyll the lawe/and sayth that he only which doeth the lawe/is ryghteous before God/meanynge therby that no man with outwarde workes/fulfilleth the lawe.

Thou (sayeth he to the Jewe) teacheste/a man shuldenot breake wedlocke/& yet breakeste wedlocke thy selfe. Wherin thou iudgeste an other man/therin condemneste thou thy selfe/for thou thy selfe doeste euen the very same thinges whiche thou iudgeste. As though he wolde saye/thou lyueste outewardly well in the wordes of the lawe/and iudgeste them that lyue not so. Thou teacheste other men: and seeste a moote in an other manes eye/but art not ware of the beme that is in thyn awne eye. For though thou kepe the lawe outewardly with workes for feare of rebuke/shame and punysshement/other for loue of rewarde/bauntage and vayne glory/yet doeste thou all with out lust and lone towarde the lawe/and haddeste leuer a greate deale other wyse do/yf thou dydeste not feare the lawe. ye inwardly in thyne herte/thou woldeste that ther were no lawe/no nor yet God/the auctor and vengear of the lawe/yf it were possible: so paynefull it is vnto the to have thyne appetytes refrayned/and to be kepte doune.

Wherfore then it is a playne conclusion/that thou from the grounde and botome of thyne herte/arte an ennymye to the lawe. What pre-

Sayleth it nowe/ that thou teacheſt an other man not to ſteale/ hen thou thyne awne ſelfe arte a thefe in thyne hert/ & outwardly woldeſt fayne ſteale yf thou durſt? thoughe that the outwarde dedes abyde not alwaye behynde with ſoche ypocrites & diſſimulars/ but breake forth amonge/ euen as an euyll ſcabbe or a poche cannot all wayes be kepte in with violence of medicine.

Thou teacheſt an other man / but teacheſt not thy ſelfe/ ye thou woteſt not what thou teacheſt / for thou vnderſtondeſt not the lawe ryght / how that it cannot be fulfylled and ſatiſfyed / but with an vnfayned loue and affecyon / ſo greately it can not be fulfylled with outwarde dedes and workes only. Moreouer the lawe encreaſeth ſynne / as he ſayth in the fyfte Chapter / becauſe that man is an enymy to the lawe / for as moche as it requireth ſo many thynges clene contrarye to his nature / where of he is not able to fulfyll one poynte or tytle / as the lawe requireth it. And therfore are we moare prouoked / and haue greater luſt to breake it. The lawe encreaſeth ſynne

For which cauſes ſake he ſayeth in the ſeuenth Chapter / that the lawe is ſpirituall: as though he wold ſaye / yf the lawe were fleſſhely and but mans doctrine / it myght be fulfylled / ſatiſfyed and fylled with outwarde dedes. But nowe is the lawe gooſtlye / and no man fulfylleth it / except that all that he doeth / ſpringe of loue from the botome of the hert. Suche a newe hert & luſty corage vnto the lawe warde / canſt thou neuer come by of thyne awne ſtrenght and enforcement / but by the operacyon & worchynge of the ſpirite. The ſpirite is required / yer we can kepe the lawe before God.

For the ſpirite of God only maketh a man ſpirituall & lyke vnto the lawe / ſo that nowe he reſorteth he doeth nothinge of feare or for lucre

or vantages sake or of vayne glory/ but of a
fre hert/and of inward iust. The lawe is spiri-
tuall & wilbe bothe loued and fulfylled of a spi
rituall hert/and therfore of necessite requireth
it the spyrete that maketh a mannes hert fre/and
geueth him lust & courage vnto the lawe war
de. Where soeuer a spyrite is not/ there remay-
neth synne/grudgynge & hatered ageynst the
lawe/which lawe neuertheless is good/rygh-
tewes and holy.

Acquaynte thy selfe therfore with the maner
of speakynge of the Apostel/& let this nowe sly
ke fast in thyne hert/that it is not bothe one/
to do the dedes & workes of the lawe/& to ful-
fyll the lawe. The worke of the lawe is/what
soeuer a man doeth or can do of his awne fre-
will/of his awne proper strengthe & enforsyn-
ge. Notwithstondynge though there be neuyr
so greate worknge/yet as longe as ther re-
mayneth in the herte vnlust/tediousnes/grud-
gyng/grief/payne/lothsumnes & compulsion
toward the lawe/so longe are all the workes
vnprofitable/lost/yea and damnable in the sigh-
te of God. This meaneth Paul in the thyrde
chapter where he sayeth/by the dedes of ꝑ lawe
shall no flesshe be iustified in the syghte of god.
Here by perceaueste thou/that those sophisters
are but disceauers/whiche teache that a man
maye/and must prepare him selfe to grace & to
the fauoure of God/with good workes. Howe
can they prepare them selues vnto the fauoure
of god/& to that which is good/when they the
selues can do no good/no can not once thinke a
good thought or consent to do good/the deuyll
possessinge their hertes/myndes & thoughtes
captiue at his pleasure? Can those workes plea
se God thinkeste thou/which are done with gri
fe/ payne and tediousnes/ with an euyll will/
with a contrarye and grudgynge myndes?

Who-

To do the dedes of ꝑ lawe/& to fulfill the lawe/are two thinges.

O holy sayntꝛ pꝛosperus/how mightely with the scripture of Paul/dydest thou confounde this heresye/aboutꝛ(I trowe)a twelue hondꝛed yeares a goo/oꝛ therapon.

Prosperous.

To fulfill the lawe is/to do the woꝛkes therof & what soeuer the lawe commaundeth/with loue/lust & inward affection & delectacion: and to lyue godly & well/frely/willingly/and with oute compulcion of the lawe/euen as though there were no lawe at all. Suche luste & free libertꝛe to loue the lawe/cometh only by the woꝛkinge of the spꝛite in the herte/as he saith in the fyrste Chapter.

To fulfill the lawe what it is.

Nowe is the spꝛite none otherwise geuen/then by faith only/in that we beleue the pꝛomyses of God/with'oute wauering/how that God is true/& will fulfill all his good pꝛomyses toward vs/foꝛ Christes bloudes sake/as it ys playne in the fyrste chapter. I am not asshamed sayeth Paul/of Christes gladde tydinges/foꝛ it is the power of God/vnto saluacio to as many as beleue. Foꝛ attꝛce & to gedder'euen as we beleue the glad tydinges pꝛeached to vs/the holy goost entreth in to oure hertes/& lowseth the bondes of the deuyll/which befoꝛe possessed oure hertes in captiuite/& held the that we could haue no lust to the will of God in the lawe. And as the spꝛite cometh by faith only/euē so faith cometh by hearinge the woꝛde oꝛ glad tydinges of God/whē Christ is pꝛeached/how that he is goddes sonne & man also/ded & ryssen agayne foꝛ oure sakes/as he sayeth in the .iii. iiii. & .v. Chapters. All oure iustifyinge then cometh of fayth/and fayth and the spꝛite come of God and not of vs.

The spirite cometh by faith.

Faith cometh by hearynge the glad tydinges.

Fayth only iustifieth.

Herꝛ of cometh it/that fayth only iustificth/maketh righteous/& fulfilleth the lawe/foꝛ it bꝛingeth the spꝛete thoꝛowe Christes deseruinges/the spꝛite bꝛingeth lust/looseth the hert/

maketh him free/ſetteth him at liberte/& geueth him ſtrength to worke the dedes of the lawe with loue/euen as the lawe requyreth: Then at the laſt out of the ſame faith ſo worchinge in the herte/ſpringe all good workes by there awne accorde. What meaneth he in the thyrde chapter: for after he hath caſt awaye the workes of the lawe/ſo that he ſoundeth as though he wolde breake & diſanull the lawe thorow faith: he anſwereth to that myghte be layde agaynſt/ſayinge: we deſtroye not the lawe thorow faith but maintayne/furder or ſtablyſſhe the lawe thorowe faith. Whatis to ſaye/we fulfill the lawe thorowe faith.

Workes ſpringe of fayth.

Synne

Synne in the ſcripture is not called that outeward worke only cõmitted by the body/but all the whole buſynes & what ſoeuer accompanieth/moueth or ſtereth vnto the outeward dede/& that whence the workes ſpringe: as vnbelefe/pronenes & redynes vnto the dede in the grounde of the herte/with all the powers/affections & appetites wherewith we can but ſynne. So that we ſaye/that a man then ſynneth/whē he is caried awaye hedlonge in to ſynne/all together as mocheas he is/of that poyſon inclinacion & corrupte nature wherin he was conceyued & borne. For there is none outward ſynne cõmitted/excepte a man be caried awaye all together/with lyfe/ſoule/herte/bodie/luſte & myn de therfor to. The ſcripture loketh ſingularly vnto the hert/& vnto the rote & originall fountayne of all ſynne/which is vnbelefe in the botome of the herte. For as faith only iuſtifieth & bringeth the ſpirite & luſt vnto the outewarde good workes/euē ſo vnbelefe only dāneth & kepeth oute the ſpirite/prouoketh the fleſſhe & ſtereth vppe luſte vnto the cuyll outeward workes/as happened to Adā & Eua in paradiſe. Gene. iii.

Fayth is the mother of all good workes/& vnbelefe of euell.

For this cauſe Chriſt calleth ſynne vnbelefe/and that notably in .p. pj. chap. of John. The

ſpirete

ſpyrete/ſaith he/ſhall rebuke the worlde of ſynne/ because they beleue not in me. And Johñ viij. he ſayth: I am the light of the worlde. And therfore in the. vij. of Johñ he byddeth them/ whyle they haue light/ to beleue in the light/ that ye maye be the chyldrē of light: for he that walketh in darckenes wotteth not whether he goeth. Now as Chriſt is the light/ ſo is the ignorāunce of Chriſt that darckenes wherof he ſpeaketh/ in which he that walketh wotteth not whether he goeth: that is/ he knoweth not how to worke a good worke in the ſyght of God/ or what a good worke is. And therfore in the. iy. he ſayth: as longe as I am in the worlde/ I am the light of the worlde: but there cōmeth nigth when no man can worke. Which nyght is but the ignorāce of Chriſt in which no mā can ſe to do any e worke that pleaſeth God. And Paul exhorteth Epheſi. iiij. that they walke not as other hethen which are ſtraūgers frō thelyfe of God/ thorow the ygnorāce that is in thē. And agayne in the ſame chap. Put of (ſayth he) the olde mā which is corrupt thorowe the luſtes of errour/ that is to ſaye ignorāce. And Ro. yiij Let vs caſt awaye the dedes of darckenes: that is to ſaye of ignorāce & vnbeleſe. And. j. Pet. j Faſſion not youre ſelues vnto youre olde luſtes of ignorāce. And. j. Jo. ij. He that loueth his brother dwelleth in light: and he that hateth his brother walketh in darckenes/ & wotethnot whether he goeth/ for darckenes hath blynded his eyes. By light he meaneth the knowledge of Chriſt/ and by darckenes/ the ignorāunce of Chriſt. For it is impoſſible that he that knoweth Chriſt truly/ ſhulde hate his brother.

Furthermore/ to perceaue this thinge more clearlye/ thou ſhalt vnderſtonde/ that it is impoſſible to ſynne anye ſynne at all except a man breake the fyrſt commaundement before. Now is the fyrſt commaundement deuyded into

two

two Verses. Thy Lorde God is one God: and thou shalt loue thy Lorde God with all thyne heart/with all thy soule/with all thy power and with all thy myght. And the whole cause why I synne agaynst anye inferioure precept/ is that this loue is not in myne heart: for were this lawe wrytten in my harte & were full & perfect in my soule/it wolde kepe myne hearet fro consentynge vnto anye synne. And the whoale & onlye cause why this loue is not written in oure heartes/is that we beleue not the fyrste parte/ that oure Lorde God is one God. For wyst I what these wordes/one Lorde & one God meaneth: that is to saye/ if I vnderstode that he made all/& ruleth all/& that what so euer is done to me/whether it be good or bad/is yet his will/& that he only is the Lorde that ruleth & dothe it: & wist I therto what this worde myne meaneth: that is to saye/if myne heart beleued & felte the infinite benefites & kyndenes of God towarde/& vnderstode & ernestlye beleued the manyfolde couenauntes of mercie wherwith God hath bounde him selfe to be myne wholie & altogether/with all his power/ loue/mercie & myght/then shuld I loue him with all myne heart/soule/power & might/& of that loue euer kepe his cōmaundementes. Do seye now that as fayth is the mother of all goodnes & of all good workes/so is vnbelefe the grounde & rote of all euell and all euell workes.

Finallie/if anye man hath forsaken synne & is cōuerted to put his trust in Christ & to kepe the lawe of God/dothe fall at a tyme: the cause is/that the flesshe thorow negligēce hath choked the spryte & oppressed hir & taken from hir the fode of hir strēgth. Which fode is hir meditacion in God & in his wonderfull dedes/ & in the manyfolde couenauntes of his mercie.

Wherfore then before all good workes as

good

goodfrutes/there must nedes be fayth in the her
te whence they spring. And before all bad dedes
as bad frutes/there must nedes be Vnbelefe in
the hert as in the rote/fou̇tayne/pith & stregth
of all synne. Which Vnbelefe & ignoraũce is cal
led the hed of the serpẽt & of the olde dragon/
which the womans seed Christ/must treade Vn
der fote/as it was promysed Vnto Adam.

Grace & gifte haue this differẽce. Grace pro Grace.
perly is Godds fauoure/benivolence or kynd Gyfte.
mynd/which of his awne selfe/without deser
uing of Vs/he beareth to Vs/wherby he was mo
ued & enclined to geue Christe Vnto Vs/with all
his other giftes of grace. Gifte is the holy go
ste & his workinge whom he poureth in to the
hertes of them/on whom he hath mercy/ and
whõ he fauoreth. Though the giftes of the spir
te encrease in Vs dayly/& haue not yet their full
perfection: ye & though there remayne in Vs yet
euill lustes & sinne which fight agaynst the spir
te/as he sayth here in the. Vij. Chapter/ & in the
v. to the Galathias/& as it was spoke before
in the thride Chapter of Geneſis of the debate
betwene the womans seed & the seed of the ser
pẽt: yet neuertheleſſe goddis fauoure is so grea
te/& so stroge ouer Vs for christes sake/that we
are costed for full hole & perfecte before God.
For Goddis fauoure toward Vs/deuydeth not
hyr selfe/encreasinge a lyttell & a lytell/as doo
the gyftes/but receaueth Vs hole & all to gether
in full loue for Christes sake oure intercessor
& mediator/& because that the gyftes of the spir
te & the batayle betwene the spirite and euyll lu
stes/are begonne in Vs all ready.

Of this nowe Vnderstondest thou the. Vij.
chapter where Paul accuseth him selfe as a syn
ner & yet in the. Viij. Chapter sayeth/there is
no damnacion to them that are in Christe/ and
that because of the spirite/ & because the gyftes

of the

of the spirite are begone in vs. Synners we are because the flesshe is not full kylled & mortified. Neuerthelesse in as moche as we beleue in Christ/ & haue the erneste & begynninge of the spirite/ and wold fayne be perfecte/ God is so louinge & fauourable vnto vs that he will not loke on soche synne/ nether will counte it as synne/ but will deale with vs accordinge to oure belefe in Christe/ & accordinge to his promises which he hath sworne to vs/ vntyll the synne be full slayne & mortified by dethe.

Faith is not mās opinion & dreame/ as some ymagin & fayne when they heare the storie of the Gospell: but when they se that there folowe no good workes nor mendement of lyuinge/ though they heare/ & pet can babyll many thinges of faith/ then they fall from the righte waye & saye/ fayth only iustifieth not/ a man must haue good workes also/ if he will be righteowes & safe. The cause is when they heare the Gospell or glad tydinges/ they fayne of their awne strength certayne imaginacions & thoughtes in their hertes sayinge: I haue heard the Gospell/ I remēber the storie/ lo I beleue. And that they counte righte fayth/ which neuerthelesse as it is but mās imaginacio & faynynge/ euē so profiteth it not/ nether folowe there any good workes or mendement of lyuinge.

Faith is not the worke of man.

But righte faith is a thinge wroughte by the holy goost in vs/ which chaungeth vs/ turneth vs in to a newe nature & begetteth vs a newe in God/ and maketh vs the sonnes of God/ as thou redest in the first of John/ & killeth the olde Adam/ & maketh vs all to gether newe in the hert/ mynd/ will/ lust & in all oure affectiōs and powers of the soule/ and bringeth the holy goost with hir. Faith is a liuely thinge/ mighty in workinge/ valiaunte & stronge/ euer doinge/ euer frutefull/ so that it is vnpossible that

Ryght fayth is of the workinge of the spirite of God.

he which

he which is endued therewith/ shulde not woꝛ
ke all wayes good woꝛkes with oute ceasinge.
He apeth not whether good woꝛkes are to be
done oꝛ not/ but hath done thē all redy/ yer men
cīō he made of them/ & is all waye doynge/ foꝛ
soche is his nature nowe: quicke faithe in his
heete & lyuely mouinge of the spꝛite dꝛiue him
& stere him therto. Whosoeuer doeth not good
woꝛkes/ is an vnbeleuinge person & faithlesse/
& loketh rounde aboute gropinge after faith &
good woꝛkes/ and wot not what faith oꝛ good
woꝛkes meane/ though he babill neuer so ma-
ny thinges of fayth and good woꝛkes.

Fayth what it is

Fayth is then a liuely & stedfaste truste in the
fauoure of God/ wherewith we cōmitte oure
selues all togedyꝛ vnto God/ & that truste is so
surely grounded & steketh so fast in oure hertes/
that a mā wolde not once doute of it/ though
he shulde dye a thousand tymes therfoꝛe. And su
che truste wꝛought by the holy goost throughe
fayth/ maketh a man glad/ lusty/ cherefull &
true herted vnto God & to all creatures. By the
meanes wherof/ willingly & without cōpul
sion he is glad & redy to do good to euery man/
to do seruice to euery mā/ to soffre all thinges/
that God maye be loued & prayed/ which hath
geuen him suche grace: so that it is impossible
to separat good woꝛkes frō faith/ euen as it is
impossible to separat heete & furnige frō fyꝛe.

Wherfoꝛe take hede to thy silfe/ and beware
of thyne owne fantasies and ymaginacions/
which to iudge of fayth and good woꝛkes will
seme wyse/ when in deade they are sterke blind
and of all thinges most folysshe. Praye God
that he will wiltesafe to woꝛke fayth in thyne
herte/ oꝛ else shalt thou remayne euermoꝛe
faythlesse/ fayne thou/ ymagin thou: enfoꝛce
thou/ wꝛastyll with thy selfe/ and do what thou
wilte oꝛ canste.

Rigth

Righteousnes is cu̅ suche faith/ ℭ is called Godes righteousnes/or righteousnes that is of valoure before God. For it is Goddis gifte/ ℭ it altereth a man ℭ chaũgeth him to a newe spirituall nature/ ℭ maketh him fre ℭ liberall to paye euery man his dutie. For thorow fayth is a man purged of his synnes/ ℭ obteyneth luste vnto the lawe of God/ wherby he geueth God his honoure ℭ payeth him that he oweth him/ ℭ vnto me̅ he doeth seruis willingly wherwith soeuer he can/ ℭ payeth euery man his dutie. Thus the righteousnes can nature/ frewill/ and oure awne stre̅gthe neuer bringe to passe. For as no man can geue him silfe fayth/ so can he not take awaye vnbelefe/ how then can he take awaye eny synne at all. Wherfore all is false ypocrisy and synne/ whatsoeuer is done with oute fayth or in vnbeleue/ as it is euyde̅t in the. vii. Chapter vnto the Romayns/ thoughit appere neuer so glorious or beautyfull outwardes.

Fayth is ryghte ousnes.

Flesshe and spirite mayste thou uot here vnderstod/ as thoughflesshe were only that which pertayneth vnto vnchastite/ and the spirite that which inwardly pertayneth to the herte: but Paule calleth flesshe here as Christe doth Johñ iij. All that is borne of flesshe/ that is to wete/ the whole mã with life/ soule/ body/ witte/ will/ reason ℭ what soeuer he is or doth with in and withe oute/ because that these all/ ℭ all that is in man/ study after the worlde ℭ the flesshe. Call flesshe therfore what soeuer (as longe as we are with oute the spirite of God) we thinke or speke of God/ of faith of good workes ℭ of spirituall matters. Call flesshe also all workes which are done with oute grace ℭ with oute the worke inge of the spirite/ how soeuer good/ holy and spirituall they seme to be/ as thou mayst proue by the. v. Chapter vnto the Galathyans/ where Paul numbreth wor shepinge of ydole/

Flesshe what it is

witchecrafte/ enuy and hate amonge the dedes of the flesh/ & by the. viij. vnto the Romayns/ where he sayth that the lawe by the reason of the flesshe is weake which is not vnderstond of vnchastite only/ but of all synnes/ & most specially/ of vnbelefe which is a vyce most spirituall and grounde of all synnes.

And as thou calleste him: which is not renewed with the spryte & borne agayne in Christ/ flesshe/ and all his dedes/ euen the very mocyōs of his hert and mynd/ his lerninge/ doctrine and contemplacyon of hye thinges/ his preachinge teachinge and study in the scripture/ bildinge of churches/ foundinge of abbeyes/ geuinge of almes/ masse/ matence and whatsoeuer he doeth/ thoughe it seme spirituall and akyn the lawes of god. Do cōtrary wyse call him spirituall which is renewed in Christe/ and all his dedes which springe of fayth/ seme they neuer so grose as the wasshinge of the disciples fete/ done by Christ and Peters fisshinge afyr the resurrecion/ ye and all the dedes of matrimony are pure spirituall/ yf they procede of faith/ & what so euer is done with in the lawes of God/ though it be wrought by the body/ as the very wipinge of shewes and soche lyke/ how soeuer grose they appere outewarde. Without suche vnderstondinge of these wordes cānst thou neuer vnderstond this epistell of Paull/ nether any other place in the holy scripture. Take hede therfore/ for whosoeuer vnderstondeth these wordes other wyse/ the same vnderstondeth not Paul/ what soeuer he be. Now will we prepare oure selues vnto the pistle. Spiritiall.

For as moche as it becōmeth the preacher of Christes glad tydinges/ first thorow opening of the lawe/ to rebuke all thinges & to proue all thinges synne/ that procede not of the spryt and of faith in Christe/ & to proue all men synners The first Chapter.

& chyldren of wrath by inheritaunce/and howe that to synne is their nature/ & that by nature they can none other wyse do than to synne/and therwith to abate the pryde of man/and to bringe him vnto the knowledge of him selfe/and of his misery e and wretchednes/that he myght de syre helpe. Euen so doeth sayncte Paul and beginneth in the fyrst Chapter to rebuke vnbelefe and grose synnes which all men se/as the ydolatrie/and as the grose synnes of the hethen were & as the synnes nowe are of all them which lyue in ignorance without fayth/& without the fauoure of God: & sayth. The wrath of God of heuen appereth thorowe the Gospell vpon all men for their vngodly & vnholy lyuinge. For though it be knowē & dayly vnderstond by the creatures/that ther is but one God yet is nature of hyr selfe without the spirite & grace so corrupte & so poysoned/that men nether can thanke him/neder worshippe him/nether geue him his due honoure/but blinde them selues and faule without ceasinge in to worse case/euen vntyll they come vnto worshippinge of ymages and workinge of shamefull synnes which are abhominable and agayn̄st nature/and moreouer sofre the same vnrebuked in other/hauinge delectacion and pleasure therin.

Seconde Chapter. In the seconde Chapter he procedeth further and rebuketh all those holy people also which without lufte and loue to the lawe/lyue well outwardly in the face of the worlde & condempne other gladly/as the nature of all ypocrites is/to thinke them selues pure in respecte of open synners/& yet hate the lawe inwardly & are full of couetousnes & enuye & of all vnclennes/Mat. xxiij. These are they which despise the goodnes of God/& accordinge to the hardenes of their hertes/hepe to gether for them selues the wrath of God. Furthermore sayncte paule as a true expounder of the lawe/ſuf-

freth

frethnomā to be without synne/ but declaret
that all they are vnder synne which of frewill
of nature/will liue well/ & suffreth them not to
be better then the open synners / ye he calleth
them harde herted and soche as cānot repente.

In the thyrde Chap. he myngleth both to ge
der/both the Iewes & the gētyles & sayeth that
the one is as the other/both synners/& no diffe
rence betwene thē/ sauc in this only/that the Ie=
wes had the worde of God cōmitted vnto thē.
And though many of them beleued not thereon/
yet is goddis truth and promyse therby nether
hurtener minisshed: And he taketh in his waye
& allegeth the sayinge of the. l. Psal. that God
myght abyde true in his wordes & ouercome
when he is iudged. After that he returneth to
his purpose agayne & proueth by the scripture/
that all men without differēce or excepcion are
synners/ and that by the workes of the lawe no
man is iustified: but that the lawe was geuē to
vtter & to declare synne only. Then he begin=
neth & sheweth the right waye vnto rightewes=
nes/ by what meanes men must be made righte=
ous and safe/ and sayeth. They are all synners
& without prayse before God/ & must without
their awne deseruinge be made righteous tho=
rowe fayth in Christ/ which hath deserued so=
che righteousnes for vs / & is become vnto vs
goddis mercy stole for the remission of synnes
that are past/ therby prouing that Christes righ
teousnes which cōmeth on vs thorowe fayth/
helpeth vs only. Which righteousnes/ sayth he
is now declared thorowe the gospell & was te=
stified of before by the lawe & the prophetes.
Furthermore (sayth he) the lawe is holpe & for
dered thorowe fayth / though that the wor=
kes therof with all their boste are brought to
nought & proued not to iustifie.

Thyrde Chapter.

The lawe iustifieth not: but vttereth the synne only & condemneth.

In the. iiij. Chapter (after that nowe by the
iij. first Chapters/ the synnes are opened/ and

Foureth Chapter.

the waye of fayth vnto righteousnes layde) he beginneth to answere vnto certayne obiectiõs and cauillacyõs. And first he putteth forth those blynd reasons/ which commenly they that wylbe iustified by their awne workes/ are wõt to make whẽ they heare that faith only without workes iustifieth/ sayinge/ shall men do no good workes/ yee yf faith only iustifieth/ what nedeth a man to study for to do good workes? He putteth forth therfore Abraham for an ensample/ sayinge: what did Abraham with his workes? was all in vayne? came his workes to no profet? And so concludeth that Abrahã without and before all workes was iustified & made righteous. In so moche that before the worke of circumcision he was prayed of the scripture and called righteous by his faith only/ Genesis. xv. So that he did not the worke of circumcision for to be holpe therby vnto righteousnes/ which yet God commaunded him to doo/ and was a good worke of obedience/ So in lyke wise no doute none other workes helpe any thinge at all vnto a mans iustifiynge: but as Abrahams circumcision was an outeward signe whereby he declared his righteousnes whiche he had by faith/ and his obedience and redynes vnto the will of god/ euen so are all other good workes outeward signes and outeward frutes of faith and of the spirite/ which iustifie not a man/ but that a mã is iustified all redy before God inwardly in the hert/ thorowe fayth & thorowe the spirite purchased by christes bloud.

Outward workes are signes and witnesses of the inwarde fayth.

Here with nowe stablisheth saynt Paul his doctrine of faith afore rehersed in the third chapter/ and bringeth also testimony of Dauid in the .xxxii. psalme/ which calleth / a man blessed not of workes/ but in that his sinne is not reckened & in that fayth is imputed for righteousnes/ though he abyde not afterwarde without good wor-

Blessed is he that hath his sinnes forgeuẽ him.

od wozkes/when he is once iustified.

For we are iustified and receaue the spzite foz todoo good wozkes/ nether were it otherwyse possible to do good wozkes / except we had first the spzite.

For how is it possible to do any thynge wel in the sight of god/while we are yet in captiuite & bondage vnder the deuill/ & the deuill possesseth vs all togeder & holdeth our hertes/ so that we cānot once cōsent vnto the will of god. No man therfoze can pzeuent the spzite in doinge good: but the spzite must first come and wake him out of his slepe & with the thunder of the lawe feare him/and shewe him his misserable estate and wzetchednes/& make him abhoze/ and hate him silfe and to desyre helpe/ & then cōfozte him agayne with the pleasant rayne of the Gospell/that is to saye/ with the swete pzomyses of God in Chzist / and stere vppe fayth in him to beleue the pzomises. Then whē he beleueth the pzomyses / as God was mercyfull to pzomyse/ so is he true to fulfill them/& will geue him the spzite and strength/ both to loue the will of god & to wozke ther after. Do se we that God only (which accozdinge to the scripture wozketh all in all thinges) wozketh a mans iustifiynge/ saluacion and healthe/ yc and powzeth fayth and beleue/lust to loue goddis will/and strength to fulfill the same/in to vs/ euen as water is powzed into a vessell / & that of his good will and purpose/and not of oure deseruinges and merites. Goddis mercy in pzomysinge and trueth in fulfilling his pzomyses saueth vs and not we oure selues. And therfoze is all laude/pzayse and glozy/to be geuen vnto God foz his mercy and trueth/and not vnto vs foz oure merites & deseruinges. After that/ he stretcheth his ensample oute agaynste all other good wozkes of the lawe/and concludeth

that the Jewes cānot be Abrahams heyres be-
cause of blond & kynred only/ & moche lesse by
the workes of the lawe/ but must enheret Abra-
hams fayth/ yf they will be the right heyres of
Abraham for as moche as Abraham before the
lawe/ lothe of Moses & also of circūcision/ was
thorowe fayth made righteous & called the fa-
ther of all them that beleue/ & not of them that
worke. Moreouer the lawe causeth wrath/ in
as moche as no man can fulfillit with loue and
lust/ & as longe as suche grudginge/ hate & in-
dignacion agaynst the lawe remayneth in the
herte/ & is not takē awaye by the sprite that cō-
meth by fayth/ so longe (no doute) the workes
of the lawe/ declare euidētly that the wrathe of
God is vpō vs & not fauoure. Wherfore fayth
only receyueth the grace promysed vnto Abra-
ham. And these ensamples were not writtē for
Abrahās sake only (sayth he) but for oures al-
so to whom yf we beleue/ fayth shalbe reken ed
lykewyse for righteousnes/ as he sayth in the
ende of the Chapter.

The. v. Chapter. In the. v. Chapter he cōmendeth the frutes & workes of fayth/ as are peace/ reioysinge in the conscience/ inwarde loue to God & man: more ouer/ boldnes/ trust/ confidence & astrōge & lusty mynd & stedfaste hope in tribulacion and sufferinge. For all suche folowe/ where the right fayth is/ for the abundāte graces sake & gyftes of the sprite/ which God hath geuen vs in Christe/ in that he gaue him to dye for vs yet his enymies. Now haue we then that fayth only before all workes iustifieth/ & that it folo-

Good workes are the frutes of the sprite.

weth not yet therfore that a man shulde do no good workes but that the righte shapen wor-kes abide not behind/ but accōpanye fayth/ euē as brightenes doth the sunne/ and are called of Paul the frutes of the sprite. Where the sprite is/ there it is alwayes somer & there are alwayes

good

good frutes/that is to saye: good workes. This is Pauls order/ that good workes springe of the spryte/the spryte cometh by fayth & fayth cometh by hearinge the worde of God /when the glad tydinges & promises which god hath made to vs in Christe/are preached truly/& receaued in the grounde of the herte without wauringe or doutinge after that the lawe hath passed vpō vs & hath dāned our cōsciēces. Where the worde of God is preached purely & receaued in the herte/there is fayth & the spryte of God/& ther are also good workes of necessite when soeuer occasion is geue. Where Goddis worde is not purely preached/but mens dreames/traditiōs/ymaginaciōs inuēcions/ceremonies & supersticion/there is no fayth & consequētly no spryte that cometh of God. And where Goddis spryte is not/there can be no good workes/euē as where an appell treis not/ there can growe no appels/but there is vnbelefe/the deuels spryte & euyll workes. Of this goddis spryte & his frutes/haue oure holy ypocrites not once knowē/ nether yet tasted how swete they are/though they kayne many good workes of their awne ymaginacion/to be iustified withall/ in wh'ch is not one crome of true fayth or spirituall loue/or of inwarde ioye/peace and quyetnes of conscience/ for as moche as they haue not the worde of God for them / that suche workes please God/but they are euen the roten frutes of a roten tre.

After that he breaketh forth/& rūneth at large/& sheweth whence both synne & righteousnes/deeth & lyfe come. And he cōpareth Adā & Christ to gether/thus wyse reasoninge & disputinge/that Christ must neades come as a secōd Adā to make vs heyres of his righteweisnes/ thorow a newe spirituall birth/without oure deserueges: euē as the first Adā made vs heyres of

 synne

synne/ thorowe the bodely generacion/ without oure deseruinge. Whereby is euydently knowen and proued to the vttermoste/ that no mā can bringe him selfe oute of synne vnto righteweснes/ nomore then he coulde haue withstonde that he was borne bodely. And that is proued herewith/ for as moche as the very lawe of God/ which of righte shulde haue holpe/ yf any thinge coulde haue holpe/ not only came and brought no helpe with hyr/ but also encreased synne/ because that the euill & poysoned nature is offended and vtterly displeased with the lawe/ and the more she is forbed by the lawe/ the more is she prouoked and set a fyre to fulfill and satisfie hyr lustes. By the lawe then we see clerely that we muste nedes haue Christe to iustifie vs with his grace/ and to helpe nature.

The. vj. Chapter.

In the. vj. he setteth forth the chefe and principall worke of fayth/ the batayll of the spirite agaynst the flesshe/ how the spirite laboureth & enforseth to kyll the remenaunte of synne and luste which remayne in the flesshe/ after oure iustifyinge. And this chapter teacheth vs/ that we are not so fre frō synne thorowe fayth/ that we shulde hencefoorth goo vp and doune vnder carlesse & sure of oure selues/ as though there were nowe no more synne in vs. yee there is synne remayninge in vs/ but it is not reckened/ because of fayth and of the spirite/ which fighte agaynst it. Wherfore we haue ynough to do all oure lyues longe/ to tame oure bodies/ and to compell the members to obeye the spirite and not the appetites/ that therby we myghte be lyke vnto Christes deeth and resurrecciō/ & mighte fulfill oure baptyme/ which signifieth the mortifyinge of synnes/ & the newe life of grace. For this batayle ceaseth not in vs vntill the laste breth/ and vntyll that synne be vtterly slayne by the deeth of the bodye.

Baptyme is a wytnesse betwene god & vs that we haue promised to mortifie the lustes & synne that remayneth in the flesshe. &c.

This

This thinge (I meane to tame the body and so forth) we are able to do (sayth he) seynge we are vnder grace & not vnder the lawe / what it is / not to be vnder the lawe / he him selfe expoūdeth. ffor not to be vnder the lawe is not so to be vnderstond / that euery mā may do what him lusteth. But not to be vnder the lawe / is to haue a fre herte renewed with the spirite / so that thou haste luste inwardly of thyne awne accorde to do that which the lawe cōmaundeth / without cōpulcion / ye though there were no lawe. ffor grace: that is to saye Goddis fauoure bringeth vs the spirite / and maketh vs loue the lawe / so ys there nowe no moare synne / nether is the lawe nowe any moare agaynst vs / but at one and agreed with vs & we with it. Not to be vnder the lawe what it meaneth

But to be vnder the lawe / is to deale with the workes of the lawe / and to worke without the spirite and grace: for so longe no doute synne raynethin vs thorowe the lawe / that is to saye / the lawe declareth that we are vnder synne and and that synne hath power & dominiō ouer vs / seynge we cannot fulfill the lawe / namely within in the hert / for as moche as no mā of nature fauoureth the lawe / consenteth there vnto and delyteth therin. Which thinge is euerladinge greate synne / that we cānot consent to the lawe which lawe is nothinge else sauc the will of god. To be vnder the lawe what it is.

This is the right fredome & liberte frō synne and from the lawe where of he wryteth vnto the ende of this Chapter / that it is a fredome to doo good only with luste / & to lyue well without compulcīō of the lawe. Wherfore this fredome is a spirituall fredome / which destroyeth not the lawe / but ministreth that which the lawe requyreth / and where with the lawe is fulfilled that is to vnderstond / luste & loue / where with the lawe is stilled & accuseth vs no moare / compelleth vs no moare. nether hathoughtie to

& rawe of vs any moare. Sueh as though thou were in dette to an other mā/ & were not able to paye/two maner wayes mightest thou be losed. One waye/if he wold requyre nothinge of the/ and bycke thyne obligaciō. An other waye/yf some other good man wolde paye for the/ & geue the as moche as thou mightest satisfie thine obligaciō with all. Of this wyse hath Christe made vs free frō the lawe: & therfore is this no wilde flesshely liberte/ that shulde doo nought/ but that doeth all thinges/ & is free from the crauinge and dette of the lawe.

The. vij. Chapter.

In the. vij. he cōfirmeth the same with a similitude of the state of matrimony. As whē the husbonde dyeth the wyfe is at hyr liberte/ and the one lowsed & departed frō the other/ not that the womā shulde not haue power to marie vnto an other mā/ but rather now fyrste of all is she free and hath power to marie vnto an other man which she coulde not do before/till she was lowsed frō hyr fyrst husbond. Sueh so are oure consciences bound & in daūger to the lawe vnder olde Adam the flesh/as longe as he lyueth in vs. For the lawe declareth that oure hertes are bounde & that we cānot dissorsent frō him. But whē he is mortified & kylled by the spirite/ then is the conscience free & at liberte; not so that the conscience shall nowe nought do/ but now fyrst of all cleuyth vnto an other/ that is to wete Christ/ & bringeth forth the frutes of lyfe. To nowe to be vnder the lawe/is not to be able to fulfill the lawe/but to be better to it and not able to paye that which the lawe requyreth. And to be lowse from the lawe/ is to fulfill it & to paye that which the lawe demaundeth/so that it can nowe hencefoorth axe the nought.

To be vnder the lawe.

To be lowse from the lawe.

Consequently Paul declareth moare largely the nature of synne & of the lawe/how that thorowe the lawe synne reuyueth/moueth hyr self/ &

ke/ & gadereth strēght. For the old mā & carrupte nature/ the moare he is forboden & kepte vnder of the lawe/ is the moare offended & displeased there with/ for as moche as he cannot paye that which is requyred of the lawe. For synne is his nature & of him selfe/ he cānot but synne. Therfore is the lawe deeth to him/ tormente & marterdome. Not that the lawe is euyll/ but because that the euyll nature cannot soffre that which is good/ cānot abide that the lawe shulde require of him any good thinge. Lyke as a sicke man cannot suffre that a man shulde desyre of him to runne/ to lepe and to doo other dedes of an wholeman.

For which cause saynt Paul concludeth/ that where the lawe is vnderstonde & perceaued of the beste wyse/ there it doeth no moare but vtter synne/ & bringe vs vnto the knowledge of oure selues/ & therby kylle vs & make vs bonde vnto eternall damnacion & detrers of the euerlastinge wrath of God/ euē as he well fealeth & vnderstondeth whos conscīēce is truely touched of the lawe. In suche daūger were we yer the lawe came/ that we knewe not what synne mēre/ nether yet knowe we the wrath of God apō synners/ tyll the lawe had vttered it. So seest thou that a man must haue some other thinge/ ye & a gretter & a moare myghty thinge then the lawe/ to make him righteous & safe. They that vnderstōde not the lawe on this wyse/ are blind & goo to worke presumptuously/ supposinge to satisfie the lawe with workes. For they knowe not that the lawe requyreth a fre/ a willinge/ a lusty and a louinge herte. Therfore they se not Moses ryght in the face/ the vayle hangeth betwene & hydeth his face so that they cannot behold the glorye of his countenaūce/ how that the lawe is spirituall & requyreth the hert.

I maye

I maye of myne awne strength refrayne that I doo myne enimye no hurte/but to loue him with all myne herte/& to put awaye wrathe clene oute of my mynde can I not of myne awne strēgth. I maye refuse money of myne awne strength/ but to put awaye loue vnto riches oute of myne herte can I not do of myne awne strength. To abstayne from adultery as concerninge the vttewarde dede can I do of myne awne strēgth/ but not to desyre in myne hert is as vnpossible vnto me as is to chose whether I will hāge or thrust/and yet so the lawe requireth. Wherfore of a mans awne strength is the lawe neuer fulfilled/we must haue therunto goddis fauoure and his spirite/purchased by Christes bloude.

Neuertheles whē I saye a man maye do many thinges vttewardly clene agaynst his herte/we must vnderstonde that man is but dreuen of diuers appetites/and the greateste appetite ouercōmeth the lesse & caryeth the man awaye violently with hym.

As when I desyre vengeaunce/& feare also the inconuenience that is lyke to folowe' yf feare be greatter/I abstayne yf the appetite that desyreth vengeaūce be gretter/I cānot but prosecute the dede/as we se by experience in many murtherars and theues/which though they be brought in to neuer so great perell of deeth/ yet after they haue escaped/do euen/the same agayne. And cōmen wemen prosecute their lustes because feare & shame are awaye/whē other which haue the same appetites in their hertes/ abstayne at the leest waye vttwardly or worke secretly beynge ouercome of feare & of shame' & so lykewyse is it of all other appetites.

Flesshe & spirite fight to gether.

Further moare he declareth/how the spirite & the flesshe fighte to gether in one man/and maketh an ensample of him selfe/that we myghte lerne to knowe that worke aright/I meane to

kyll

kyll synne in oure selues. He calleth both the spryte and also the flesshe a lawe/ because that lyke as the nature of Goddis lawe is to dryue/ to compell/ and to craue euen so the flesshe dryueth/ compelleth/ craueth and rageth/ agaynst the spryte/ and will haue her lustes satisfied. On the other syde dryueth the spryte/ cryeth and fighteth agaynst the flesshe/ and will haue his luste satisfied. And this strife durethin vs/ as longe as we liue: in some moare and in some lesse as the spryte or the flesshe is stronger and the very man his awne selfe is both the spryte and the flesshe/ which fighteth with his awne selfe Vntyll synne be vtterly slayne and he all together spirituall.

The. viij Chapter.

In the. viij. Chapter he dryueth suche fighters that they dispere not because of suche flesshe/ other thinke that they ar lesse in fauoure with God. And he sheweth how that the synne remayninge in vs/ hurteth not/ for there is no daunger to them that are in Christ which walke not after the flesshe/ but fight agaynst it. And he exponideth more largely what the nature of the flesshe & of the spryte is/ and how the spryte commeth by Christ/ which spryte maketh vs spirituall/ tameth/ subdueth and mortifieth the flesshe/ and certifieth vs that we are neuertheless the sonnes of God & also beloued though that synne rage neuer so moche in vs/ so longe as we folowe the spryte and fighte agaynst synne/ to kyll & mortife it. And because the chastysinge of the crosse and sufferinge are nothinge plesant/ he comforteth vs in oure passions and afflictions by the assistens of the spryte which maketh intercession to God for vs/ mightely with groninges that passe mans vtteraunce/ so that mans spech cannot comprehende them/ and the creatures more ouer also with vs of greate desyre that they haue/ that we were lowsed from

synne

synne & corruptiō of the flesshe. So se we that these thre Chapters/ the. vj. vij. viij. doo none other thinge so moche as to dryue vs vnto the right worke of fayth/ which is to kyll the olde man and mortifie the flesshe.

The. ix. x. and. xj chapters.

In the. ix. x. & xj. Chapters he treateth of Goddis predestinacion/ whence it springeth all to gether/ whether we shall beleue or not beleue/ be lowsed from synne or not lowsed. By which predestinaciō oure iustifiynge and saluacion are clene takē oute of oure hādes/ and put in the hādes of God only/ which thinge is most necessary of all. For we are so weke & so vncertayne/ that yf it stode in vs/ there wolde of a truth no mā be saued/ the deuell no doute wolde deceaue vs. But now is God sure that his predestinaciō cānot deceaue him/ nether can eny man withstand or let him and therfore haue we hope and trust agaynst synne.

But here muste a marke be set vnto those vnquyet/ busye & hye clyming spirites howe ferre they shall goo/ which fyrst of all bringe hether there hye reasons & pregnāt wittes/ & begynne fyrst frō an hyeto serche the botomlesse secretes of Goddis predestinaciō/ whether they be predestinat or not. These must nedes ether cast thē selues doune hedelong in to desperaciō or elsecō mit them selues to fre chastice careles se. But folowe thou the order of this pistle/ & noosell thy selfe with Christ/ & lerne to vnderstonde what the lawe and the gospell meane/ and the office of both two/ that thou mayst in the one knowe thy selfe/ & how that thou hast of thy selfe no strēgth/ but to synne: & in the other the grace of Christ. And then se thou fyghte agaynst synne & the flesshe as the. vij. fyrst chapters teache þ. After that whē thou arte come to the. viij. chapter/ and arte vnder the crosse and sufferinge of

This do yf thou wilt vnderstonde

tribula-

tribulacion/the neceſſite of predeſtinacion will
waxe ſwete & thou ſhalt well felehow precyo u
ſe a thinge it is. ffor excepte thou haue borne ꝑ
croſſe of aduerſite and temptacio/and haſt kelte
thy ſelfe brought vnto the very brymme of de-
ſperacion/ye and vnto hell gates/thou canſt ne
uer medle with the ſentence of predeſtinacion
without thyne awne harme/and without ſecret
wrath and grudginge inwardly agayn ſt God/
for other wyſe it ſhall not be poſſible for the to
thinke that God is righteous & iuſte. Therfore
muſt Adam be well mortified and the fleſſhe-
ly wytte brought vtterly to nought/ yer that
thou mayſt awaye with this thinge/ & drinke
ſo ſtronge wyne. Take hede therfore vnto thy
ſelfe/ that thou drinke not wyne/while thou
art yet but a ſucklinge. ffor euery ſerninge
hath hys tyme/meaſure and age/ and in Chriſt
is there a certayne childhod/in which a mā muſt
be content with mylke for a ſeaſon/ vntyll he
waxe ſtronge and growe vp vnto a perfecte
man in Chriſt/and be able to eate of moare ſtrō
gemeate.

In the. vij. Chapter he geueth exhortacios. The. vij.
ffor this maner obſerueth Paul in all his piſt- Chapter
les/ fyrſt he teacheth Chriſt and the fayth/then
exhorteth he to good workes/and vnto conti-
nuall mortifyinge of the fleſſhe. So here tea-
cheth he good workes in deade/and the true ſer
uinge of God/and maketh all men preſtes/ to
offer vp not money and beaſtes/ as the maner
was in the tyme of the lawe/ but their awne
bodyes/ with killinge and mortifyinge of the
luſtes of the fleſſhe. After that he deſcribeth the
outwarde conuerſacion of Chriſten men/ how
they oughte to behaue the ſelues in ſpirituall
thinges how to teache/preache & rule in the cō
gregacion of Chriſt/ to ſerue one anorher to

ſuffre

suffre all thinges paciently/ and to commit the wreke and vengeaunce to God/ in conclusion how a Christen man ought to behaue him selfe vnto all men/ to frend/ foo or what soeuer he be. These are the right workes of a Christen man which springe oute of fayth. For fayth hepeth not holye daye nether suffereth any man to be ydle/ where soeuer he dwelleth.

The.viij Chapter. In the.viij. he teacheth to honoure the worldly and tẽporall swerde. For thoughthat mãs lawe and ordinaunce make not a man good before God/ nether iustifie him in the herte/ yet are they ordeyned for the furderaunce of the cõmune welth/ to mayntene peace/ to punisshe the euyll and to defende the good. Therfore ought the good to honoure the temporall swerde and to haue it in reuerence/ though as concerninge themselues they nede it not/ but wolde abstayne from euyll of their awne accorde/ ye and do good without mans lawe/ but by the lawe of the spirite which gouerneth the harte/ & aydeth it vnto all that is the will of God. Finally he cõprehendeth and knetteth vp all in loue. Loue of her awne nature bestoweth all that she hath and euẽ her awne sesse on that which is loued. Thou nedest not to byd a kind mother to be louinge vnto her only sonne. Moche lesse spirituall loue. Which hath eyes geuẽ her of God/ needeth mans lawe to teache her to do hir dutie.

Loue is the fulfillinge of the lawe.

And as in the begynninge he dyd put forth Christe as the cause and auctor of oure rightewesnes & saluacion/ euen so here setteth he him forth as an ensample to counterfayte that as he hath done to vs/ euen so shulde we do one to another.

In the.viiij. Chapter he teacheth to deale soberly with the consciences of the weke in the fayth/ which yet vnderstond not the libertie of Christ perfectly ynough and to fauer them

The.viiij Chapter.

of Chri-

of Christen loue/ & not to vse the liberte of the fayth vnto hinderaūce. But vnto the furderaūce & edifyinge of the weake. ffor where suche cōsideracion is not/ there folowethdebate and despisinge of the Gospell. It is better therfore to forbere the weke a while/ vntyll they waxe stronge/ then that the learninge of the Gospell shuld come all to geder vnderfoote. And suche worke is singular worke of loue/ & where loue is perfecte/ there muste nedes be suche a respecte vnto the weake/ a thinge that Christ cōmaunded and charged to be had aboue all thinges.

In the. xv. Chapter he setteth forth Christ agayne to be folowed/ that we also by his ensample/ shulde suffre other that are yet weake/ as them that are fraile/ open synners/ vnlerned/ vnexpert/ and of lothesome maners/ & not to cast thē awaye forthwith/ but to suffre them tyll they wax better & exhorte them in the meane tyme. ffor so dealte christ in the gospell & now dealeth with vs dayly/ soffering our vnperfetnes/ wekenes/ conuersacion and maners/ not yet fassioned after the doctrine of the Gospell/ but smell of the flesshe/ ye and sometyme breake forth in to outward dedes. The. xv. Chapter.

After that to conclude with all he wysseth them encreace of fayth/ peace/ and loye of cōscience/ prayseth them and committeth thē to god and magnifieth his office and administracion in the gospell/ and soberly and with grete discrecion desyreth sueeur and ayde of them for the poore saynctes of Jerusalem/ and it is all pure loue that he speketh or dealeth with all. So fynde we in this pistle plentuously/ vnto the vtmoste/ what soeuer a Christen man or woman ought to knowe that vs to wete what the lawe/ the Gospell/ synne/ Grace/ fayth/ Righteousnes/ Christ/ God/ Good workes/ Loue

Hope/and the Crosse are/and euē where in the
pyth of all that pertayneth to the chrisē fayth
stondeth and howe a christen man ought̄e to be
haue him silfe vnto euery man/be he perfect or
a synner/ good or bad/ stronge or weke / fred or
foo/ and in conclusion howe to behaue oure sel
nes both toward god and toward oure seluēs
also. And all thynges are prophoundely groun-
ded in the scriptures/and declared with ensam-
ples of him silfe/of the fathers and of the pro-
phetes/that a man can here desyre no moare.

This pis
tle to the
Romay-
nes is the
dore into
all the scr
ipture: ye
and the ke
ye that o-
penethit
and bryn-
geth men
to the true
vnderstō
dynge of
it.

Wherfore it appereth euidently / that Pauls
mynde was to comprehende hreuely in this pi-
stle all the hole lernynge of Christen Gospell/
and to prepare an introduccion vnto all the ol-
de testament . For without doute whosoeuer
hath this pistle perfectly in his herte/the same
hath the lyght and the effecte of the olde testa-
mente with him. Wherfore let euery man with
oute excepcyon exercyse him selfe therin dilige
ly / and recorde it nyght and daye continually /
vntyll he be full acquaynted therewith.

The last
Chapter.

The last chapter is a chapter of recommen-
dacyon/ Wherin he yet myngleth a good mony
cyon/that we shulde beware of the tradicyons
and doctryne of men whyche begyle the simple
with sophistry and lernynge that is not after
the gospell/and drawe the from Christ/and no
sell the in weke & feble (as Paul calleth the in
the pistle to the Galathyans) in bodyerly ceri-
monyes for the entent that they wolde lyue in
fatte pastures and bein auctorite/ and be token
as Christ / ye and aboue christ / and sit in the
temple of god / that is to wit in the conscien-
ces of men where God only/ his worde / & hys
christ ought to sitte. Compare therfore all ma-
ner doctryne of men vnto the scripture/ and se
whether they agree or not. And committe thy sil

fe who-

fe whole and all to gether vnto Christ/ and so shall he with his holy sprite and with all hys fulnes dwell in thy soule.

The somme and hole cause of the wrytinge of this epistle/ is/ to prove that a man is iustifieth by fayth only: which proposicion whoso denieth/ to him is not only this epistle and all that paul wryteth/ but also the hole scripture so locked vp/ that he shall neuer vnderstonde it to his soules healthe. And to bringe a man to the vnderstondinge and felynge that fayth only iustifieth: paule proveth that the hole nature of man is so poysoned and so corrupte/ ye and so deed concerninge godly lyuinge or godly thinkinge/ that it is impossible for hir to kepe the lawe in the sight of god: that is to saye/ to loue it/ & of loue and lust to do it as naturally as a man eateth or drinketh/ vntill she be quyckened agayne and healed thorow fayth.

And by iustifyinge/ vnderstonde none other thinge then to be reconciled to god and to be restored vnto his fauoure/ & to haue thy synnes forgeuē the. As when I saye god iustifieth vs/ vnderstonde therby/ that god for Christes sake/ merites and deseruinges only receaueth vs vnto his mercie/ fauoure and grace/ and forgeueth vs oure synnes. And when I saye Christ iustifieth vs/ vnderstonde therby that Christ only hath redemed vs/ bought and delyuered vs oute of the wrath of god and damnacion/ & hath with his workes only/ purchased vs the mercie the fauoure and grace of god/ and the forgeuenes of oure synnes. And when I saye that fayth only iustifieth/ vnderstonde therby that fayth and trust in the truthe of god and in the mercye promysed vs for Christes sake/ and for his deseruinge and workes only/ doth quyet the conscience and certifie hir that oure synnes

beforgeuen and we in the full fauoure of God.

Furthermore/ set before thyne eyes Christes workes and thyne awne workes. Christes workes only iustifie the and make satisfaccion for thy synne/ and thyne awne workes not: that is to saye/ quyeteth thy conscience and make the sure that thy synnes are forgeuen the/ and not thyne awne workes. For the promyse of mercie is made the for Christes workes sake/ and not for thyne awne workes sake. Wherfore seinge God hath not promysed that thyne awne workes shall saue the/ therfore fayth in thine awne workes can neuer quyet thy conscience ner certifie the before God (When god commeth to iudge and to take a recknynge) that thy synnes are forgeuen the. Beyonde all this/ myne awne workes can neuer satisfie the lawe or paye hir that I owe hir. For I owe the lawe to loue hir with all myne heart/ sowle/ power & mygth. Which thynge to paye I am neuer able whyle I am cõpased with flesshe. No/ I cannot once begynne to loue the lawe/ except I be fyrst sure by fayth that God loueth me and forgeueth me.

Finally that we saye fayth only iustifyeth/ ought to offende no man. For if this be true/ that Christ only redemed vs/ Christ only bare oure synnes/ made satisfaccion for them & purchased vs the fauoure of God/ then must it nedes be true/ that the trust only in Christes deseruinge and in the promises of God the father made vs for Christes sake/ doth only quyet the conscience and certifie hir that the synnes are forgeuen. And when they saye/ a man must repent/ forsake synne/ and haue a purpose to synne no more as nye as he can and loue the lawe of God: Ergo fayth alone iustifieth not. I answere/ that & all lyke argumentes are nought/ and lyke to this. I must repent and be sorie/ the

Gospell

Gospell must be preached me/ and I must beleue it or else I cannot be partaker of the mercie which Christ hath deserued for me/ Ergo Christ only iustifieth me not) or Christ only hath not made satisfaccion for my synnes. As this is a naughtie argument so is the other.

Now go to reader/ and accordinge to the order of Pauls wrytinge/ euen so do thou. Fyrst beholde thy selfe dyligently in the lawe of God/ and se there thy iust damnacion. Secondately turne thyne eyes to Christ/ & se there ye exceadinge mercie of thy moost kynde and louinge father. Thirdly remember that Christ made not this atonement that thou shuldest anger God agayne: neither dyed he for thy synnes/ that thou shuldest lyue still in them: neither clensed he the/ that thou shuldest retourne (as a swyne) Vnto thyne olde podell agayne: but that thou shuldest be a new creature and lyue a new lyfe after the will of God & not of the flesshe. And be diligent least thorow thyne awne negligence & Vnthankfulnes thou lose this fauoure and mercie agayne.

ffare well.

W. T.

The epistle of the Apostle S. Paul to the Romayns.

¶ The fyrst Chapter.

PAul the seruaūt of Jesus Christ/ called to be an Apostle/put a parte to preache the Gospell of God/ which he promysed afore by his Prophetes/in the holy scriptures that make mension of his sonne/the which was begotte of the seed of David/as pertaynynge to the flesshe/ ¶ declared to be the sonne of God with power of the holy goost that sanctifieth/ sence ỳ tyme that Jesus Christ oure Lorde rose agayne from deeth/by whom we have receaved grace and apostlesshyppe/to bringe all maner hethē people vnto obedience of the fayth/that is in his name: of the which hethen are ye a part also/which are Jesus christes by vocaciō. ℣

To all you of Rome beloved of God and soynctes by callinge. Grace be with you and peace from God oure father/ ¶ from the Lorde Jesus Christ.

℣ Fyrst verely I thanke my God thorow Jesus Christ for you all/because youre fayth is ℟ publisshed throughout all the worlde. For God is my witnes/whom I serve with my spirite in the Gospell of his sonne/that without

out

out ceasinge I make mencion of you alwayes
in my prayers/besechinge that at one tyme or
another/a prosperous iorney(by ỹ will of god)
myght fortune me/to come vnto you. For I
longe to see you/that I myght bestowe amõ
ge you some spirituall gyfte/to strength you
with all:that is/that I myght have consola-
cion together with you/through the commen
fayth/which bothe ye and I have.

I wolde that ye shuld knowe brethrē/how
that I have often tymes purposed to come
vnto you(but have bene let hitherto)to have
some frute amonge you/as I have amonge o-
ther of ỹ Gentyls. For I am detter both to
the Grekes & to them which are no Grekes/
vnto the learned & also vnto the vnlearned.
Lykewyse/as moche as in me is/I am redy
to preache the Gospell to you of Rome also.

For I am not ashamed of the Gospell of
Christ/because it is ỹ power of God vnto sal
vaciõ to all ỹ believe/namely to the Jewe/& al
so to ỹ gētyle. For by it ỹ righteousnes which
cõmeth of god/is openrd/frõ fayth to *fayth.
As it is writtē: The iust shall live by fayth.

For the wrath of God apereth from hevē
agaynst all vngodlynes & vnrighteousnes of
mẽ which withholde ỹ trueth in vnrighteous
nes:seynge/what may be knowen of God/
that same is manifest amõge them. For God
dyd shewe it vnto them. So that his invisi-
ble thinges:that is to saye/his eternall po-
wer and godhed are vnderstande and sene/by
the workes from the creacion of the worlde.

abā.ij.ā hebr.v. gala.iii.

*from fa yth to fay th:that is from a weake fai th to a ly onger/or frõ one ba rayle of fayth to a nother/ fayre as we have escaped one ieopardye thorow fa yth/ ano- ther ima deth we/ thorow which we must wa- de by the helpe of fayth also

ephe.iiij. What loweth when me knowe the truthe & loue it not

So that they are without excuse/in as moche as when they knewe god/ they glorified him not as God/ nether were thankfull/but weyed full of vanities in their imaginacions/& their folisshe hertes were blynded. When they cou̅ted them selves wyse/they became foles and turned the glory of the immortall god/ vnto the similitude of the ymage of mortall man/ and of byrdes/and foure foted beastes/& of serpentes. Wherfore god lykewyse gave the̅ vp vnto their hertes lustes/vnto vnclennes/ to defyle their awne boddyes bitwene them selves: which tourned his truthe vnto a lye/and worshipped and served the creatures more then ỹ maker/which is blessed for ever. Am̄. For this cause god gave them vp vnto shamfull lustes. For even their wemen did chaunge the naturall vse vnto the vnnaturall. And lyke wyse also the men lefte the naturall vse of the woma̅/& brent in their lustes one on another. And man with man wrought filthynes/ and receaved in them selves the rewarde of their errour/as it was accordinge.

And as it semed not good vnto them to be aknowen of God/even so God delivered them vp vnto a leawde mynd/ ỹ they shuld do tho thinges which were not comly/beinge full of all vnrighteous doinge/of fornicacio̅/wickednes/ coveteousnes/ malicyousnes/full of envie/morther/debate/disseyte/evill co̅dicioned/ whisperers/backbyters/haters of God/ doers of wro̅ge/proude/bosters/bringers vp of evyll thinges/disobedient to father & mother/ with

out

out vnderstondinge/covenaunte breakers/vn lovinge/trucebreakers & mercyles. Which mē though they knew the righteweſnes of God/ how that they which ſoche thinges commyt/ are worthy of deeth/yet not only do the ſame/ but also have pleasure in them that do them.

To have pleasure in another mannes ſynne is greater wyckednes then to ſynne thy ſelfe.

¶ The.ii. Chapter

THerfore arte thou inexcuſable o man/ whosoever thou be ỹ iudgeſt. ffor in ỹ ſame wherin thou iudgeſt another/ thou condemneſt thy ſelfe. ffor thou that iudgeſt/doeſt evē the ſame ſelfe thinge. But we are ſure that the iudgement of God is accordinge to trueth/agaynſt them which cōmmit ſoche thinge. Thinkeſt thou this O thou mā that iudgeſt them which do ſoche thinges & yet doeſt evē the very ſame/ ỹ thou ſhalt eſcape ỹ iudgemēt of God? Ether deſpiſeſt thou the riches of his goodnes/pacience & longe ſufferaunce? and remembreſt not how that the kyndnes of God leadith the to repentaunce?

But thou after thyne harde herte ỹ cānot repēt/heapeſt ỹ togedder the treaſure of wrath agaynſte the daye of vengeaūce/when ſhalbe opēned ỹ righteweſ iudgemēt of god/which will rewarde every mā accordinge to his *deedes: that is to ſaye/prayſe/honoure & immortalite/to them which cōtinue in good doynge/ & ſeke eternall lyfe. But vnto them that are rebellious & diſobey the trueth/yet folowe iniquytie/ſhall come indignacion & wrath/tribulacion and anguyſſhe/vpon the ſoule of every man that doth evyll: of the Jewe fyrſt/ & also ye not-

Matthew xxv.d.

*The deſeruige of Chriſt is promyſed to be the rewarde of oure good dedes: which rewarde yet oure deſ des deſerv-

Yf oure vnrighteweſnes make the righte weſnes of God moze excellent: what ſhall we ſaye? Is God vnrighteous which taketh ven geaūce? I ſpeake after the maner of mē. God forbid. ffor how then ſhall God iudge the worlde? Yf the veritie of God appere moare excellent thorow my lye/vnto his prayſe/why am I hence forth iudged as a ſynner? & ſaye not rather (as men evyll ſpeake of vs/ and as ſome affirme that we ſaye) let vs do evyll/ that good maye come therof. Whoſe damnacion is iuſte.

What ſaye we then? Are we better then they? No/in no wyſe. ffor we have all ready proved how that both Jewes & Gentils are all vnder ſynne/as it is writte: There is none righteous/no not one: There is none that vnderſtondith/there is none ẏ ſeketh after God/ they are all gone out of ẏ waye/ they are all made vnprofytable/ ther is none that doeth good/no not one. Their throte is an open ſepulchre/with their tounges they have diſceaved: the poyſon of Aſpes is vnder their lippes. Whoſe mouthes are full of courſynge & bitternes. Their fete are ſwyfte to ſheed blond. Deſtruccion & wretchednes are in their wayes. And the waye of peace they have not knowen. There is no feare of God before their eyes.

galā.iiij.d psal.xiii. a.psal.v. c.&.xiii.g psalm. l xxxix. & psal.lxv.c. eſai.lix.g pſ.xiii.g

Now we knowe that whatſoever ẏ lawe ſayth/he ſayth it to them which are vnder the lawe. That all mouthes maye be ſtopped and all the worlde be ſubdued to god/becauſe

galā.iij.d

that by

that by ỹ dedes of the* lawe/ shall no flesshe be iustified in the sight of God. For by the lawe commeth the knowledge of synne.

* The lawe iustifieth not before god/ but vttereth synne onlye.

Now verely is ỹ rigteweſnes that cõmeth of God declared without the fulfillinge of ỹ lawe/ havinge witnes yet of ỹ lawe & of the Prophètes. The rightewesnes no dout which is good before God/ cõmeth by ỹ fayth of Jesus Christ/ vnto all & vpon all that beleve.

Justifyinge cõmeth by fayth.

Ther is no differẽce: for all have synned/ & lacke the prayse ỹ is of valoure before God: but are iustified frely by his grace/ through the redemcion that is in Christ Jesu/ whom God hath made a seate of mercy thorow faith in his bloud/ to shewe ỹ rightewesnes which before him is of valoure/ in ỹ he forgeveth ỹ synnes ỹ are passed/ which God dyd suffre to shewe at this tyme/ ỹ rightewesnes ỹ is alowed of him/ ỹ he myght be coũted iuste/ & a iustifiar of him which believith on Jesus. ¶

Where is then thy reioysinge? It is excluded. By what lawe? by ỹ lawe of workes? Naye: but by the lawe of fayth.

Fayth iustifieth.

For we suppose that a man is iustified by fayth without the dedes of ỹ lawe. Is he the God of the Jewes onlye? Is he not also the God of the Gentyles? Yes/ evẽ of the Gentyles also. For it is God onlye which iustifieth circumcision which is of fayth/ & vncircumcision thorow fayth. Do we then destroye the lawe thorow fayth? God forbid. But we rather* mayntayne the lawe.

* Fayth mayntayneth the lawe/ because therby we obtayne power to loue it & to kepe it

¶ The.iiii. Chapter.

What

What shall we saye then/ that Abraham oure father as pertayninge to ỹ flesshe/ dyd finde? If Abraham were iustified by* dedes/ the hath he wherin to reioyce: but not with god. For what sayth the scripture? Abraham beleved god/ and it was counted vnto him for righteweſnes. To him that worketh/ is the rewarde not reckened of favour: but of duty. To him that worketh not/ but beleveth on him that iustifieth the vngodly/ is his fayth counted for righteweſnes. Even as David describeth the blessedfulnes of the man vnto whom god ascribeth rihgteweſnes without dedes. * Blessed are they/ whose vnrighteweſnes are forgeven/ & whose synnes are covered. Blessed is that mā to whom the Lorde imputeth not synne.

* Dedes iustifie not before God: nether may ye a man before God put trust in them.

psa. xxxi

* Blessed fullnes what it is

Came this blessednes then vpon the circumcised or vpon the vncircumcised? We saye verely how that fayth was rekened to Abraham for righteweſnes. How was it rekened? in the tyme of circumcision? or in the tyme before he was circumcised? Not in tyme of circumcision: but when he was yet vncircumcised. And he receaved the signe of circumcision/ as a seale of ỹ righteweſnes which is by fayth/ which fayth he had yet beynge vncircumcised: that he shuld be the father of all them that beleve/ though they be not circumcised/ that righteweſnes myght be imputed to them also: and that he myght be the father of the circumcised/ not because they are circumcised only: but because they walke also in the steppes of

Circumcision is the seale.

pes of that fayth ỹ was in oure father Abra ham before the tyme of circumcision.

For the promes that he shuld be the heyre of the worlde/was not geven to Abrahã or to his seed thorow the lawe: but thorow ỹ righ tewesnes which cometh of fayth. For yf they which are of the lawe/be heyres/then is fayth but vayne/& the promes of none effecte. Because the lawe causeth wrathe. For where no lawe is/there is no trãsgression. Therfore by fayth is the inheritaũce geven/that it mygh come of faveour: and the promes mygh be sure to all the seed. Not to them only which are of the lawe: but also to them which are of the fayth of Abraham/ which is the father of vs all. As it is wrytten: I have made the a father to many nacions/even before god whom thou hast beleved / which quyckeneth the deed/and calleth those thinges which be not/ as though they were.

The promes cometh by fayth

Wherfore we causeth wrath.

gen.xvii.

Which Abraham / contrary to hope / beleved in hope / that he shuld be the father of many nacions / accordynge to that which was spoken: So shall thy seed be. And he faynted not in the fayth / nor yet consydered hys awne body which was now deed / even when he was almost an hondred yeare olde: nether yet that Sara was past chyldeberinge. He stackered not at the promes of God thorow vnbelefe: but was made stronge in the fayth / and gave honour to God / full certifyed / that what he had promised that he was able to make good. And therfore

gene.xvii. and.xxi.

was

was it reckened to him for righteweſnes.

It is not writtey for him only/that it was reckened to him for righteweſnes: but alſo for vs/to whom it ſhalbe counted for righteweſnes/ſo we beleve on him that rayſed vp Jeſus oure Lorde from deeth. Which was delivered for oure ſynnes/and roſe agayne for to iuſtifie vs.

Christ iuſtifieth vs.

¶ The .v. Chapter.

Faith ſetteth vs at peace with God.

BEcauſe therfore that we are iuſtified by fayth/we are at peace with god thorow oure Lorde Jeſus Chriſt: by whō we have awaye in thorow fayth / vnto this grace wherin we ſtonde and reioyce in hope of the prayſe that ſhalbe geven of God. Nether do we ſo only: but alſo we reioyce in tribulacion. For we know that tribulacion bringeth pacience/pacience bringeth experience / experience bringeth hope. And *hope maketh not aſhamed/for the love of God is ſheed abrod in oure hertes/ by the holy gooſt / which is geven vnto vs.

Jaco. j. b.

*We are not aſhamed of oure hope for we are ſure by the deathe of Chriſt that God loueth vs and will bringe oure hope to paſſe.

For when we were yet weake / accordynge ꝙ tyme: Chriſt dyed for vs which were vngodly. Yet ſcace will eny man dye for a righteweſ man. Paraventure for a good mā durſt a man dye. *But God ſetteth out his love B that he hath to vs/ſeinge that whyll we were yet ſynners/Chriſt dyed for vs. Moche more then now (ſeynge we are iuſtifyed in his blond) ſhall we be ſaved from wrath / thorow him.

For yf whē we were enemyes/we were reconciled

conciled to God by the deeth of his sonne: moche more/seinge we are reconciled/we shal be preserved by his lyfe. Not only so/but we also ioye in God by the meanes of oure Lorde Jesus Christ/by whom we have receavyd the attonment.

Wherfore as by one mā synne entred into the worlde/& deeth by the meanes of synne. And so deeth went over all men/in somoche that all men synned. For even vnto the tyme of the lawe was synne in the worlde: but synne was not regarded/as longe as ther was no lawe: nevertheless deeth rayned frō Adam to Moses/evē over them also that synned not/vpō lyke transgression as dyd Adam: which is ỳ similitude of him that is to come.

But the gyfte is not lyke as the synne. For yf thorow the synne of one/many be deed: moche more plenteous vpon many was the grace of God & gyfte by grace: which grace was geven by one man Jesus Christ. L

Adams disobedyēce dampned vs all/yet we our selues wrought it euell. And Christes obedience saueth vs all/yet we oure selues worke anye good.

And ỳ gifte is not over one synne/as deeth cam thorow one synne of one ỳ synned. For damnacion cam of one synne vnto condemnacion: but the gyft cam to iustify frō many synnes. For yf by the synne of one/deeth raigned by the meanes of one/moche more shall they which receave aboundance of grace & of the gyfte of righteweines raygne in lyfe by the meanes of one (that is to saye) Jesus Christ.

Lykewyse then as by the synne of one/condemnacion cam on all men: evē so by the iustifyinge of one cōmeth the righteweines that

bringeth lyfe/ vpō all̄ men. ffor as by one mās nes disobediēce many be cam synners: so by ỹ obediēce of one shall many be made righteous.

* the lawe encreaseth synne & maketh oure nature more gredie to do euell: Because ỹ lawe mynistreth no power ner lust to that she byddeth/ or to refrayne from that she forbyddeth. gala. iij. d

But ỹ * lawe in the meane tyme entred in/ ỹ synne shuld encreace. Neverthelater where aboundaunce of synne was / there was more plenteousnes of grace. That as synne had raigned vnto deeth/ even so might grace raygne thorow rightewesnes vnto eternall lyfe/ by the helpe of Jesu Christ. ✠

¶ The. vi. Chapter.

A What shall we saye then? Shall we continue in synne/ that there maye be aboundaunce of grace? God forbyd. How shall we that are deed as touchynge synne/ live eny lenger therin? ✠ Remember ye not that all we which are baptysed in the name of Jesu Christ/ are baptysed to dye with him? We are buryed with him by baptim/ for to dye / that lykewyse as Christ was raysed vp from deeth by the glorye of the father: evē so we also shuld walke in a newe lyfe. ffor yf we be graft in deeth lyke vnto him: even so must we be in the resurrecciō. This we must remēber/ that oure olde man is crucified with him also/ that the body of synne myght vtterly be destroyed/ that hence forth we shuld not be servauntes of synne. ffor he that is deed/ ys iustified from synne.

hebr. xij. a j. pet. ij. a. ephe. iiij. e coll. iij. b.

B

Wherfore yf we be deed with Christ / we beleve that we shall live with him: remembringe that Christ once raysed frō deeth/ dyeth no more. Deeth hath no moare power over him.

him. For as touchynge that he dyed/ he dyed concernynge synne/ once. And as touchinge that he liveth/ he liveth vnto God. Lykewyse ymagen ye also/ that ye are deed concernynge synne: but are alive vnto God thorow Jesus Christ oure Lorde. ¶ Let not synne raygne therfore in youre mortall bodyes/ that ye shuld thervnto obey in the lustes of it. Neither geve ye youre members as instrumentes of vnrighteweanes vnto synne: but geve youre selves vnto God/ as they that are alive from deeth. And geve youre membres as instrumentes of righteweanes vnto God. Let not synne have power over you. For ye are not vnder the lawe/ but vnder grace.

What then? Shall we synne/ because we are not vnder the lawe: but vnder grace? God forbyd. ¶ Remember ye not how y to whom soever ye cõmit youre selves as servãutes to obey/ his servauntes ye are to whom ye obey: whether it be of synne vnto deeth/ or of obedience vnto righteweanes? God be thanked/ y though ye were once the servauntes of synne/ ye have yet obeyed with herte vnto the forme of doctryne wher vnto ye were delyvered. Ye are then made fre from synne/ and are become the servauntes of righteweanes. ¶ I will speake grossly because of the infirmitie of youre flesshe. As ye have geven youre membres servauntes to vnclennes & to iniquitie/ frõ iniquitie vnto iniquitie: even so nowe geve youre membres servauntes vnto righteweanes/ y ye maye be sanctified. For when

L to. viij. d. ij. pe. ij. d.

D

ye were the servauntes of synne / ye were not vnder righteweſnes. What frute had ye then in tho thinges / wher of ye are now ashamed. ffor the ende of tho thynges is deeth. But now are ye delivered from synne / & made the servauntes of God / & have youre frute that ye shuld be sanctifyed / & the ende everlastinge lyfe. ffor the rewarde of synne is deeth: but eternall *lyfe is the gyfte of God / thorow Jesus Christ oure Lorde.

Eternall lyfe is the seruinge of Christ

¶ The. vii. Chapter.

REmember ye not brethren (I speake to them yͭ know the lawe) how that the lawe hath power over a man as longe as it endureth? ffor the woman which is in subiection to a man / is bounde by the lawe to the man / as longe as he liveth. But yf the man be deed / she is lowsed from the lawe of the man. So then yf whill the man liveth she couple her selfe with another man / she shalbe counted a wedlocke breaker. But yf the man be deed / she is fre frō the lawe: so that she is no wedlocke breaker / though she couple her selfe with another man.

A

j. co. vij.

B

Even so ye my brethren / are deed concernynge the lawe by the body of Christ / yͭ ye shuld be coupled to another (I meane to him that is rysen agayne frō deeth) that we shuld bringe forth frute vnto God. ffor when we were in the flesshe / the lustes of synne which were stered vppe by yͭ lawe / raygned in oure membres / to bringe forth frute vnto deeth. But now are we delivered frō the lawe & deed / frō

that

that wherevnto we were in bondage / that we
shuld serve in a newe conversacion of ỳ spyri-
te/ & not in ỳ olde conversacion of the letter.
What shall we saye then? is ỳ lawe synne?
God forbid: but I knewe not what synne me-
ant but by the lawe. ffor I had not knowne
what lust had meant/ excepte the lawe had
sayde/ thou shalt not lust. But synne toke an
occasion by the meanes of the commaunde-
ment/ and wrought in me all manner of con-
cupiscẽce. ffor with out the lawe/ synne was
deed. I once lived with out lawe. But when
the commaundement came / synne revyved/
and I was deed. And the very same cõmaun-
dement which was ordeyned vnto lyfe/ was
founde to be vnto me an occasion of deeth.
ffor synne toke occasion by the meanes of
the cõmaundement & so disceaved me/ and by
the selfe commaundement slewe me. Wherfore the lawe is holy / and the commaunde-
ment holy/ iust and good.

Was that then which is good/ made deeth
vnto me? God forbyd. Naye/ synne was deeth
vnto me/ that it myght appere/ how that syn-
ne by the meanes of that which is good/ had
wrought deeth in me: that synne which is vn-
der the commandemẽt/ myght be out of mea-
sure synfull. ffor we knowe that the lawe is
spirituall: but I am carnall / solde *vnder syn-
ne/ because I wote not what I doo. ffor what
I wold/ that do I not: but what I hate/ that
do I. Yf I do now that which I wolde not/
I graute to the lawe that it is good. So then
now/

Lawe ma-
keth synne
to be kno-
wen.
expo. yy. e
dute. B. b

j. tim. j. b

* Solde
Under syn
ne is to be
made a bõ
de man to
do the will
of synne
onlye.

nowe/it is not I that do it/but synne that dwelleth in me. For I knowe that in me (that is to saye in my flesshe) dwelleth no good thinge. To will is present with me: but I synde no meanes to performe that which is good. For I doo not ỹ good thinge which I wold: but that evill do I/which I wolde not. Finally/yf I do that I wolde not/they is it not I that doo it/but synne that dwelleth in me/doeth it. I synde they by the lawe that whey I wolde do good/ evyll is present with me. I delite in the lawe of God/concerninge the inner man. But I se another lawe in my membres rebellinge agaynst the lawe of my mynde/& subduynge me vnto the lawe of synne/ which is in my membres. O wretched man ỹ I am: who shall delyver me frō this body of deeth? I thanke God thorow Jesus Christ oure Lorde. So they I my silfe in my mynde serve the lawe of God/ and in my flesshe the lawe of synne.

The.viii. Chapter.

There is they no damnacion to them which are in Christ Jesu/ which walke not after ỹ flesshe: but after ỹ spirite. For the lawe of the spirite ỹ bringeth life thorowe Jesus Christ/hath delivered me frō the lawe of synne & deeth. For what the lawe coulde not doo in as moche it was weake because of the flesshe: that performed God/& sent his sonne in the similitude of synfull flesshe/& by *synne dāned synne in ỹ flesshe: that the righteweesnes requyred of the lawe myght be fulfilled in vs/which walke not after the

*Synne is takē here for a synne offeringe after ỹ vse of the hebrue tōge

ter the flesshe/ but after the sprete.

For they that are carnall/are carnally mynded. But they that are spirituall/ are gostly mynded. To be carnally mynded/ is deeth. But to be spiritually mynded is lyfe & peace. ¶ Because that the flesshly mynde is emnyte agaynst God: for it is not obedient to the lawe of God/nether can be. So they they ỳ are geven to the flesshe/cānot please God.

But ye are not geven to the flesshe/ but to the sprete: yf so be that ỳ sprite of God dwell in you. If ther be eny man ỳ hath not ỳ sprite of Christ/ ỳ same is none of his. Yf Christ be in you/the body is deed because of synne: but the sprite is lyfe for righteweesnes sake. Wherfore if the sprite of him that raysed vp Jesus frō deeth/dwell in you: even he that raysed vp Christ from deeth/ shall quycken youre mortall bodyes/because that this sprite dwelleth in you.

¶ Therfore brethren we are nowe detters/ not to the flesshe/to live after the flesshe. For if ye live after the flesshe/ye must dye. But yf ye mortifie the dedes of the body/ by the helpe of the sprite/ye shall lyve. For as many as are led by the sprete of God: they are the sonnes of god. For ye have nowe receaved the sprete of bondage to feare eny moare/ but ye have receaved the sprite of adopcion wherby we crye Abba father. The same sprete certifieth oure sprete ỳ we are the sonnes of God. Yf we be sonnes/we are also heyres/ the heyres I meane of God/and heyres anexed with

*Christes spirite is in all his/and ỳ spirite is life because it cōsenteth vnto the lawe. And the body that is deed because it cōsenteth to synne/ will that sprete quicke at the last: geue him lust to do the lawe/ and will not soffre him to remayne in synne.

The spirite that maketh vs sonnes & heyres by grace.

Christ: if so be that we *suffer togedder/that we maye be glorified to gedder.

D

* For I suppose that the afflictions of this lyfe/ are not worthy of the glory which shalbe shewed vpon vs. Also the fervent desyre of the creatures abideth lokynge when the sonnes of God shall appere/ because the creatures are subdued to vanyte agaynst their will: but for his will which subdueth them in hope. For ỹ very creatures shalbe delivered from the bondage of corrupcion/into the glorious lybertie of the sonnes of God. For we knowe that every creature groneth with vs also/ and travayleth in payne even vnto this tyme.

We must suffre with Christ if we shall rayne with hi in glorie.

*Fyrst frutes: a tast & a certayne porciõ & not the full gyfte of ỹ spirite.

(Adopcion) that is the inheritaunce promised by grace.

*we are saued by hope: that is we hope to be delyuered oute of ỹ corrupciõ of oure bodyes into ỹ glorie ỹ Christ now is in: & therfore faynt not in oure tribulacide/

E

Not they only/but even we also which have the fyrst *frutes of the sprite/ mourne in oure selves & wayte for the (adopciõ) & loke for the deliveraunce of oure bodyes. * For we are savyd by *hope. But hope that is sene is no hope. For how can a mã hope for that which he seyth? But and yf we hope for that we se not/ then do we with pacience abyde for it.

Lyke wyse ỹ sprite also helpeth oure infirmities. For we knowe not what to desyre as we ought: but the sprete maketh intercession mightely for vs with gronynge which cãnot be expressid with tonge. And he that searcheth the hertes/ knoweth what is ỹ meaninge of the sprite: for he maketh intercession for the sayntes accordinge to ỹ pleasure of god. * For we knowe that all thinges worke for the best vnto them ỹ love God/ which also are

called

called *of purpose. For those which he knewe before/he also ordeyned before/þ they shuld be lyke fassioned vnto the shape of his sonne/ that he myght be þ fyrst begotten sonne amõge many brethren. Moreover which he apoynted before/them he also called. And which he called/them also he iustified/which he iustified/them he also glorified.

*God chooseth of his awne goodnes and mercy: fulfilleth thorow þ gospell: iustifieth thorow faith and glorifieth thorow good workes.

What shall we then saye vnto these thinges? yf god be on oure syde: who can be agaynst vs? which spared not his awne sonne/ but gave him for vs all: how shall he not wt him geve vs all thinge also? Who shall laye eny thinge to þ charge of goddes chosen? it is god that iustifieth: who then shall condemne? it is Christ which is deed/ye rather which is ryssen agayne/which is also on the ryght honde of God/& maketh intercessyon for vs.

Who shall seperate vs frõ the love* of god? shall tribulacion? or anguyssh? or persecucion? other honger? other nakednesse? other parell? other swearde? As it is wrytten: For thy sake are we kylled all daye longe/and are counted as sheepe appointed to be slayne. Nevertheless in all these thinges we ouercome strongly thorow him that loved vs. Ye and I am sure that nether deeth/nether lyfe/ nether angels/nor rule/nether power/nether thinges present/nether thinges to come/nether heyth/nether lowth/nether eny other creature shalbe able to departe vs frõ þ love of God/shewed in Christ Jesu oure lorde. þ

*He that seeth what Christ hath done for him can not but beleue that God loueth him & will loue God agayne.

¶ The. ix. Chapter.

I saye the trueth in Christ and lye not/ in that wherof my conscience beareth A
me witnes in the holy goost/ that I have gret hevynes and continuall sorowe in
What love dothe. my hert. For I have wysshed my selfe to be
cursed from Christ/ for my brethren and my
kynsmen as pertayninge to the flesshe/ which
Adopcion is an inheritaunce by grace. are the Israelites. To whom pertayneth the
adopcion/ & the glorie/ and the covenauntes/
and the law that was gevyn/ and the service
of God/ and the promyses: whose also are the
fathers/ and they of whome (as concernynge
the flesshe) Christ came/ which is God over
all thinges blessed for ever Amen. B

I speake not these thinges as though the
wordes of god had take none effecte. For they
are not all Israelites which came of Israel:
nether are they all chyldren straycht waye/
Gen. xxj. because they are the seed of Abraham. But in
Isaac shall thy seede be called: that is to saye/
they which are the chyldren of the flesshe/ are
Gal. iiij & Ge. xviij. not the chyldren of god. But the chyldren of
promes are counted the seede. For this is a
worde of promes/ aboute this tyme will I come/
and Sara shall have a sonne.

Nether was it so vnto her only: but also when C
Rebecca was with chylde by one/ I meane by
oure father Isaac/ yeer the chyldren were borne/
when they had nether done good nether
bad: that the purpose of God which is by election/ myght stonde/ it was sayde vnto her/
Gen. xxv & mala. j. a. not by the reason of workes/ but by grace of y
caller: the elder shall serve the yonger. As it is
writtyn:

writtē: Jacob he loved/but Esau he hated.
What shall we saye then? is there eny vn-
tightewesses with God? God forbyd. ffor he
D sayth to Moses: I will shewe mercye to whō ex.y.viij.
I shewe mercy: and will have compassion on
whom I have cōpassion. So lieth it not then
in a mans will or cunnynge/but in ỹ mercye ex.ix.d.
of god. ffor the scripture sayth vnto Pharao:
Even for this same purpose have I stered ỹ
vp/to shewe my power on ỹ/& that my name
myght be declared thorow out all the worlde.
So hath he mercye on whom he will/and
whom he will/he maketh hearde herted.
Thou wilt saye then vnto me: why then
E blameth he vs yet? ffor who can resist his esa.xlv.c
will? But o man/what arte thou which dis- hie. xviij
puteste with *God? Shall the worke saye to hay.xlv.a.
the workeman: why hast thou made me on * Thefle
this fassion? Hath not the potter power over shly & pro
the claye/even of the same lompe to make one ude myn-
vessell vnto honoure/and a nother vnto dis- des will
honoure? Even so/God willynge to shewe his beas wise
wrath/and to make his power knowen/suffe- as God
red with longe pacience the vessels of wrath/ must be
ordeyned to damnacion/that he myght decla- mortified
re ỹ ryches of his glory on the vessels of mer- to learne
cye/which he had prepayred vnto glorie: that to feare
is to saye/vs which he called/not of the Je- god & to
wes only/but also of ỹ gentyls. As he sayth be obey
in Osee: I will call them my people which him & to
were not my people: and her beloved which leue dispu
was not beloved. And it shall come to passe tige with
in the place where it was sayd vnto them/ him.
osee.ij.d.
j.pe.ij.d.

ye are

ye are not my people: that there shalbe called
oſee.ij.d. the chyldrey of the lyvynge God.

But Esaias cryeth concernynge Israel/
Sſa.x.e. though the nomber of the chyldrey of Israel
be as the sonde of the see/yet shall a remnaūt
be saved. Ꝯ finysshyth the worde verely and
maketh it short in ryghtwesses. ffor a short
worde will god make on erth. And as Esaias
sayd before: Except the Lorde of sabaoth had
esa.j.c. left vs seede/we had bene made as Zodoma/
and had bene lykened to Gomorra.

What shall we saye then? We saye that
the gentyls which folowed not righteweſnes
have overtakey righteweſnes: I meane the
righteweſnes which cometh of fayth. But
Israel which folowed the lawe of righteweſ-
nes/coulde not attayne vnto ỹ lawe of righte
weſnes. And wherfore? Because they sought
esa xxviij it not by fath: but as it were by the workes of
j.pe.ij.b. the lawe. ffor they have stombled at the stom-
esa.viij.c blynge stone. As it is writtey: Beholde I put
in Syon a stomblynge stone/& a rocke which
es.xxviij shall make mey saule. And none ỹ beleve on
him/shalbe a shamed. ¶ The.x. Chap.

Brethrey/my hertes desyre & prayer to
God for Israel is that they might be
saved. ffor I beare them recorde that
they have a fervēt mynde to God warde/but
not accordinge to knowledge. ffor they are ig-
The lawe dryveth to christ to be iustified. norāt of the righteweſnes which is alowed
before God/and goo about to stablisshe their
awne righteweſnes & therfore are not obedi-
ent vnto the righteweſnes which is of valew

before

before God. For Christ is the ende of the lawe/to iustifie all that beleve.

B Moses describeth the righteweſnes which cometh of ỳ lawe/howe that the man which doth the thinge of the lawe/shall lyve therin. But ỳ righteweſnes which cometh of fayth/ speaketh on this wyse. Saye not in thyne hert who shall ascende into heven: (that is nothinge els then to fetch Christ doune) Other who shall descende into the depe: (that is nothinge els but to fetch vp Christ from deeth) But what sayth the scripture? The worde is nye the/even in thy mouth and in thyn herte.

L This worde is the worde of fayth which we preache. For yf thou shalt knowledge w thy mouth that Jesus is the lorde/and shalt beleve with thyn hert that God rayſed him vp from deeth/thou shalt be safe. * For the belefe of the hert iustifieth: and to knowledge with the mouth maketh a *man safe. For the scripture sayth: whosoever beleveth on him/shall not be ashamed.

D Ther is no difference betwene the Jewe & the gentyll. For one is lorde of all/which is ryche vnto all that call on him. For whosoever shall call on the name of the lorde/shalbe safe. But how shall they call on him/on whō they beleved not? how shall they beleve on him of whom they have not herde? how shall they heare with out a preacher? And how shall they preach except they be sent? As it is written: how beautifull are the fete of them which bringe glad tydynges of peace/& bringe glad

leu. xviij eze. xx. b. dut. xxx

* Though fayth iustifie from synne & though christ deserued the reward promysed yet is the promyse made on ỳ condicion ỳ we embrace Christes doctrine and cōfesse hī with worde ād dede. So that we are iustified to do good worckes/ād in them to walke to the salvacion promysed.

esai. xlij.

ge glad

ge glad tydynges of good thinges. But they
esa.liij.a. have not all obeyed to ỹ gospell. ffor Esaias
io.xij.f. sayth: Lorde who shall beleve oure sayinges?
So then fayth cometh by hearynge/and hea-
rynge cometh by the worde of God. But I
psa.xviij aye: have they not herde? No dout/their soun
de went out into all londes: & their wordes in
to the endes of the worlde. K

But I demaunde whether Israel dyd kno
we or not? ffyrst Moses sayth: I will provoke
du.xxxij.c you for to envy/by thē that are no people/& by
a folisshe nacion I will anger you. Esaias af
ter that/is bolde & sayth. I am founde of thē
esa.lxv.a that sought me not/& have appered to them
that ayed not after me. And agaynst Israel
he sayth: All daye longe have I stretched
forth my honde vnto a people ỹ beleveth not/
but speaketh agaynst me. ¶ The.xi. Cha.

I Saye then: ha' h god cast awaye his peo
ple? God forbyd. ffor even I verely am
an Israelite/of the seed of Abrahā/and A
of ỹ tribe of Beniamin/god hath not cast awa
ye his people which he knew before. Ether
wote ye not what the scripture sayth by the
mouth of Helias/how he maketh intercession
to god agaynst Israel/sayinge: Lorde they ha
iij.re.xix ve kylled thy prophetes & dygged doune thyn
altres: & I am lefte only/& they seke my lyfe.
But what sayth the answer of god to him
agayne? I have reserved vnto me seven thou-
sande men which have not bowed the knee to
Baal. Even so at this tyme ys ther a remna-
naunt lefte thorow the election of grace. Yf it

be of

be of *grace/the̅ is it not of workes. ffor they were grace no moare grace. Yf it be of workes/they is it no moare grace. ffor they were deservyng no lenger deservynge.

*Grace & workes are co̅trarye thinges.

What they ꝛ Jsrael hath not obtayned
B that/that he sought. No but yet the election hath obtayned it. The remnaunt are blynded/ accordynge as it is written: God hath geven the̅ the sprete of vnquyetnes: eyes that they shuld not se/& eares that they shuld not heare even vnto this daye. And David sayth: Let their table be made a snare to take them with all/and ay occasion to faule/and a rewarde vnto them. Let their eyes be blynded that they se not: & ever bowe doune their backes.

esa.vj.c. mat.xiij. io.xij.f. actes. xxviij.f. psa.lxviij

I saye they: Have they therfore stombled that they shulde but faule only? God forbyd: but thorowe their faule is salvacio̅ happened vnto the gentyls/for to provoke the̅ with all. Wherfore yf the faule of them/be the ryches of the worlde: and the mynysshynge of them the ryches of the gentyls: How moche more shuld it be so/ yf they all beleved. I speake to you gentyls/in as moche as I am the Apostle of ỳ gentyls I will magnify myn office/ that I myght provoke them which are my flesshe/and myght save some of them. ffor yf
L the castynge awaye of them/be the reconcylynge of the worlde: what shall the receavynge of them be/ but lyfe agayne from deeth ? ffor yf one pece be holy/ the whole heepe is holy. And yf the rote be holy/the braunches are holy also.

Do it with all dylygence.

Though

Though some of the braunches be broken C
of/and thou beynge a wylde olyue tree/arte
graft in amonge them/& made parttaker of ỳ
rote and fatnes of the olyve tree/bost not thy
selfe agaynst the braūches. For yf thou bost
thy selfe/remember that thou beareſt not the
rote/but the rote the. Thou wilt saye they:the
braūches are broken of/that I mygbt be graf-
te in. Thou sayest well: because of vnbeleve
they are broken of/and thou stondest stedfast
in fayth. Be not hye mynded/but feare seyn-
ge that God spared not the naturall braun-
ches/lest haply he also spare not the.

Beholde ỳ kyndnes & rigorousnes of God:
on thē which fell/rigorousnes:but towardes
the/kyndnes/yf thou cōtinue in ỳ kyndnes.
Or eles thou shalt be hewen of/& they yf they
byde not still in vnbelefe/ shalbe graffed in
agayne. For God is of power to graffe them
in agayne. For yf thou wast cut out of a na-
turall wilde olyve tree/and wast graffed con-
trary to nature in a true olyve tree: how mo-
che more shall the naturall braūches be graf-
fed in their awne olyve tree agayne.

I wolde not that this secrete shuld be hyd D
frō you my brethren (lest ye shuld be wyse in
youre awne consaytes) that partly blyndnes
is happened in Israel/vntyll ỳ fulnes of the
gentyls be come in:& so all Israel shalbe sa-
ved. As it is writtē: There shall come oute of
esa.lix.d Sion he ỳ doth delyver/& shall turne awaye
the vngodlynes of Jacob. And this is my co-
venaunt vnto them/whey I shall take awaye
their

their synnes. As cõcernynge the gospell/they are enemies for youre sakes: but as touchinge the election/they are loved for ỳ fathers sake.

For verely the gyftes and callynge of god are soche/that it cannot repent him of them: for loke/as ye in tyme passed have not beleved God/yet have now obtayned mercy thorow their vnbelefe: even so now have they not beleved the mercy which is happened vnto you/that they also maye obtayne mercy. God hath wrapped all nacions in vnbeleve/that he myght have mercie on all.

O the depnes of the aboundaunt wysdome and knowledge of God: how vnserchable are his iudgementes/and his wayes past findyng out. For who hath knowen the mynde of the lorde? or who was his counseller? other who hath geven vnto him fyrst/that he myght be recompensed agayne? For of him/and thorow him/and for him/are all thinges To him be glorye for ever Amen. sap.xv.d. esa.xl.d. j.cor.ij.d.

The.xii.Chapter.

I Beseche you therfore brethrẽ/by ỳ mercyfulnes of God/that ye make youre bodyes a quicke sacrifise holy & acceptable vnto God which is youre resonable servynge of god. And fassion not youre selves lyke vnto this worlde: But be ye chaunged in youre shape/by the renuynge of youre wittes that ye maye fele what thynge that good/ỳ acceptable/and perfaycte will of god is. For I saye (thorowe the grace that vnto me geven is) to every man amonge you that noman esteme of phy.iiij.c. True stryvynge of God is to bringe the bodye vnto the obedience of the law of God.

me of him selfe moare then it becometh him to esteme: but that he discretely iudge of him selfe/accordynge as God hath dealte to every man the measure of fayth.

B As we have many membes in one body/& all members have not one office: so we beynge many are one body in Christ and every man (amonge oure selves) one anothers mẽbers

L Seynge that we have dyvers gyftes accordynge to the grace that is geven vnto vs: yf eny man have ỹ gyft of *prophesye/let him have it that it be agreynge vnto the fayth. Let him that hath an office/wayte on his office. Let him that teacheth/take hede to his doctrine. Let him that exhorteth/geve attendaunce to his exhortacion. Yf eny man geve/let him do it with singlenes. Let him that ruleth/do it with diligence. Yf eny man shewe mercy/ let him do it with cherfulnes.

Let love be wt out dissimulacion. Hate that which is evyll/and cleave vnto that which is good. Be kynde one to another with brotherly love. In gevynge honoure/goo one before another. Let not ỹ busynes which ye have in honde/be tedious to you. Be fervẽt in ỹ spirete. Applye youre selves to ỹ tyme. Reioyce in hope. Be pacięt in tribulacion. Continue in prayer. Distribute vnto the necessite of the saynctes & diligently to harboure. Blesse thẽ which persecute you: blesse but curse not. Be mery with thẽ that are mery. Wepe wt them that wepe. Be of lyke affection one towardes another. Be not hye mided: but make youre selves

yes

1. Corin. xij. b. Eph. iiij. b. *Prophesie is take here for ỹ exposundynge of scriptures: which in darcke places must be exposunded that it agree to ỹ open places & generall articles of ỹ fayth. amos. v. ephe iiij a j. pet. v. b

hebr. xiij j. pe. iiij. a

ues equall to the? of ỳ lower sorte. ✠ ✠ Be not
D wyse in youre awne opinions. Recopence to no
mā evyll for evyll: prouyde afore honde thinges honest in ỳ syght of all men. Yf it be possible/howbe it of youre parte/have peace with all men. Derly beloued avenge not youre selves/but geve rowme vnto the wrath of God. ffor it is writtē: vengeaunce is myne/and I will rewarde saith the lorde.

Therfore yf thyn enemy honger/fede him: yf he thurst/geve him drinke. ffor in so doynge thou shalt heape *coles of fyre on his heed: Be not overcome of evyll: But overcome evyll w̄ goodnes. ✠ ¶ The.xiii. Cha. ✠

A LEt every soule submit him selfe vnto the auctorite of ỳ hyer powers. ffor there is no power but of God. The powers that be/are ordeyned of God. Whosoever therfore resysteth power/resisteth the ordinaunce of God. And they that resist/shall receave to the selfe damnaciō. ffor rulars are not to be feared for good workes/but for evyll Wilt thou be with out feare of the power? Do well/they: and so shalt thou be praysed of the same. ffor he is the minister of God/for thy welth. But ¶ yf thou do evyll/then feare:
B for he beareth not a swearde for nought: but is the minister of God/to take vengeaunce on them that do evyll. Wherfore ye must nedes obeye/not for feare of vengeaunce only: but also because of *conscience. And even for this cause paye ye tribute. ffor they are godds ministers/seruynge for the same purpose. ✠

pro.iij.a. 1.pe.iij.d. ti.co.viij. hes.vij.d

du.xxvij hebr.x.c. pro.xxv *roles.th is thou shalt kyndle him & make him to loue.

Obedience

*though thou were of power to resist the power/yet were thou damned in thy conscience yf thou dydest yt) because is longyth vnto godes commaūdemente.

Geve to every man therfore his duetie: Tribute to whom tribute belongeth: Custome to whom custome is due: feare to whom feare belongeth: Honoure to whō honoure pertayneth ✠ Owe nothinge to eny man: but to love one another. For he that loveth another/ fulfylleth the lawe. For these commaundementes: Thou shalt not cōmit advoutry: Thou shalt not kyll: Thou shalt not steale: Thou shalt not beare false witnes: Thou shalt not desyre and so forth (yf there be eny other cōmaundement) they are all comprehended in this sayinge: Love thyne neghbour as thy selfe. Love hurteth not his neighbour. Therfore is love the fulfillynge of the lawe. ✠

epo. yy. c dut. v. b.

Loue is ỳ fullfillinge of the lawe.

✠ This also we knowe/ I meany the season/ howe that it is tyme that we shuld now awake oute of slepe. For now is oure * salvacion nearer they whey we beleved. The nyght is passed & the daye is come nye. Let vs therfore cast awaye the dedes of darcknes/ & let vs put on the (Armoure) of lyght. Let vs walke honestly as it were in the daye lyght: not in eatynge and drinkynge: nether in chamburynge and wantonnes: nether in stryfe & envyinge: but put ye on the Lorde Jesus Christ. ✠ And make not provision for the flesshe/ to fulfyll ỳ lustes of it.

Christ which is oure salvacion is now nere they whē we looked for him in the olde testament. (Armoure) of lighte fayth/ hope/ loue/ ỳ feare of God/ trueth and all that the light of Godes worde teacheth.

¶ The. viiii. Chapter.

HIm that is weake in the fayth/ receave vnto you/ not in disputynge & troublynge his conscience. One beleveth that he maye eate all thinge. Another which is weake/ eateth erbes. Let not him that eateth/

teth/despise him that eateth not. And let not him whiche eateth not/iudge him that eateth. For God hath receaved him. What arte thou that iudgest another mānes servaūt? Whether he stonde or faule/that pertayneth vnto his master: ye/he shall stonde. For God is able to make him stonde. Iaco.iiij.b

This may putteth difference bitwene daye and daye. Another may counteth all dayes alyke. Be that no may waver in his awne meanynge. He that observeth one daye more then another/doth it for ỳ lordes pleasure. And he that observeth not one daye more then another/doeth it to please ỳ lorde also. He that eateth/doth it to please the lorde/for he geveth god thankes. And he ỳ eateth not/eateth not to please ỳ lorde wᵗ all/& geveth god thanke. For none of vs lyveth his awne servaūt: neither doeth anye of vs dye his awne servaunt. If we lyve/we lyve to be at ỳ lordes will. And if we dye/ we dye at ỳ lordes will. Whether we lyve therfore or dye/we are the lordes. For Christ therfore dyed & rose agayne/& revived/ that he myght be lorde both of deed & quicke.

How we ake so euer we be we be Christes And therfore to be fauoured for his sake.

But why doest thou then iudge thy brother? Other why doest thou despyse thy brother? We shall all be brought before the iudgement seate of Christ. For it is writtē: as truely as I lyve sayth ỳ lorde/all knees shall bowe to me/and all tonges shall geve a knowledge to God. So shall every one of vs gyve accomptes of him selfe to God. Let vs not therfore iudge one another eny more.

Esa.xlv.b Philip.ij.

But iudge this rather/that no man put a
stomblynge blocke or ay occasion to fault in L
his brothers waye. For I knowe and am full
certified in the Lorde Jesus / that ther is no
thinge comen of it selfe: but vnto him that
iudgeth it to be comen: to him is it comen.
If thy brother be greved with thy meate/now
walkest thou not charitablye. Destroye not
him with thy meate/for whom Christ dyed.
Cause not youre treasure to be evyll spokey
of. For the kyngdome of God is not meate
and drinke: but righteousnes/peace and ioye
in the holy goost. For whosoever in these
thinges serveth Christ / pleaseth well God/
and is commended of men.

Let vs folowe the thinges which make for M
peace/ & thinges wherwith one maye edyfie
another. Destroye not ỹ worke of god for a ly
tell meates sake. All thinges are pure: but it
is evyll for that man/which eateth with hurte
of his conscience. It is good neither to eate
flesshe / neither to drincke wyne / neither eny
thinge/wherby thy brother stombleth / either
falleth/or is made weake. Hast thou fayth? ha
ve it with thy selfe before god. Happy is he ỹ
condempneth not him selfe in that thinge
which he alloweth. For he ỹ maketh conscien-
ce/is dampned yf he eate: because he doth it
not of fayth. For what soever is not of fayth/
that same is synne. ¶ The. xv. Chap.

WE which are stronge/ought to beare N
the fraylnes of them which are wea-
ke/and not to stonde in oure awne cō-

sayt es.

Tomē ỹ is to saye Vncleane

Oure tre asureis oure kno- wledge. kyngdo- me of god what it is.

Cōmit. j. d.

To do a- gaynst cō sciencē is dampna- ble. And all that is not of fayth is synne.

saytes. Let every man please his neghbour vn
to his welth and edyfyinge. For Christ plea-
sed not him selfe: but as it is written. The re-
bukes of the which rebuked the/fell one me.
¶ Whatsoever thinges are written afore ty-
me/are written for ovre learnynge/ that we
thorow pacience and comforte of the scriptu-
re/ myght have hope.

The God of pacience and consolacion/ge-
ve vnto every one of you/that ye be lyke myn-
ded one towardes another after the insample
of Christ: that ye all agreynge together/ ma-
ye with one mouth prayse God the father of
oure Lorde Jesus. Wherfore receave ye one
another as Christ receaved vs/ to the prayse
of God.

And I saye that Jesus Christ was a mini-
ster of the circumcision for the trueth of god/
to conferme the promyses made vnto the fa-
thers. And let the gentyls prayse god for his
mercy/as it is written: For this cause I will
prayse the amonge the gentyls/and synge in
thy name. And agayne he sayth: reioyse ye gen
tyles with his people. And agayne/ prayse the
Lorde all ye gentyls / and laude him all na-
cions. And in another place Esaias sayth:
there shalbe the rote of Jesse/and he that shall
ryse to raygne over the gentyls: in him shall
the gentyls trust. The God of hope fyll you
with all ioye and peace in belevynge: that ye
maye be ryche in hope thorowe the power of
the holy goost. ¶

I my selfe am full certified of you my bre-

Heis stron
ge that can
beare ano
thers mas
nes wea
kenes.
psalm.xxxiij

j.cor.j.b.

psa.xviij.
ij.re.xvij
psal.cxvij
esa.xj.c.

thren/that ye youre selves are full of goodnes and filled with all knowledge/and are able to exhorte one another. Nevertheless brethren I have some what boldly written vnto you/ as one that putteth you in remembraunce/thorow the grace that is geven me of God/that I shuld be the minister of Jesu Christ amonge the gentyls/and shuld minister the gladde tydynges of God/that the gentyls myght be an acceptable offerynge/sanctyfied by the holy goost. I have therfore wherof I maye reioyse in Christ Jesu/ in tho thinges which pertayne to God. For I dare not speake of eny of tho thinges which Christ hath not wrought by me/ to make the gentyls obedient/with worde and dede/ in myghty signes and wonders/ by the power of the sprete of God: so that from Jerusalem and the costes rounde aboute vnto Illyricum/ I have fylled all countres with the gladde tydynges of Christ. D

So have I enforsed my selfe to preache the gospell/not where Christ was named/ lest I shuld have bylt on another mannes foundacion: but as it is written: To whom he was not spoken of/they shall se: & they that hearde not/shall vnderstonde. For this cause I have bene ofte let to come vnto you: but now seynge I have no moare to do in these countres/ and also have bene desyrous many yeares to come vnto you/ when I shall take my iorney into spayne/ I will come to you. I trust to se you in my iorney/ and to be brought on my E

esa. lxv. d.

waye

waye thither warde by you after that I have somwhat enioyed you.

Now go I vnto Ierusalem/ & minister vnto the sayncte. For it hath pleased them of Macedonia & Achaia to make a certayne distribucio vpō the poore sayncte which are at Ierusalem. It hath pleased them verely/ and their detters are they. For yf the gētils be made partetakers of their spirituall thinge/ their dutie is to minister vnto thē in carnall thinges. When I have performed this/ and have brought them this frute sealed. I will come backe agayne by you into Spayne. And I am sure when I come/ that I shall come with aboundaunce of the blessinge of the gospell of Christ. j.co.ix.b

I beseche you brethrē for oure Lorde Jesus Christes sake/ & for the love of the spirite/ that ye helpe me in my busynes/ with youre prayers to God for me/ that I maye be delyvered from them which belere not in Jewry/ & that this my service/ which I have to Ierusalem/ maye be accepted of the sayncte/ that I maye come vnto you with ioye/ by the will of God/ and maye with you be refressshed. The God of peace be with you. Amen.

The.xvi.Chapter.

I Comm̄de vnto you Phebe oure sister (which is a minister of the congregacion of Chenchrea) that ye receave her in the Lorde as it becommeth sayncte/ & that ye assist her in whatsoever busynes she needeth of youre ayde. For she hath succored ma- Ac.xviij

ny/ & myne awne selfe also. Grete Priſca and Aquila my helpers in Christ Jesu/which have for my lyfe layde doune their awne necke. Vnto which not I only geve thankes but also the congregacion of the gētyls. Lyke wyse grete all the cōpany that is in thy housse. Salute my welbeloved Epenetos/which is the fyrst frute amōge them of Achaia. Grete Mary which bestowed moche labour on vs. Salute Andronicus & Junia my cosyns/which were presoners with me also/ which are wele taken amōge the Apostles/ & were in Christ before me. Grete Amplias my beloved in ỳ Lorde. Salute Urban oure helper in Christ/ and Stachys my beloved. Salute Appelles approved in Christ. Salute them which are of Aristobolus housholde. Salute Heradion my kynsmā. Grete them of the housholde of Narcissus which are in the Lorde. Salute Tryphena & Tryphosa/which wemen dyd labour in ỳ Lorde. Salute ỳ beloved Persis/ which labored in the Lorde. Salute Rufus chosen in the Lorde/ & his mother & myne. Grete Asincritus/Phlegon/Hermay/Patrobas/ Hermen/ & the brethren which are wt them. Salute Philologus & Julia/Nereus & his sister/ & Olimpha/ & all the saynctes which are with them. Salute one another with an holy kysse. The congregacions of Christ salute you.

fyrst frute that is the fyrst that was conuerted to God.

K

L

I beseche you brethre/ marke them which cause division & geve occasions of evyll/ contrary to the doctrine which ye have learned: & avoyde them. For they ỳ are suche serve nat

the

ℓ Lorde Jesus Christ: but their awne bellyes/ ℓ with swete preachinge ℓ flatteringe wordes deceave the hertes of the innocentes. For youre obedience * extendeth to all men. I am glad no dout of you. But yet I wolde have you wyse vntoy which is good/ ℓ to be innocentes concerninge evyll. The God of peace treade Satan vnder youre fete shortly. The grace of oure Lorde Jesu Christ be with you.

Thimotheus my worke felow/ ℓ Lucius ℓ Jason ℓ Sopater my kynsmen/ salute you. I Tertius salute you/ which wrote this epistle in the Lorde. Gaius myne hoste ℓ the hoste of all the congregacions/ saluteth you. Erastus the chamberlayne of ỳ cite saluteth you. And Quartus a brother saluteth you. The grace of oure Lorde Jesu Christ be ẅ you all. Amē

To him that is of power to stablisshe you accordinge to my gospell ℓ preachinge of Jesus Christ/ in vtteringe of the mistery which was kept secret sence the worlde begāne/ but now is opened by ỳ scriptures of prophesie/ at the commaundement of the everlastinge god/ to stere vp obedience to the faith publisshed amonge all nacions; To the same God/ which alone is wyse/ be prayse throwe Jesus Christ for ever. Amen.

ℓ To the Romayns.

ℓ Sent from Chorinthum by Phebe/ ỳe that was the minister vnto the congregacion at Chenchren.

* Paule wolde haue the laye people learned to iudge the prophetes and to obeye thē accordinge to knowledge onlye for all obedience that is not after true knowledge is disalowed of God.

¶ The Prologe vpō the fyrst epistle of S. Paul to the Corinthyans.

This pistle declareth it selfe fro Chapter to Chapter/ that it needeth no prologe or introduccio to declare it. When paule had conuerted a great nombre at Corinthum/ as ye reade Act. xviij. ¶ was departed/ there came immediatlye false Apostles ¶ sectemakers ¶ drue euery man disciples after him/ so that the people were whole vnquyeted/ deuyded ¶ at variaunce amonge them selues/ euery man for the zele of his doctoure/ those new Apostles not regardynge what deuysion/ what vnclennes or lyuynge/ or what false opinions were amonge the people/ as longe as they myght bein auctorite and well at ease in their bellies. But paule in the . iiij . fyrst Chapters with great wysdome ¶ sobrenes/ rebuketh/ fyrst the deuysyon and the auctores therof/ ¶ calleth the people to Christ agayne ¶ teacheth how ¶ for what the preacher is to be taken.

In the . v. he rebuketh the vnclennes that was amongest them.

In the. vj. he rebuketh the debate ¶ goynge to lawe to gether/ pleatynge their causes before the hethen.

In the. vij. he informeth them concernynge chastite and maryage.

In the. viij. ix. x. ¶ xj. he teacheth the stronge to forbeare the weake that yet vnderstode not the lybertie of the Gospell/ ¶ that with the ensample of him selfe. Which though he were an Apostle ¶ had auctorite/ yet of loue he abstayned/ to wynne other. And he fyndeth them with the ensamples of the olde testament ¶ rebuketh dyuerse disorders that were amonge them concernynge the Sacrament and the goynge bare hedded of maryed wemen.

In the

In the. vij. viij. & .viiij. he teacheth of the ma
nyfolde gyftes of the spirite/ & proueth by a sy-
mylitude of the bodye/ that all gyftes are geue
that eche shuld helpe other/ & thorow loue do
seruyce to other/ & proueth that where loue is
not/ there is nothinge that pleaseth God. For
that one shuld loue another/ is all that God
requyreth of vs. And therfore yf we desyer
spirituall gyftes he teacheth those gyftes to be
desyred that helpe oure neyboures

In the. xv. he teacheth of the resurrecyon
of the bodye.

And in the last he exhorteth to helpe the poo
re saynctes.

¶ The fyrst epistle of S. Paul the Apostle to the Corinthyans.

¶¶ The fyrst Chapter.

PAul by Vocacion an Apostle of
Jesus Christ thorow the will of God/ and
brother Sosthenes.

Vnto the congregacion of God which is at Corin
thum. To them that are sanctified in Christ Jesu/
sainctes by callynge/ with
all that call on the name of oure lorde Jesus
Christ in every place/ both of theirs & of oures

Grace be with you and peace frō God oure
father/ and from the lorde Jesus Christ.

* I thanke my God all wayes on youre be-
halfe for ȳ grace of God which is geuen you

by Je-

by Jesus Christ/that in all thinges ye are made riche by him in all kerninge and in all knowledge even as the testimony of Jesus Christ was confermed in you) so that ye are behynde in no gyft/ and wayte for the apperynge of our lorde Jesus Christ which shall stregth you vnto ỳ ende/ that ye maye be blamelesse in ỳ daye of oure lorde Jesus Christ. ℞ ffor god is
j.The.v. faythfull/by whom ye are called vnto ỳ felloshyppe of his sonne Jesus Christe oure lorde

I beseche you brethē in ỳ name of oure lorde Jesus Christ/that ye all speake one thynge & that there be no dissencion amōge you: but be ye knyt together in one mynde & in one medyn ge. It is shewed vnto me (my brethren) of you by them that are of the housse of Cloe/ that ther is stryfe amonge you. And this is it that I meane: how that comēlie amonge you/ one sayeth: I holde of Paul: another I holde of Apollo: ỳ thyrde I holde of Cephas: ỳ four ỳ I holde of Christ. Is Christ devided? was Paul crucified for you? ether were ye baptised in ỳ name of Paul? I thanke God that I christened none of you/but Crispus & Gayus/lest eny shulde saye that I had baptised in myne awne name. I baptised also the housse of Stephana. ffurthermore knowe I not whether I baptised eny mayn or no.

preachinge of the crosse is ỳ power of God.

For Christ sent me not to baptyse/ but to preache ỳ gospell/not with wysdome of wordes/lest the crosse of Christ shuld have ben made of none effecte. For ỳ preachinge of the crosse is to them ỳ perisshe folisshnes: but vn-

to vs

to vs which are saved/it is ỳ power of God.
ffor it is written: I will destroye the wysdo-
me of the wyse/& will cast awaye the vnder-
stondinge of the prudēt. Where is the wyse?
Where is the scryber? Where is the searcher
of this worlde? Hath not God made the wys-
dome of this worldes folisshnes?

esa.xxix
alias.i.c.
esaie.
xxxiii.c.

ffor whē the worlde thorow wysdome
knew not God/in ỳ wysdome of God: it pleas-
ed God thorow folisshnes of preachinge to
save them ỳ beleve. ffor ỳ Jewes require a
signe/& the Grekes seke after wysdome. But
we preache Christ crucified/vnto the Jewes
an occasion of fallinge/& vnto the Grekes fo-
lisshnes: but vnto thē which are called both
of Jewes & Grekes/we preache Christ ỳ po-
wer of God/and the wysdome of God. ffor
the folisshnes of God is wyser then mē: & the
weakenes of God is stronger then men.

Signe.

Christ is
the power
& wisdo-
me of god

Brethren loke on youre callinge/how that
not many wyse men after the flesshe/not ma-
ny myghty/not many of hye degre are called:
but God hath chosen the folysshe thinges of
the worlde/to confounde the wyse. And God
hath chosyn the weake thinge of the worlde/
to confounde thinge which are mighty. And
vile thinges of the worlde/& thinges which
are despysed/hath God chosen/yee & thinges
of no reputacion/ffor to bringe to nought thin
ges of reputacion/that no flesshe shulde re-
joyce in his presence. And vnto him partey-
ne ye/in Christ Jesu/which of God is made
vnto vs *wysdome/& also righteweshes/and
sanctifyes-

* Christ
is wysdo-
dome .&c.
And of
onlye ou
ghte we to
holde and
in him on
lye to re-
yce.

saunctifyinge & redempcion. That accordinge as it is writtē: he which reioyseth/ shulde reioyce in the lorde.

¶ The .ii. Chapter.

ANd I bret hren when I came to you/ came not in glorious nes of wordes or of wysdome/ shewynge vnto you the testimony of God. Nether shewed I my selfe that I knewe eny thinge amonge you save Jesus Christ/ and the same that was crucified. And I was amōge you in weaknes/ & in feare/ & in mocke trēblinge. And my wordes & my preachinge were not with entysynge wordes of mānes wysdome: but in shewinge of ỳ sprete & of power/ that youre fayth shuld not stonde in ỳ wysdome of mē/ but in ỳ power of God.

Perfect are they ỳ vnderstōde the lawe/ fayth & workes truly e/ & professe them.

That we speake of/ is wysdoms amonge them that are perfecte: not the wysdome of this worlde nether of the rulars of this worlde (which go to nought) but we speake ỳ wysdome of God/ which is in secrete & lieth hyd/ which God ordeyned before the worlde vnto oure glory: which wysdome none of ỳ rulars of the worlde knewe. For had they knowē it/ they wolde not have crucified the lorde of glory. But as it is writtē: The eye hath not sene/ & the eare hath not heurde/ nether have entred into the herte of man/ ỳ thinges which God hath prepared for them that love him.

esa. lxiiij. The sprite vnderstondeth godly thinges.

But God hath opened them vnto vs by his sprete. For ỳ sprete searcheth all thinges/ ye the bottome of Goddes secretes. For what man knoweth the thinge of a man save ỳ sprete of

te of a man which is with in him? Even so þ thinges of God knoweth no man/but þ spyrite of god. And we have not receaved the spyrite of þ worlde: but the spyrete which cōmeth of god/for to knowe the thinge that are gevē to vs of god/which thinges also we speake/ not in the cōnynge wordes of mānes wysdome/but with the cōnynge wordes of the holy goost/makynge spyretuall cōparysons of spyretuall thinge. For þ naturall man perceaveth not the thinge of the spyrete of god. For they are but folysshnes vnto him. Nether can he perceave them/because he is spyretually examined. But he that is spyretuall/discusseth all thinges: yet he him selfe is iudged of no mā. For who knoweth the mynde of the Lorde/ other who shall informe him? But we vnderstonde the mynde of Christ.

The spirite vnderstondeth godly thynges.

The naturall mā that is not renued in Christ cānat perceaue the thinges of God

esa.xl.d
capi.ij.e
rom.vij.b

¶ The.iii.Chapter.

A Nd I coulde not speake vnto you brethrē as vnto spyretuall: but as vnto carnall/even as it were vnto babes in Christ. I gave you mylke to drinke & not meate. For ye they were not stronge/no nether yet are. For ye are yet carnall. As longe verely as ther is amōge you envyge/stryfe/& dissencions are ye not carnall/ & walke after þ manner of mē? As lōge as one sayth/I holde of Paul/& another/I am of Apollo/ are ye not carnall? What is Paul? What thinge is Apollo? Only mīministers *are they by whō ye believed/ even as the Lorde gave every mā grace. I have planted: Apollo watred: but god gave in-

*The apostles & prelates are seruauntes to preache Christ vnto whych doctryne only & the obedience to be geuen

creace. So then/nether is he that planteth eny thinge/ nether he ꝑ watreth: but god which gave the increace.

He that planteth and he that watreth / are nether better then the other. Every man yet shall receave his rewarde accordynge to his labour. We are goddis labourers/ye are goddis husbandrye/ye are goddis byldynge. Accordynge to the grace of god geven vnto me/ as a wyse bylder have I layde the foundacio And another bylt therō. But let every mā take hede how he bildeth apō. For other foundacion can no man laye/then ꝑ which is layde/ which is Jesus Christ. Yf eny man bilde on this foundacion/golde/silver/precious stones tymber / haye or stoble: every mannes worke shall appere. For the daye shall declare it/and it shalbe shewed in fyre. And ꝑ fyre shall trye euery mannes worke/ what it is. Yf eny mannes worke ꝑ he hath bylt apon/byde/ he shall receave a rewarde. If eny mānes worke burne he shall suffre losse: but he shalbe safe him selfe: neverthelesse yet as it were thorow fyre.

¶ Are ye not ware that ye are the temple of god /and how that the sprete of god dwelleth in you? Yf eny man defyle the temple of god him shall god destroye. For the temple of god is holy/which temple ye are. Let no man deceave him silfe. Yf eny man seme wyse amonge you/ let him be a fole in this worlde / that he maye be wyse. For ꝑ wisdome of this worlde is folysshnes with god. For it is writtē: he compaseth the wyse in their craftynes. And

agayne

pſal lxvi d
gala. b.

Christ is the foundacyon that beareth all.

Daye.

Temple.

ij. corī. bj

iob. b. e.
pſal xciij b.

agayne/ God knoweth the thoughtes of the wyse that they be vayne. Therfore let no mā reioyce in men. For all thinges are youres/ whether it be Paul/ other Apollo / other Cephas: whether it be ỹ worlde/ other lyfe/ other deeth/ whether they be present thinges or thinges to come: all are youres/ & ye are Christes/ and Christ is goddes. ℣

In the kyngedome of Christ we are subiecte to none saue to christ & his doctryne.

¶ The.iiii. Chapter. ✠

The Apostles are myny-steres

A Let men this wyse esteme vs/ euē as the ministers of Christ/ and disposers of ỹ secretes of God. Furthermore it is requyred of the disposers that they be founde faithfull. * With me is it but a very smal thinge/ that I shuld be iudged of you / ether of (mans daye) No I iudge not myn awne selfe. I know nought by my selfe: yet am I not therby iustified. It is the Lorde that iudgeth me. Therfore iudge no thinge before the tyme/ vntill the Lorde come/ which will lighten thinges that are hyd in darcknes and opē the counsels of the hertes. And then shall every man have prayse of God. ℣

*faythfull is he that preacheth his master & not him selfe.

(Mānes) day eis mannes wysdome.

B These thinge brethrē I have described in myn awne person & Apollos/ for youre sake/ that ye myght learne by vs/ that no man coūte of him selfe beyonde that which is above written: that one swell not agaynst another for eny mans cause. For who preferreth thee? What hast thou/ that thou hast not receaved? If thou have receaved it/ why reioycest thou as though thou haddest not receaved it? Now ye are fulle: now ye are made rych: ye myg

gne as kinge with out ve: ¶ I wold to god ye dyd raygne/that we might raygne with you.

We thinketh that God hath set forth vs which are Apostles/for the lowest of all/as it were mē appoynted to deeth. For we are a gasyngestocke vnto the worlde/¶ to ỳ angels/¶ to men. We are foles for Christes sake/¶ ye are wyse thorow Christ. We are weake/¶ ye are stroge. Ye are honorable ¶ we are despised. Evē vnto this daye we honger ¶ thyrst/¶ are naked/¶ are boffetted wt fistes/¶ have no certayne dwellinge place/and labour worckinge with oure awne hondes. We are revyled/¶ yet we blesse. We are persecuted/¶ suffer it. We are evyll spoken of/and we praye. We are made as it were the filthynes of the worlde/the offscowringe of all thinges/even vnto this tyme.

The fassion of true Apostles

act.xv.¶ j.thes.ij.b ij.thes.iij

I write not these thinges to shame you: but as my beloved sonnes I warne you. For though ye have ten thousande instructours in Christ: yet have ye not many fathers. In Christ Jesu/I have begotten you thorowe ỳ gospell. Wherfore I desyre you to folowe me. For this cause have I sent vnto you Timotheus/which is my deare sonne/¶ faithfull in the lorde/which shall put you in remembraunce of my wayes which I have in Christ/evē as I teache every where in all congregacions. Some swell as though I wolde come no more at you. But I will come to you shortely/yf God will: ¶ will knowe/not ỳ wordes of thē which swell/but ỳ power: for ỳ kyngdome of

God

God is not in wordes/but in power. What
will ye? Shall I come vnto you with a rodde/
or els in loue & in the spryte of mekenes?

¶ The.v. Chapter.

A ¶ There goeth a cōmen sayinge that ther is fornicacion amōge you/& soche fornicacion as is not once named amonge the gentyles: that one shuld have his fathers wyfe. And ye swell and have not rather sorowed/ỹ he which hath done this dede/ myght be put frō amōge you. For I verely as absent in body/even so present in spryte/ have determyned all redy (as though I were present) of B him that hath done this dede/in the name of oure Lorde Jesu Christ/when ye are gadered togedder/& my spryte/ with the power of the Lorde Jesus Christ/to deliver him vnto *Satan/for ỹ destrucciō of the flesshe/ỹ the spryte maye be saved in ỹ daye of ỹ Lorde Jesus.

Youre reioysinge is not good: knowe ye not that a lytle levē sowreth the whole lompe of C dowe. ✠ Pourge therfore the olde leven/ that ye maye be newe dowe/as ye are swete breed. For Christ oure esterlambe is offered vp for vs. Therfore let vs kepe holy daye/ not with olde levē/nether with the leven of maliciousnes and wickednes: but with the swete breed of purenes and truth. ✠

D I wrote vnto you in a pistle that ye shuld not company with fornicatours. And I mēte not at all of the fornicatours of this worlde/ ether of the covetous/ or of extorsioners/ ether of the ydolaters: for then must ye nedes

fornicacion

collo.iij.a

*expēmunicacion is to destroye flesshlicwyse dome that the spryte maye be founde in the doctryne of Christ.

If anye that professeth christ be soch: no nother Christen man maye beare him company.

If anye that professeth Christ be soch: no nother christen mā maye be ware him cōpanye.

have gone out of ỳ worlde. But now I write vnto you/ that ye company not togedder/ yf eny that is called a brother/ be a fornicator/ or covetetous/ or a worshipper of ymages/ ether a raylar/ ether a dronkard/ or an extorcionar: with him that is soche se that ye eate not. For what have I to do/ to iudge them which are with out: Do ye not iudge them that are with in: Them that are with out/ God shall iudge. Put awaye from amonge you/ that evyll parson.

¶ The.vi. Chapter.

To goo to lawe.

HOw dare one of you havinge busines with another/ goo to lawe vnder the A wicked/ & not rather vnder the saincte: Do ye not know that the sainctes shall iudge the worlde: If the worlde shalbe iudged by you: are ye not good ynough to iudge smale trifles: knowe ye not how that we shall iudge the angels: How moche more maye we iudge thinges that partayne to ỳ lyfe: If ye have iudgemente of worldely matters/ take them which are despised in ỳ congregaciō/ & make them iudges. This I saye to youre sha B me. Is ther vtterly no wyse may amōge you: What not one at all/ ỳ can iudge bitwene brother & brother/ but one brother goeth to lawe with another: & that vnder the vnbelevers:

Now therfore ther is vtterly a faute amonge you/ because ye goo to lawe one with another. Why rather suffer ye not wronge: why rather suffre ye not youre selves to be robbed: Nay ye youre selves do wronge/ and rob

be: and

berand that the brethren. Do ye not remember how that the vnrighteous shall not inheret the kyngdome of God? Be not deceaved. For nether fornicators / nether worshyppers of ymages/nether whormongers/ nether weaklinges/nether abusars of them selves with the mankynde/nether theves/nether the covetous/nether dronkardes/nether cursed speakers/nether pilers/shall inheret the kyngdome of God. And soche ware ye verely: but ye are wessshed: ye are sanctified: ye are iustified by the name of the Lorde Jesus/ and by the spriete of oure God.

These and soche like haue no parte in Christ.

Sanctifienge and iustifienge come by Christ & his spirite.

L All thinges are lawfull vnto me: but all thinges are not proffitable. I maye do all thinges: but I will be brought vnder nomans power. Meates are ordeyned for the belly/ & the belly for meates: but God shall destroy bothe it and them. Let not the body be applied vnto fornicacion/but vnto the Lorde / and the Lorde vnto the body. God hath rayssed vp the Lorde/& shall rayse vs vp by his power. * Ether remember ye not/that youre bodyes are the *members of Christ? Shall I now take the members of Christ/ and make them the members of an harlot? God forbyd. Do ye not vnderstonde that he which coupleth him selfe with an harlot/ is be come one body? For two (saith he) shalbe one flesshe. But he that is ioyned vnto the Lorde/is one spriete.

*Youre bodyes are the membres of Christ.

He that is of christ: hath his spirite.

D Flie fornicacion. All synnes that a man doth/ are with out ỹ body. But he ỹ is a fornicator/synneth agaynst his awne body. Ether

j.pe.j.d. Knowe ye not how that youre bodyes are the temple of ỳ holy goost/which is in you/whō ye have of God/ & how that ye are not youre awne? ffor ye are dearly bought. Therfore glorifie ye God in youre bodyes and in youre spretes/for they are goddes. ✠

¶ The.vii.Chapter. ✠

Of wedlock and Virginite

AS concerninge the thinges wherof ye A wrote vnto me: it is good for a mā/not to touche a woman. Neverthelesse to avoyde fornicacio/let every man have his wyfe: and let every woman have her husbande. Let the man geve vnto the wyfe due benevolence. Lykwyse also the wyfe vnto the man. The wyfe hath not power over her awne body: but the husbande. And lykewyse the man hath not power over his awne body: but the wyfe. Withdrawe not youre selves one from another/excepte it be with consent for a tyme/ for to geve youre selves to fastynge and prayer. And afterwarde come agayne to the same thynge/lest Satan tempt you for youre incontinencye. ✠

j.pe.vij.b

This I saye of favour/ not of cōmaundement. ffor I wolde that all men were as I my selfe am: but every man hath his proper gyfte of God/one after this māner/another after that. I saye vnto the vnmaried men & widdowes: it is good for them yf they abyde evē as I do. But & yf they cānot absteyne/ let them mary. ffor it is better to mary then to burne. B

mat.19.c & c.ix.b Vnto the maryed cōmaunde not I/but the Lorde: that the wyfe separate not her selfe from

from the man. Yf she separate her selfe / let her remayne vnmarved / or be reconciled vnto her husbande agayne. And let not the husbande put awaye his wyfe from him. mar.x.b lu.xvj.d

L To the remnaunt speake I / & not the lorde. Yf eny brother have a wyfe that beleveth not / yf she be content to dwell with him / let him not put her awaye. And ỳ woma which hath to her husbande an infidell / yf he consent to dwell with her / let her not put him awaye. For ỳ vnbelevynge husbande is sanctified by the wyfe: & the vnbelevynge wyfe is sanctified by the husbande. Or els were youre chyldrey vnclene: but now are they pure. But and yf the vnbelevynge departe / let him departe. A brother or a sister is not in subiection to seche. God hath called vs in peace. For how knowest thou o woman / whether thou shalt save that man or no? Other how knowest thou o man / whether thou shalt save that woman or no? but every as God hath distributed to every man.

D As the lorde hath called every person / so let him walke: & so orden I in all congregacions. Yf eny man be called beynge circumcised / let him adde nothinge therto. Yf eny be called vncircumcised: let him not be circumcised. Circumcision is nothinge / vncircumcision is nothinge: but the kepyng of the cõmaundmentes of god is altogether. ✠ Let every man abyde in the same state wherin he was called. Arte thou called a servaunt? care not for it. Neverthelesse yf thou mayst be free / vse it rather. Circumcision.

thet. For he that is called in the lorde beynge a servaunt/is the lordes freman. Lykwyse he that is called beynge fre/is Christes servaunt. Ye are dearly bought/be not mennes servaunttes. Brethren let everye man wherin he is called/therin abyde with God. K E

As concernynge virgins/ I have no cõmaundment of the lorde: yet geve I counsell/as one that hath obtayned mercye of the lorde to be faythfull. I suppose that it is good for the present *necessite. For it is good for a mã so to be. Arte thou bounde vnto a wyfe? seke not to be lowsed. Arte thou lowsed from a wyfe? seke not a wyfe. But and yf thou take a wyfe thou synnest not. Lykwyse if a virgin mary/she synneth not. Nevertheles soche shall have trouble in their flesshe: but I saver you.

This saye I brethrẽ the tyme is shorte. It remayneth that they which have wives/be as though they had none/and they that wepe be as though they wept not: and they that reioyce/be as though they reioysed not: & they that bye be as though they possessed not: & they ỳ vse this worlde/be as though they vsed it not. For the fassion of this worlde goeth awaye.

I wolde have you without care: the single man careth for the thinge of the lorde/ how he maye please the lorde. But he that hath maried/careth for the thinge of the worlde how he maye please his wyfe. There is differẽce bitwene a virgin & a wyfe. The single woman careth for the thinges of the lorde/ that she maye be pure both in body & also in sprete

But

*If a mã haue the gyfte/chastite is good/therefore quyetlye to serue God. For ỳ maryed haue oftemoch trouble: but if the mynde of the chast be combred with other worldly busynes/what helpeth it? & if the maryed be therfore quyet mynded therby/what hurteth it? Wether of it selfe is better then the other/or pleaseth God more the the other Wether is outewar-

But ſhe that is maryed/careth for the thinge of the worlde / how ſhe maye pleaſe her huſband. This ſpeake I for youre proffit/not to tangle you in a ſnare: but for that which is honeſt and comly vnto you/ & that ye maye quyetly cleave vnto the lorde wtout ſeparacion.

de circumciſion or outewarde baptyme worth a pynne of them ſelues/ ſaue that they put vs in remembraunce to kepe the couenaunt made betwene vs & God.

¶ If eny man thinke that it is vncomly for his virgin if ſhe paſſe the tyme of mariage/ad if ſo nede requyre/let him do what he liſteth / he ſynneth not: let thē be coupled in matiage. Nevertheleſſe / he ỹ purpoſeth ſurely in his herte/havynge none nede: but hath power ouer his awne will: and hath ſo decreed in his herte that he will kepe his virgin/ doth well. So then he that ioyneth his virgin in maryage doth well. But he that ioyneth not his virgin in mariage doth better. The wyfe is bounde to the lawe as longe as her huſband liveth If her huſbande ſlepe/ ſhe is at liberte to mary with whom ſhe wyll/ onely in the lorde. But ſhe is happiar yf ſhe ſo abyde/ in my iudgmēt And I thinke verely that I have the ſpiete of God.

vo.Biij.

¶ The.viii. Chapter.

A tytle lo ucis better. they moche knowledge.

A ¶ TO ſpeake of thinges dedicate vnto ydols/ we are ſure that we all have knowledge. knowledge maketh a man ſwell: but love edifieth. If eny man thinke that he knoweth eny thinge/ he knoweth nothynge yet as he ought to knowe. But yf eny man love god/ the ſame is knowen of him.

To ſpeake of meate dedicat vnto ydols/ we are ſure that ther is none ydoll in the worlde

and

and that ther is none other god but one. And though ther be ỹ are called goddes/whether in heven other in erth (as ther be goddes many and lordes many) yet vnto vs is there but one god/which is the father/of whom are all thinges/& we in him: & one lorde Jesus Christ by whom are all thinges/and we by him.

One god
One lorde.

But every man hath not knowledge. For some suppose that ther is any ydoll/vntyll this houre/and eate as of a thinge offered vnto ỹ ydole/& so their consciences beynge yet weake/are defyled. Meate maketh vs not acceptable to god. Nether yf we eate/are we ỹ better. Nether yf we eate not/are we the worsse.

In all ourdedes we must haue a respecte to oure neyboures welthe.

But take hede that youre libertie cause not ỹ weake to faule. For yf some man se ỹ which hast knowledge/ sit at meate in the ydoles tẽple/ shall not the conscience of hym which is weake/be boldened to eate those thinge which are offered vnto ỹ ydole? And so thorow thy knowledge shall ỹ weake brother perisshe for whom christ dyed. Whẽ ye synne so agaynst the brethren and wounde their weake consciences ye synne agaynst Christ. Wherfore yf meate hurt my brother/ I will eate no flesshe whill the worlde stondeth/ because I will not hurte my brother. ¶ The.ix. Chapter.

Charite what it doeth.

Paule proueth him selfe an apostle equall to the best: in so that the

AM I not an Apostle? am I not free? have I not sene Jesus Christ oure lorde? Are not ye my worke in the lorde. Yf I be not an Apostle vnto other / yet am I vnto you. For the seale of myne Apostleshippe are ye in the lorde. Myne answer to them that

aye me

aye me/is this. Have we not power to eate & to drynke? Ether have we not power to leade about a sister to wyfe as wel as other Apostles/ and as the brethren of the lorde/ and Cephas? Ether only I and Barnabas have not power this to do? who goeth a warfare eny tyme at his awne cost? who planteth a vyneard & eateth not of the fruter Who fedeth a flocke and eateth not of the mylke?

spirite bereth recorde to his preachynge/ and as manye were by him conuerted as by the apostles.

Saye I these thinges after the manner of men? Or sayth not the lawe the same also? For it ys written in the lawe of Moses. Thou shalt not mosell the mouth of the oxe that treadeth out the corne. Doth God take thought for oxen? Ether sayth he it not all to gedder for oure sakes? For oure sakes no doute this is written: that he which eareth/ shuld eare in hope: and that he which threshseth in hope/ shuld be parttaker of his hope. Yf we sowe vnto you spirituall thynges: is it a grete thynge yf we reepe youre carnall thynges Yf other be parttakers of this power over you? wherfore are not we rather.

Therfore hath ryghte to chalenge a lyuynge for hys labour.

Nevertheles we have not vsed this power: but suffre all thinges lest we shuld hynder the gospell of Christ. Do ye not vnderstonder how that they which minister in the temple/ have their fyndynge of the temple? And they which wayte at the aulter/ are partakers with ỳ aultre? Even so also dyd ỳ lorde ordayne/ that they which preache ỳ gospell/ shuld live of the gospell. But I have vsed none of these thinges.

Never

Nether wrote I these thinges that it shuld C
be so done vnto me. For it were better for me
to dye/then ỹ eny may shuld take this reioysin
ge from me. In that I preache the gospell/ I
have nothinge to reioyce of. For necessite is
put vnto me. Wo is it vnto me yf I preache
not the gospell. If I do it with a good will/ I
have a rewarde. But yf I do it agaynst my
will/an office is committed vnto me. What
is my rewarde then? Verely that whē I prea
che the gospell/ I make the gospell of Christ
free/ỹ I misvse not myne auctorite in ỹ gospel

He that worketh of loue to his neyb-oure / hath his re-warde.

For though I be free from all men/yet have D
I made my silfe servaunt vnto all men / that
I myght wynne the moo. Vnto the Jewes /
I became as a Jewe/to winne ỹ Jewes. To
thē that were vnder the lawe/was I made as
though I had bene vnder the lawe/to wynne
thē that were vnder the lawe. To them that
were with out lawe/be cā I as though I had
bene with out lawe (whē I was not with out
lawe as perteyninge to god/but vnder a lawe
as concerninge Christ) to wynne thē that we
re with out lawe. To the weake became I as
weake/to wynne the weake. In all thinge I
fassioned my silfe to all men/ to save at ỹ lest E
waye some. And this I do for the gospels sa-
ke/that I might have my parte therof.

what loue maketh a man do.

Perceave ye not how that they which run
ne in a course/runne all/yet but one receaveth
the rewarde. So runne that ye maye obtayne.
Euery man ỹ proveth masteryes/abstaineth
from all thinges. And they do it to obtayne a

corrupti-

corruptible croune: but we to obtayne an vncorruptible croune: I therfore so runne / not as at an vncertayne thinge. So fyght I / not as one ỹ beateth the ayer: but I tame my body and bringe it into subiecciō / lest after that I have preached to other / I my silfe shuld be a castawaye.

¶ The.x. Chapter.

A BRethren I wolde not that ye shuld be ignorant of this / how ỹ oure fathers were all vnder a cloude / and all passed thorow the see / and were all baptised vnder Moses / in the cloude / and in the see: ¶ dyd all eate of one spirituall meate / ¶ did all drincke of one maner of spirituall drincke. And they dranke of that spretuall rocke that folowed them / which rocke was Christ. ✠ But in many of them had god no delite. For they were overthrowen in the wildernes.

As it went in the olde testament / so shall it do in the newe.

nu.xv.d
exo.xiij.d
exo.xiij.a
exo.xvj.d.
exo.xvij.d.
nu.xxv.d.
nu.xxvij.d.
exo.
xx.xij.
nu.xxv.d.
nu.xxvj.d

These are ensamples to vs ✠ that we shuld not lust after evyll thinge / as they lusted. Nether be ye worshippers of Images as were some of them accordynge as it is writtey: The people sate doune to eate and drynke / ¶ rose vp agayne to playe. Nether let vs cōmit fornicacion as some of them committed fornicacion / and were destroyed in one daye. xxiij. thousande. Nether let vs tempte Christ / as some of them tempted / and were destroyed of serpentes. Nether murmure ye as some of them murmured / and were destroyed of ỹ destroyer.

exo.xvij.f.
iudi.xiij.

All these thinge happened vnto them for ensamples / and were writtey to put vs in remembra-

membraunce/ whom the endes of the worlde are come apon. Wherfore let hym that thynketh hestódeth / take hede least he fall. There hath none other temptacion taken you / but soche as foloweth ỳ nature of mā. But God is sayth full / which shall not suffer you to be tempted above youre strenght: but shall in the myddes of the temptacion make awaye to escape out. ℟ Wherfore my deare beloued/ flie from worshippynge of ydols. L

Cup Bred

I speake as vnto them which have discrecion/ Iudge ye what I saye. Ys not the cuppe of blessinge which we blesse/ partakynge of ỳ bloude of Christ? ys not the breed which we breake / partetakynge of the body of Christ? Because that we (though webe many) yet are one breed/ and one body/ein as moch as we all are partetakers of one breed. Beholde Israell which walketh carnally. Are not they which eate of the sacrifyse/ partetakers of the aultre? D

What saye I then? that the ymage is eny thinge? or that it which is offered to ymages is eny thinge? Nay/ but I saye / that those thinges which the gentyls offer/ they offer to devyls/ and not to god. ℟ And I wolde not that ye shuld have fellishippe with ỳ devils. Ye cānot drincke of the cup of the lorde/ & of ỳ cup of ỳ deuyls. Ye cnanot be partetakers of the lordes table/ & of the table of deuelles. Either shall we provoke the lorde? Di are we stronger then her? All thynges are lawfull vnto me/ but all thynges are not expedient. All E

ecclc. xxxvj.

thynges

thynges are lawfull to me / but all thinges edify e not. Let no man seke his awne proffet: but let every man seke anothers welthe.

What soever is solde in the market / that eate / and aske no questions for conscience sake for the erth is the lordis / and all that therein is. If eny of them which beleve not / bid you to a feest / & yf ye be disposed to goo / what soever is set before you: eate / askinge no question for conscience sake. But and yf eny man saye vnto you: this is dedicate vnto ydols / eate not of it for his sake that shewed it / and for hurtynge of conscience. The erth is the lordes & all that therein is. Conscience I saye / not thyne: but the cõscience of that other. * For why should my liberte be iudged of another mãnes conscience: for yf I take my parte with thankes: why am I evell spoken of for that thynge wherfore I geve thankes.

Whether therfore ye eate or dryncke / or what soever ye do / do all to the prayse of God. Be that ye geve occasion of evell / nether to the Jewes / nor yet to the gentyls / nether to the congregacion of god: even as I please all men in all thinges / not sekynge myne awne proffet / but the proffet of many / that they myght be saved. Followe me as I do Christ.

* we have professed every man to seke anothers welthe.

* we shuld be so full of love & so circumspecte / that we shuld geve none occasyon vnto the ygnoraūt for to speake evell ondes for oure lyberte / & for doynge that which we maye lawfully do before God

Love seketh hir neyboures profyte.

The. xi. Chapter.

I Commende you brethren that ye remember me in all thinges / and kepe the ordinaunces even as I delyvered them to you. I wolde ye knew that Christ is the heed of every man. And the man is the womans

heed. And God is Christes heed. Every mā prayinge or prophesyinge havynge eny thynge on his heed/shameth his heed. Every woman that prayeth or prophisieth bare hedded/dishonesteth hyr heed. For it is even all one/and the very same thinge/even as though she were shaven. If the woman be not covered/lett her also be shoren. If it be shame for a womā to be shorne or shavē/let her cover her heed.

A man ought not to cover his heed/ for asmoche as he is the ímage and glory of God. B
Gene. ij. d The woman is the glory of the man. For the man is not of the woman/ but the woman of the mā. Nether was the man created for ỳ womās sake: but the womā for the mannes sake For this cause ought the womā to have * power on her heed/for the angels sakes. Nevertheless/nether is the mā with oute the womā nether the womā with out the man in the lorde. For as the woman is of the man/evē so is the man by the woman: but all is of God.

* Power is as moche to saye as a sygne that the woman is in subiection/ and hath an heed ouer hir.

Judge in youre selves whether it be cōly ỳ L
a woman praye vnto god bare heeded. Or els doth not nature teach you/ that it is a shame for a man/if he have longe heere: and a prayse to a woman/yf she have longe heere? For her heere is gevē her to cover her with all. If there be eny man amonge you ỳ lusteth to stryve let him knowe that we have no soche custome/nether the congregacions of God.

This I warne you of/ and commende not that ye come to gedder: not after a better maner but after a worsse. For fyrst of all whē ye come to

me togedder in the cõgregacion/I heare that
ther is dissencion amonge you: & I partly/be-
leve it. ffor ther must be sectes amonge you/
that they which are perfecte amonge you/my-
D ght be knowen. ✠ When ye come togedder
a man can not eate the lordes supper. ffor eve
ry man begynneth a fore to eate his awne sup
per. And one is hongrye/ and another is dron-
ken. Have ye not houses to eate and to drinke
in? Or els despyse ye the congregacion of god
and shame them that have not? What shall
I saye vnto you? shall I prayse you: In this
prayse I you not. ✠

The lor-
des sup-
per.

✠ That which I delyvered vnto you/ I re-
ceaved of ỳ lorde. ffor ỳ lorde Jesus the same
E nyght in which he was betrayed/toke breed: &
thanked and brake/and sayde. Take ye/ & eate
ye: this is my body which is broken for you.
This do ye in the remembraunce of me. After
the same maner he toke the cup/ when sop-
per was done/sayinge. This cup is the newe
testament in my bloude. This do as oft as ye
drynke it/in the remẽbraunce of me. ffor as
often as ye shall eate this breed/ and drynke
this cup/ye shall shewe the lordes deeth tyll
F he come. Wherfore whosoevere shall eate of
this bred/ or drynke of the cup vnworthely/
shalbe giltie of the body & bloud of the Lorde
Let a mã therfore examen him silfe/& so let hi
eate of the breed & drynke of the cup. ffor he
eateth or drinketh vnworthely/eateth & dryn-
keth his awne damnacion/because he maketh
no difference of the lordis body. ✠

matthew.
xxvj.
marke.
xxiiij.
lu. xxij.
The in-
stitucion
of the sa-
crament.

For this cause many are weake and sicke G
amõge you / & many slepe. If we had truly
iudged oure selves / we should not have bene
iudged. But when we are iudged of the lorde
we are chastened / because we should not be dã-
ned with the worlde. Wherfore my brethren
when ye come to gedder to eate / tary one for a-
nother. If eny mã hõger / let hi eate at home /
ỳ ye come not togedder vnto condẽnaciõ. O-
ther thinge wil I set in order whẽ I come.

The. vii. Chapter.

Only ỳ spirite teacheth that Christ is the lorde.

IN spirituall thinges brethren I wolde A
not have you ignorannt. *Ye knowe
that ye were gentyls / and went youre
wayes vnto domme ydoles / even as ye were
ledde. Wherfore I declare vnto you that no
man speakynge in the sprete of god / defieth
Jesus. Also no man can saye that Jesus is
the lorde: but by the holy goost.

One spirite. One lorde / One god *the gyftes of the spirite are geuen vs to do seruice to oure brethren.

There are diversities of gyftes verely / yet
but one sprete. And ther are differences of ad
ministraciones / & yet but one lorde. And ther
are diverse maners of operacions / and yet but B
one God / which worketh all thinge that are
wrought / in all creatures. The gyftes *of ỳ
sprete are geven to every man to proffit ỳ con
gregacion. To one is geven thorow the spiri-
te the vtterannce of wisdom: To another is
geven the vtterannce of knowledge by ỳ sa-
me sprete. To another is geuen fayth / by ỳ sa
me sprete. To another ỳ gyftes of healynge
by the same sprete. To another power to do
myracles. To another prophesie. To another
iudge-

iudgement of spretes. To another diuers tongues. To another the interpretacion of tõges. And these all worketh evẽ ỳ silfe same sprete/devydynge to every man severall gyftes/evey as he will. K

ro.xii.&. ephe.iii.B

For as the body is one/and hath many mẽbres / & all the membres of one body though they be many/yet are but one body: evey so is B Christ. For in one sprete are we all baptysed to make one body/whether we be Jewes or gẽtyls whether we be bonde or fre:and have all dronke of one sprete. For the body is not one member/but many. If the fote saye: I am not the honde / therfore I am not of the body: is he therfore not of ỳ body: And if ỳ eare saye/I am not the eye:therfore I am not of the body: is he therfore not of the body: If all the body were an eye / where were they the eare: If all were hearynge: where were the smellynge:

But now hath god disposed the membres every one of them in the body / at his awne pleasure. If they were all one member: where were the body: Now are ther many membres/ yet but one body. And the eye can not saye vn to the honde / I have no nede of the: nor ỳ hed also to the fete. I have no nede of you. L Ye rather a greate deale those mẽbres of the body which seme to be most feble/are most necessary. And apõ those mẽbres of ỳ body which we thinke lest honest / put we most honestie on. And our vngodly parties have most beauty on. For oure honest members nede it not. But God hath so disposed the body/ãd hath

gevey most honoure to that parte which lacked/lest there shuld be eny stryfe in the body: but that the members shuld indifferētly care one for another. And yf one member suffer/all suffer with him: yf one member be had in honoure/all members be glad also.

G

Ye are the body of Christ/ and members one of another. And God hath also ordeyned in the congregacion/ fyrst the Apostels/secōdarely prophetes/thyrdly teachers/ they thē that do miracles: after that/the gyftes of healynge/ helpers / governers/ diversite of tonges.

ephe. iiij.

Are all Apostles? Are all Prophetes? Are all teachers? Are all doars of miracles? Have all the gyftes of healinge? Do all speake wt tonges? Do all interprete? Covet after ỹ best giftes. And yet shewe I vnto you a moare excellent waye.

The. viii. Chapter. ✠

A

Though I spake with the tonge of mē & angels/& yet had no love/I were evē as soundinge brasse: or as a tynklynge Cymball. And though I coulde prophesy/ and vnderstode all secretes /& all knowledge: yee/yf I had *all fayth so that I coulde move mountayns oute of ther places/& yet had no love/I were nothynge. And though I bestowed all my gooddes to fede ỹ poore/& though I gave my body even that I burned / and yet had no love/it profeteth me nothinge.

*All fayth is as moche to saye as so stronge a faythe

B

Love suffreth longe/& is courteous. Love envieth not. Love doth not frowardly/ swelleth not

not dealeth not dishonestly/seketh not her awne/ is not provoked to anger/ thynketh not evyll/reioyseth not in iniquite: but reioyseth in ỳ trueth/ suffreth all thynge/ beleveth all thynges/ hopeth all thynges/ endureth in all thynges. Though that prophesyinge fayle/ other tonges shall cease/ or knowledge vanysshe awaye/ yet love falleth never awaye. phili.ij.c.

L

ffor oure knowledge is vnparfect/ and oure prophesyinge is vnperfet. But whey ỳ which is parfect is come/ then ỳ which is vnparfet shall bedone awaye. Whey I was a chylde/ I spake as a chylde/ I vnderstode as a childe/ I ymagened as a chylde. But assone as I was a man/ I put awaye childesshnes. Now we se in a glasse even in a darke speakynge: but they shall we se face to face. Now I knowe vnparfectly: but then shall I knowe even as I am knowen. Now abideth fayth/ hope/ and love/ even these thre: but the chefe of these is love.

D

¶ The.xiiii. Chapter.

21 Labour for love and covet spretuall gifftes: & most chefly forto prophesye. ffor he that speaketh with tōges speaketh not vnto men/ but vnto god/ for no man heareth him/ howbeit in the spirite he speaketh misteries. But he that prophesieth/ speaketh vnto men/ to edifyinge/ to exhortacion and to comforte. He that speaketh with tonges/ profiteth him silfe: he that prophesyeth edifieth the congregacion. I wolde that ye all spake with tonges: but rather that ye prophesied. ffor greater is he that prophisieth: then hey

Prophesienge is here takē for exposyunge/

Wordes p are not vnderstonde proffyt not.

speaketh with tonges/ except he expounde it also/ that the congregacion maye have edifyinge. Now brethren if I come vnto you speakinge w tonges: what shall I profit you/ except I speake vnto you/ other by revelacio or knowledge/ or prophesyinge/ or doctrine. B

Moreover whē thinge with out lyfe/ geve sounde: whether it be a pype or an harpe: except they make a distinccion in the sounde: how shall it be knowen what is pyped or harped? And also if the trōpe geve an vncertayne voyce/ who shall prepare him silfe to fyght? Evē so lykwyse whē ye speake with tōge/ except ye speake wordes that have significacion/ how shall yt be vnderstonde what is spokē? For ye shall but speake in the ayer.

Many kyndes of voyces are in the worlde and none of them are with out signification. If I knowe not what the voyce meaneth/ I shalbe vnto him that speaketh/ an alient: and and he that speaketh shalbe an alient vnto me Evē so ye (for as moche as ye covet spretuall giftes) seke that ye maye have plentye vnto ỹ edifyinge of the congregacion. C

Wherfore let him that speaketh with tongres/ praye that he maye interpret also. If I praye with tonge/ my sprete prayeth: but my mynde is with out frute. What is it then? I will praye with the sprete/ and will praye w the mynde also. I will singe with the sprete/ and will singe with the mynde also.

*to speake with tonges or with the spirite/ is to speake the

For els when thou blessest with ỹ *sprete/ how shall he that occupieth the roume of the D

vnle-

vnlearned/ saye amen at thy gevinge of thankes/ seynge he vnderstondeth not what thou sayest. Thou verely gevest thanke well/ but the other is not edyfied. I thanke my god/ I speake with tōges moare then ye all. Yet had I lever in ỹ cōgregaciō/ to speake five wordes with my mynde to ỹ informaciō of other/ rather then ten thousande wordes w̄ the tonge.

Brethrē be not chyldrē in *witte. How be it as cōcerninge maliciousnes be chyldrē: but in witte be perfet. In the lawe it is written/ with other tōges/ & with other lyppes wyll I speake vnto this people/ & yet for all that will they not heare me/ sayth the Lorde. Wherfore/ tonge are for a signe/ not to them that beleve: but to them that beleve not. Contrary wyse/ prophesyinge serveth not for them that beleve not: but for them which beleve.

Yf therfore when all the cōgregacion is come to gedder/ & all speake with tonges/ ther come in they ỹ are vnlearned/ or they which beleve not: will they not saye that ye are out of youre wittes? But & yf all prophesy/ & ther come in one that beleveth not/ or one vnlearned/ he is rebuked of all men/ & is iudged of every man: & so are ỹ secretes of his hert opē ned & so falleth he doune on his face/ & worshippeth God/ & sayth ỹ God is w̄ you in dede.

How is it then brethrē? When ye come togedder/ every mā hath his songe/ hath his doctryne/ hath his tōge/ hath his revelaciō/ hath his interpretaciō. Let all thinge be done vnto edifyinge. If eny man speake w̄ tonges/ let

at other Vnderstonde not/ as preaches saye their seruyce.

To speake w̄ ỹ mynde is to speake that other Vnderstonde/ as when the preacher preacheth.

*all dedes must be sawsed with the doctryne of God/ and not with good meanynge onlye

it be two atonce or at the most thre atonce & that by course: & let another interprete it. But yf ther be no interpreter/ let him kepe silence in the cõgregacion/and let him speake to him selfe and to God.

Let the Prophetes speake two atonce/or thre at once/& let other iudge. Yf eny revelaciõ be made to another that sitteth by/ let the fyrst holde his peace. For ye maye all prophesy one by one/that all maye learne/ & all maye have comforte. For ỳ spretes of the Prophetes are in the power of the Prophetes. For God is not causer of stryfe: but of peace / as he is in all other congregacions of the saynctes.

Let youre wyves kepe silence in the cõgregacions. For it is not permitted vnto them to speake: but let them be vnder obedience / as sayth the lawe. Yf they will learne eny thinge/let thẽ aske their husbandes at home. For it is a shame for wemen to speake in the cõgregaciõ. Spredge ỳ worde of god frõ your ether came it vnto you only? Yf eny mã thinke him sylfe a prophet ether spirituall: let him vnder stonde/what thinges I write vnto you: For they are the cõmaundementes of the Lorde. But & yf eny man be ignorãt/let him be ignorant. Wherfore brethren covet to prophesye/ & forbyd not to speake with tonges. And let all thinges be done honestly & in order.

1.timo.ij. gene.iij.c

The woman must be in subiection to hir husband.

¶ The.xv. Chapter. ✠

BRethren as pertayninge to the gospell which I preached vnto you/which ye have also accepted/and in the which ye

continue

entinne/by which also ye are saved: I do you
to wit/after what maner I preached vnto you
yf ye kepe it/except ye have beleved in vayne.

ffor fyrst of all I delivered vnto you that
which I receaved: how that Christ dyed for
oure synnes/agreinge to the scriptures: and
B that he was buried/and that he arose agayne
the thyrd daye accordinge to the scriptures:
and that he he was sene of Cephas/then of
the twelve. After that he was sene of moo
the fyve hödred brethren atonce: of which ma
ny remayne vnto this daye/and many are fal
len a slepe. After that appered he to James/
then to all the Apostles.

And last of all he was sene of me/as of one
that was borne out of due tyme. ffor I am
the lest of all the Apostles/which am not wor
thy to be called an Apostle/because I persecu
ted the congregacion of God. But by the gra
ce of God I am that I am. And his grace
which is in me/was not in vayne: but I la
bored moare aboundauntly then they all/not
L I/but the grace of God which is with me.
Whether it were I or they/so we preache/&
so have ye beleved.

✠ If Christ be preached how that he rose
frō deeth: how saye some that are amōge you/
that ther is no resurreccion from deeth? If
ther be no rysynge agayne from deeth: then is
Christ not rysen. If Christ be not rysen/then
is oure preachinge vayne/and youre faith is
also in vayne. Ye and we are founde falce
witnesses of God. ffor we have testifyed of

The fyrst pryncipple of oure fayth.

esa.liij.b.
Jone.ij.a
ose.vj.a.
toa.xv.c
act.ix.a.
ephe.iij.b

Resurrec
cion.

God/

God/how that he rayſyd vp Chriſt/whom he rayſyd not vp/yf it be ſo that the deed ryſe not vp agayne. ffor yf the deed ryſe not agayne/ thẽ is Chriſt not ryſen agayne. If it be ſo ỹ Chriſt roſe not/thẽ is youre fayth in vayne and yet are ye in youre ſynnes. And therto they which are fallen a ſlepe in Chriſt/are periſhed. If in this lyfe only we beleve on chriſt/they are we of all men the miſerableſt.

Fyrſt frutes. But now is Chriſt ryſen from deeth/& is be come the fyrſt frutes of them that ſlept.

apoca.j.b ffor by a man came deeth/& by a man came reſurreccion frō deeth. ffor as by Adam all dye: evē ſo by Chriſt/ſhall all be made alive/ and

j.theſſa. iiij.b. every man in his awne order. ℣ The fyrſt is Chriſt/thẽ they ỹ are Chriſtis at his commynge. Thẽ cōmeth the ende/whẽ he hath delivered vp ỹ kyngdome to God ỹ father/ whẽ he hath put doune all rule/ auctorite & power. ffor he muſt raygne tyll he have put

pſal.c.ix.a. all his enemyes vnder his fete.

hebre.j.d. and.x.c. The laſt enemye that ſhalbe deſtroyed is deeth. ffor he hath put all thinges vnder his

pſal.viij.c hebre.ij.d fete. But whẽ he ſayth/ all thinges are put vnder him/it is manyfeſt that he is excepted/ which dyd put all thinges vnder him. Whẽ all thinges are ſubdued vnto him: thẽ ſhall the ſonne alſo him ſelfe be ſubiecte vnto him that put all thinges vnder him/ỹ God maye be all in all thinges.

Ether els what do they which are baptiſed over ỹ deed/yf the deed ryſe not at all? Why are they thẽ baptiſed over the deed? Ye and

why

why stonde we in ieoperdy every houre? By
oure reioysinge which I have in Christ Jesu
oure Lorde/I dye dayly. That I have fought esa.xxii.
with beastes at Ephesus after the maner of
men/what availtageth it me/yf the deed ryse sapi.ij.b.
not agayne? Let vs eate & drynke/ to morowe
we shall dye. Be not deceaved: malicious spea
kinges corrupte good mānets. Awake truely
out of slepe/ and synne not. ffor some have
not the knowlege of God. I speake this vn-
to youre rebuke.

But some mā will saye: how aryse ẏ deed?
with what bodyes come they in? Thou fole/
that which thou sowest/is not quickened ex
cept it dye. And what sowest thow? Thow
sowest not that body that shalbe: but bare cor
ne (I meane ether of wheet/or of some other)
and God geveth it a body at his pleasure/ to
every seed a severall body.

✠ All flesshe is not one manner of flesshe:
but ther is one maner flesshe of men/ another
maner flesshe of beastes/ another maner flesh-
she of fysshes/& another of byrdes. Ther are
celestiall bodyes/& ther are bodyes terrestriall.
But ẏ glory of ẏ celestiall is one/& ẏ glory of
the terrestriall is another. Ther is one maner
glory of the sonne/ and another glory of the
mone/& another glory of the starres. ffor one
starre differth frō another in glory. So is the
resurrecciō of ẏ deed. It is sowē in corrupciō/
& ryseth in incorrupcion. It is sowen in disho
noure/& ryseth in honoure. It is sowē in wea
knes/and ryseth in power. It is sowne a na-

turall

turall body/and ryseth a spretuall body.

Gene.ij.b. Ther is a naturall bodye & ther is a spretuall body: as it is written: the fyrste man Adam was made a livinge soule: & ỹ last Adã was made a quickeninge sprete. How beit ỹ is not fyrst which is spirituall: but ỹ which is naturall/& they ỹ which is spretuall. The fyrst mã is of the erth/erthy: the seconde man is ỹ lorde frõ heavẽ. As is the erthy/soche are they that are erthye. And as is the hevẽly/soche are they ỹ are hevenly. And as we have borne the ymage of the erthy/ so shall we beare the ymage of the hevenly.

Image of Christ

This saye I brethren/ that flesshe & blood cãnot inheret the kyngdome of God. Nether corrupcion inhereth vncorrupcion. Beholde I shewe you a mystery. We shall not all slepe: but we shall all be chaunged/ & that in a moment/and in the twinclinge of an eye/ at the sounde of the laste trompe. For the trompe shall blowe/& ỹ deed shall ryse incorruptible/ & we shalbe chaunged. For this corruptible must put on incorruptibilite: & this mortall must put on immortalite.

Corrup= tible fle= she & blou de can not &c.

When this corruptible hath put on incorruptibilite/& this mortall hath put on immortalite: then shalbe brought to passe ỹ sayinge ỹ is writtẽ. Deeth is consumed in to victory. Deeth where is thy stynge? Hell where is thy victory? The stynge of deeth is synne: and the strength of synne is the lawe. But thanke be vnto God/which hath geven vs victory/thorow oure lorde Jesus Christ. Therfore my deare

oze.xiij.b hebze.ij.d

The lawe is the strengthe of synne.

deare brethren/be ye stedfast and vnmovable/ alwayes ryche in the workes of the Lorde/for as moch as ye knowe how ỹ youre labour is not in vayne in the Lorde.

¶ The.xvi.Chapter.

A Of the gadderynge for the sayncte/ as I have ordeyned in the congregaciõs of Galacia/even so do ye. Upon some sondaye let every one of you put a syde at home & laye vp what soever he thinketh mete/ that ther be no gaderinges when I come. When I am come/whosoever ye shall alowe by youre letters/them will I sende to bringe youre liberalite vnto Jerusalem. And yf it be mete ỹ I goo/they shall go with me. I will come vnto you after I have gone over Macedonia. ffor I will goo thorowout Macedonia. With you paravẽture I wyll abyde a whyle: or els winter/that ye maye bryng me on my waye whyther soever I goo.

B I will not se you now in my passage: but I trust to abyde a whyle with you/yf God shall suffre me. I will tary at Ephesus vntyll whit sontyde. ffor a greate dore and a frutefull is opẽned vnto me: & ther are many adversaries. If Timotheus come/se ỹ he be with out feare with you. ffor he worketh the worke of the Lorde as I doo. Let no man despyse him: but convaye him forthe in peace/ỹ he maye come vnto me. ffor I loke for him with the brethre.

To speake of brother Apollo: I greatly desyred him to come vnto you with ỹ brethren/ but his mynde was not at all to come at this

tyme:

tyme. How be it he will come when he shall have conveniēt tyme. Watche ye/stonde fast in the fayth/quyte you lyke men/& be stronge. Let all youre busynes be done in love.

Brethren (ye knowe the housse of Stephana/how ꝑ they are the fyrst frutes of Achaia/ & that they have appoynted them selves to minister vnto the sayntes) I beseche you ꝑ ye be obedient vnto soche/and to all that helpe and laboure. I am gladde of the cōmynge of Stephana/Fortunatus and Achaicus: for that which was lackinge on youre parte/they have supplied. They have comforted my spirite and youres. Loke therfore that ye knowe them that are soche.

fyrst frutes.

The congregacions of Asia salute you. Aquila and Priscilla salute you mocche in the Lorde/and so doeth the congregacīō that is in their housse. All the brethren grete you. Grete ye one another with an holy kysse. The salutacion of me Paul with myne awne hande. Yf eny man love not the Lorde Jesus Christ/ *the same be anathema maranatha. The grace of ꝑ Lorde Jesus Christ be with you all. My love be with you all in Christ Jesu. Amē

*thesame be accursed at the lordes cōmynge. Wras: some will ꝑ same be expēdmuny cat & accursed to dethe.

The epistle vnto the Corinthyans sent from Philippos/by Stephana/and Fortunatus/and Acaichus/ and Timotheus.

¶ The Prologe Vpon the seconde Epistle of saynct Paul to the Corinthyans.

In the fyrste epistle he rebuketh the Corinthyans sharplye / so in this he comforteth them and prayseth them / and cõmaundeth him that was excommunicat to be receaued louingely into the congregaciõ agayne.

And in the fyrste and seconde Chapters he sheweth his loue to them warde / how that all that he spake / dyd or soffre / was for their sakes and for their saluacion.

Then in the .iij. iiij. and. v. he prayseth the offyce of preachinge the gospell aboue the preachynge of the lawe / and sheweth that the Gospell groweth thorow persecucion and thorow the crosse / which maketh a man sure of eternall lyfe: and here and there he toucheth the false prophetes / which studied to turne the fayth of the people from Christ vnto thē workes of the lawe.

In the .vj. and .vij. Chapters he exhorteth them to soffre with the Gospell / and to lyue as it becometh the Gospell / and prayseth him in the later ende.

In the .viij. and .ix. Chapters he exhorteth them to helpe the poore sayntes that were at Jerusalem.

In the .x. xj. and .xij. he enueieth agaynst the false prophetes.

And in the last Chapter he threateneth them that had synned and not amended them selues.

¶ The seconde epistle of S. Paul the Apostle to the Corinthyans.

¶ The fyrst Chapter.

PAul an Apostle of Jesu Christ by the will of God/ & brother Timotheus.

Vnto the congregacion of God/which is at Corinthi/ with all the saynctes which are in all Achaia. Grace be with you and peace from God oure father/and from the Lorde Jesus Christ.

Blessed be God ẏ father of oure Lorde Jesus Christ/the father of mercy/& the God of all comforte/which comforteth vs in all oure tribulaciō/in so moche ẏ we are able to cōforte them which are troubled/in whatsoever tribulacion it be/ with the same comforte wher with we oure selves are cōforted of God. For as ẏ afflicciōs of * Christ are plēteous in vs evē so is oure consolaciō plenteous by Christ.

* Afflicciōns or passions of Christ are soche sofferinges as Christ soffered.

Whether we be troubled for youre consolacion & salvaciō/which salvacion sheweth her power in ẏ ye soffre ẏ same afflicciōs which we also suffre: or whether we be cōforted for youre consolacion & salvacion: yet oure hope is stedfast for you / in as moch as we know how that as ye have youre parte in afflicciōs/ so shall ye be parttakers of consolacion. B

Brethren I wolde not have you ignorant of oure trouble/ which happened vnto vs in Asia. For we were greved out of measure passynge strength/so greatly that we despeared even

even of lyfe. Also we receaved an answer of
deeth in oure selves/ that because we shuld
not put onre trust in oure selves: but in God/
which rayseth the deed to lyfe agayne / and
which delivered vs from so gret a deeth/ and
doth delivre. On whom we trust/ ẏ yet here
after he will deliver / by the helpe of youre
prayer for vs: that by the meanes of many oc
tasions/ thankes maye be geven of many on
C oure behalfe/ for the grace geven vnto vs.

Oure reioysynge is this / the testimony of
oure cõscience/ ẏ in synglenes and godly pure
nes and not in fleshly wysdome / but by
the grace of God/ we have had oure conuersa Consciẽ
cion in the worlde/ and most of all to you war ce.
des. We write no nother thinges vnto you/
they that ye reade and also knowe. Yee and
I trust ye shall fynde vs vnto the ende even
as ye have founde vs partly: for we are youre
reioysynge / even as ye are oures/ in the daye of
D the Lorde Jesus.

And in this confidence was I mynded the
other tyme to have come vnto you / that ye
myght have had yet one pleasure moare: and
to have passed by you into Macedonia / and
to have come agayne out of Macedonia vnto
you/ and to have bene ledde forth to Jewrye
warde of you.

When I thus wyse was mynded: dyd I
vse lightnes? Or thinke I carnally those thin
ges which I thinke? that with me shuld be ye
ye/ and naye naye. God is faythfull: for oure
preachynge vnto you/ was not ye & naye.

For Goddis sonne Jesus Christ which was preached amonge you by vs (that is to saye by me & Silvanus and Timotheus) was not ye and naye: but in him it was ye. For all the promyses * of God in him are ye: & are in him Amen / vnto the lawde of God thorow vs. For it is God which stablissheth vs & you in Christ / & hath annoynted vs / which hath also sealed vs / and hath geven the ernest of the spirite into oure hertes.

* All the promises of god are geuen vs only for christes sake.

The .ii. Chapter.

I Call God for a recorde vnto my soule / that forto saver you with all / I came not eny moare vnto Corinthum. A Not that we be lordes over youre fayth: but helpers of youre ioye. For by fayth ye stode. But I determened this in my silfe / yͭ I wolde not come agayne to you in hevines. For yf I make you sorye / who is it that shuld make me glad / but the same which is made sory by me? And I wrote this same pistle vnto you / lest yf I came I shuld take hevynes of them of whom I ought to reioyce. Certaynly this confidence have I in you all / that my ioye is B the ioye of you all. For in great affliccion & anguysshe of hert I wrote vnto you with many teares: not to make you sory / but that ye myght perceave the love which I have most specially vnto you.

If eny man hath caused sorow / the same hath not made me sory / but partely: lest I shuld greve you all. It is sufficient vnto the same man that he was rebuked of many. So

that

that now contrary wyse ye ought to forgeve him and comforte him: lest that same persone shuld be swalowed vp with over moche hevines. Wherfore I exhorte you/ that love maye have strēgth over him. ffor this cause verely dyd I write/ that I myght knowe the prose of you/ whether ye shuld be obediēt in all thinges. To whom ye forgeve eny thinge/ I forgeve also. And verely if I forgeve eny thinge/ to whom I forgave it/ for youre sakes forgave I it/ in the roume of Christ/ lest Satan shuld prevēt vs. ffor his thoughtes are not vnknowen vnto vs. ¶

When I was come to Troada for Christes gospels sake (& a great dore was openned vnto me of the Lorde) I had no rest in my sprete/ because I founde not Titus my brother: but toke my leave of them & went awaye into Macedonia. Thankes be vnto God which alwayes geveth vs the victorie in Christ/ & openeth the saver of his knowledge by vs in every place. ffor we are vnto God the swete savoure of Christ/ both amōge them that are saved/ & also amōge them which perisshe. To the one parte are we ỳ savoure of deeth vnto deeth. And vnto the other parte are we the savoure of lyfe vnto lyfe. And who is mete vnto these thinges? ffor we are not as many are which choppe and chaunge with the worde of God: but even one of pureness/ and by the power of God/ and in the sight of God/ so speake we in Christ.

Savoure

¶ The.iii. Chapter.

WE begyn to prayſe oure ſelves agayne. Nede we as ſome other/ of piſtles of recommendacion vnto you? or letters of recõmendacion from you? Ye are oure piſtle writtẽ in oure hertes/ which is vnderſtonde and reed of all men/in that ye are knowen/how that ye are the piſtle of Chriſt/miniſtred by vs and writtẽ/not with ynke: but with the ſprete of the livynge God/not in tables of ſtone/but in flesshly tables of ỹ herte. Hebr. iiij.

Suche truſt have we thorow Chriſt to godward/not that we are ſufficient of oure ſelves to thinke eny thinge as it were of oure ſelves: but oure ablenes cõmeth of God/which hath made vs able to miniſter the newe teſtamẽt/ not of the letter/but of the ſprete. For the letter kylleth/but the ſprete geveth lyfe.

IF the miniſtracion of deeth thorow the letters figured in ſtones was glorious/ ſo ỹ the chyldren of Iſrael coulde not beholde the face of Moſes for the glory of his countenaunce (which glory nevertheleſſe is done awaye) why ſhall not the miniſtracion of the ſprete be moche more glorious? For if ỹ miniſtringe of condempnaciõ be glorious: moche more do the the miniſtracion of righteouſnes excede in glory. For no dout that which was there glorified/ is not once glorified in reſpecte of this excedynge glory. Then if that which is deſtroyed/was glorious/moche more ſhall that which remayneth/be glorious. exod. xxxviiij.

Seynge then that we have ſoche truſt/ we vſe gret boldnes/and do not as Moſes/which put a

put a vayle over his face that the children of Israel shuld not se for what purpose that served which is put awaye. But their myndes were blinded. For vntill this daye remayneth the same coveringe vntakē awaye in the olde testamēt when they reade it/ which in Christ is put awaye. But even vnto this daye/ when Moses is redde/ ỳ vayle hangeth before their hertes. Nevertheless when they tourne to ỳ Lorde/ the vayle shalbe taken awaye. The Lorde no dout is a spirite. And where the spirite of the Lorde is/ there is *libertie. But we all beholde the glorye of the Lorde with his face opē/ and are chaunged vnto the same similitude/ from glory to glory/ even of the spirite of the Lorde.

* Libertie there the herteles not in bō. dage to do me ceremonyes. but knoweth how to vse all thinges/ ād vnderstondeth that loue is the ende and the fulfyllyng of all lawes.

¶ The.iiii. Chapter.

21 Therfore seinge that we have soche an office/ evē as mercy is come on vs/ we faynte not: but have cast from vs the clokes of vnhonestie/ and walke not in craftines/ nether corrupte we the worde of God: but walke in open trueth/ and reporte oure selves to every mannes conscience in the sight of God.

* Nf oure Gospell be yet hyd/ it is hid amōge them that are lost/ in whom ỳ god of this worlde hath blynded the myndes of them which beleve not/ lest the light of ỳ glorious 23 gospell of Christ which is the ymage of god/ shuld shyne vnto them.

God of this worlde.

* For we preache not oure selves/ but Christ Jesus to be the Lorde/ and oure selves youre

The apostles are servātes

servaultes/for Jesus sake. ffor it is God that commaulded the light to shyne out of darcknes/ which hath shyned in oure hertes / for to geve the light of the knowledge of the glorie of God/in the face of Jesus Christ.

But we have this treasure in erthē vessels/ that ỳ excellent power of it myght appere to be of God/& not of vs. We are troubled on every side/yet are we not with out shyft. We are in povertie: but not vtterly without somwhat. We are persecuted: but are not forsakē. We are cast doune: neverthelesse we perisshe not. And we all wayes beare in oure bodyes the dyinge of the Lorde Jesus / that the lyfe of Jesu myght appere in oure bodyes. ℣ L

ffor we which live/are alwayes delyvered vnto deeth for Jesus sake/ỳ the lyfe also of Jesu myght appere in oure mortall flesshe. So they deeth worketh in vs/& lyfe in you. ℣

✠ Seynge then ỳ we have ỳ same sprete of fayth/accordinge as it is writtē: I beleved & therfore have I spoken. We also beleve/ and therfore speake. ffor we knowe that he which raysed vp the Lorde Jesus/shall rayse vp vs also by the meanes of Jesus/ & shall sett vs with you. ffor all thinges do I for youre sakes/that the plenteous grace by thankes gevē of many/maye redounde to the prayse of god. psa.cxvj

Wherfore we are not wery'd / but though oure vttward man perisshe / yet the inwarde man is renewed daye by daye. ffor oure excedinge tribulacion which is momentany and light prepareth an excedinge and an eternall D

waygh̄t

wayght of glorye vnto vs/ whill we loke not on the thynges whic hare sene/but on ỹ thyn ges which are not sene. For thinges which are sene/are temporall: but thynges which are not sene/are eternall/ ¶

ℂ The.v. Chapter.

WE knowe suerly yfoure erthy man-cion wherin we now dwell were de-stroyed/that we have a bildinge ordey
A ned of god/an habitacion not made with hon-des/ but eternall in heu̅. And herefore sigh we/ desyringe to be clothed w̄ oure mansion which is from hevey: so yet if that we be foun de clothed/and not naked. For as longe as we are in this tabernacle/we sigh and are greved for we wold not be vnclothed but wolde be clo thed apon/that mortalite myght be swalowed vp of lyfe. The that hath ordeyned vs for this thynge/ ys god which very same hath gevey vnto vs the ernest of the spriete. apo.yBj.

Therfore we are alwaye of good chert/and knowe well that as longe as we are at home
B in the body/ we are absent from God. For we walke in fayth and se not. Neverthelesse we are of good comforte/ and had lever to be ab-sent from the body and to be present with the lorde. Wherfore/ whether we be at home or from home we endevoure oure selues to plea-se him. For we must all appere before the iud gement seate of Christ/ that every man maye receave the workes of his body accordynge to that he hath done/ whether it be good or bade. Seynge they that we knowe/ holde apo.yBiij.

the lorde is to be feared/ *we fare fayre with
men. For we are knowen wel ynough vnto
God. I trust also that we are knowen in you-
re consciences.

*Geue
all diligē-
ce that no
man be of
fended or
hurt by
vs or our-
e ensam-
ple.

We prayse not oure selves agayne vnto you/
but geve you ay occasion to reioyce of vs/that
ye maye have some what agaynst thē/which
reioyce in the face/and not in the hert. For yf
we be to fervent/to God are we to fervent. Yf
we kepe measure/for youre cause kepe we mea
sure. For the love of Christ cōstrayneth vs/be
cause we thus iudge/ yf one be deed for all/ yᵉ
they are all deed/and that he dyed for all/ that
they which live / shuld not hence forth live
vnto them selves but vnto hym which died
for them and rose agayne. K

!Christ-
es seruāt
tes seke
Christes
will/and
not lyue
at their
awne ple-
asure but
at his.

Wherfore hencefoorth knowe we no man
after the flesshe. In somoche though we have
knowē Christ after the flesshe / now hence for
eny man be in Christ / he is a newe creature.
Olde thynge are passed awaye / beholde all D
thinges are be come newe. Nevertheles all
thinge are of god/ which hath reconciled vs
vnto him sylfe by * Jesus Christ / & hath ge-
ven vnto vs the office to preach the atone-
ment. For god was in Christ/ and made agre
ment bitwene the worlde and hym sylfe/ &
imputed not their synnes vnto them: & hath
cōmitted to vs the preachynge of ỳ atonmēt.
Now then are we messengers in the roume of
Christ: even as though God did beseche you
thorow vs: So praye we you in Christes ste-
de/that

A newe
creature.
*The ato
nemēt bet
wene god
and man
in Christ
is the apo
stles offi
ce to prea
che.

de/that ye be atone with God: for he hath made him to be synne for vs/which knewe no synne/that we by his meanes shuld be that righteweſnes which before God is aloved.

Synne is an offeringe for synne/ as afore.ro. viij.

The.vi.Chapter. ✠

A WE as helpers therfore exhorte you/ ye receave not the grace of god in (vayne) ffor he saith: I have heard the in a tyme accepted: and in ỳ daye of saluacion/ have I ſuckered the. Beholde now is that well accepted tyme: beholde now is ỳ daye of saluacion. Let vs geve no man occaſion of evyll/ that in oure office be founde no faute: but in all thynges let vs behave oure ſelves as the miniſters of God.

(Vayne) that the wordeſowe in your hertes: ſhuld be fruteleſſe to youre greater dãpnaciõ.

B In moche pacience/in afflicions/in neceſſite/ in anguyſſhe/in ſtrypes/in preſonmẽt/in ſtryfe/in laboure/in watchinge/ in faſtyng/in pureneſs/ in knowledge/ in longe ſufferynge/ in kyndnes/ in the holy gooſt/ in love vnfayned/ in ỳ worde of trueth/in the power of God/by ỳ armoure * of righteweſnes on ỳ right honde and on the lyfte/ in honoure and diſhonoure/in evyll reporte and good reporte/as deſceaners and yet true/ as vnknowen/ and yet knowen: as dyinge/ and beholde we yet live: as chaſtened/ and not killed: as ſorowynge/ and yet alwaye mery: as poore/and yet make many ryche: as havynge no thynge/ and yet poſſeſſynge all thynges. ✠

1.cor.iiij.

*Armoure of rygh teouſnes: is the worde of god with hope/loue/ feare. &c. which Paule calleth the armoure of lyght.ro. xiij.

C O ye Corinthyans / oure mouth is open vnto you. Oure herte is made large: ye are in no ſtrayte in vs/but are in a ſtrayte in youre

awne bowelles: I promyse you lyke rewarde with me as to my childre. Set youre selues therfore at large/and *beare not a straūgers yoke wyth the vnbelevers. For what felishippe hath righteweſnes with vnrighteweſnes? What company hath light w̄ darcknes? What cōcorde hath Christ with Beliall? Ether what parte hath he y^t^ beleveth with any infidele? How agreeth the temple of god w̄ ymages? And ye are the temple of y^e^ lyuynge god / as sayde god. I will dwell amonge th̄e (walke amōge th̄e / (& wilbe their god: and they shalbe my people. Wherfore come out from amōge th̄e / (& separate youre selues (sayth the lorde) and touche none vncleane thynge: so wyll I receave you/and wilbe a father vnto you / and ye shalbe vnto me sonnes and doughters/sayth the lorde almyghty. D

Temple.
Covenaunt.
leu. xxvj
esa. lij.

¶ The. vii. Chapter.

Seynge that we have soche promeses derely beloved/ let vs clense oure selves from all fylthynes of the flesshe and sprete/and growe vp to full holynes in y^e^ feare of God. Understonde vs. we have hurte no man: we have corrupte no man: we have defrauded no man. I speake not this to condempne you: for I have shewed you before y^t^ ye are in oure hertes to dye (& live with you. I am very bolde over you/and reioyce greatly in you. I am filled with comforte and am exceadinge ioyous e in all oure tribulacions. For when we were come into Macedonia / oure flesshe had no rest / but we were troubled on A

every

every syde. Outwarde was fightynge/ inwarde was feare. Neverthelesse God that comforteth the abiecte/ comforted vs at the commynge of Titus.

B And not with his commynge only: but also with the consolacion wherwith he was comforted of you. ffor he tolde vs youre desyre/ youre mornynge/ youre fervent mynde to me warde: so that I now reioyce the more. Wherfore though I made you sory with a letter/ I repent not: though I did repent. ffor I perceave that ỹ same pistle made you sory/ though it were but for a ceason. But I now reioyce/ not that ye were sory/ but that ye so sorowed/ that ye repented. ffor ye sorowed godly: so ỹ in nothynge ye were hurte by vs. ffor godly sorowe causeth repentaunce vnto salvacion not to be repented of: whey worldly sorow causeth dee th. j.pe.iij.

C Beholde what diligence this godly sorowe that ye toke/ hath wrought in you: yee it caused you to cleare youre selves. It caused indignacion/ it caused feare/ yt caused desyre/ it caused a fervent mynde/ it caused punysshment. ffor in all thynges ye have shewed youre selues that ye were cleare in that matter. Wherfore though I wrote vnto you/ I did it not for his cause that did hurte/ nether for his cause that was hurte: but that oure good mynde whych we have towarde you in the sight of god/ myght appere vnto you.

D Therfore we are comforted/ because ye are comforted: yee and excedyngly the moare io-

yed we/ for the ioye that Titus had: because his sprete was refresshed of you all. I Ther-
for/ not now a shamed/ though I bosted my
sylfe to hym of you. For as all thynges which
I preached vnto you are true/ even so is oure
bostynge/ that I bosted my silfe to Titus wᵗ
all/ founde true. And now is his inwarde affe
ction more aboundant towarde you/ when
he remembreth the obedience of every one of
you: how with feare and trymblynge ye recea
ved hym. I reioyce that I maye be bolde over
you in all thynges.

¶ The. viii. Chapter.

I Do you to wit brethren/ of the grace
of god which is geven in the congre-
gacions of Macedonia/ how that the a
boundaunce of their reioysing is/ that they are
tried wᵗ moche tribulaciō. And therto though
they were excedinge poore/ yet haue they geuē
excedinge richly/ and that in singlenesse. For
to their powers (I beare recorde) yee and be-
yonde their power/ they were willynge of
their owne accorde/ and prayed vs with gre-
at instaunce that we wolde receave their be-
nefite/ and suffre them to be parttakers with
other in ministrynge to the saynctes. And
this they did/ not as we loked for: but gave
their awne selves fyrst to the lorde/ and af-
ter vnto vs by the will of God: so that we
coulde not but desyre Titus to acomplysshe
the same benivolence amonge you also/ even
as he had begonne.

Now

Now therfore/as ye are ryche in all parties
B in fayth/in worde/in knowledge/in all fervē
nes/and in love / which ye have to vs: even so
se that ye be plenteous in this benivolence.
Thys saye I not as commaundynge: but be
cause other are so fervent / therfore prove I
youre love/whether it be perfait or no. Ye kno
we the liberalitie of oure lorde Jesus Christ/
which though he were riche/ yet for youre sa-
kes he came poore: that ye thorow his pover-
tie/myght be made ryche.

And I geve counsell hereto. For this is ex
pedient for you/which beganne/not to do on-
ly: but also to will/a yeare agoo. Now therfo-
re performe the dede: that as ther was in you
a redines to will / even so ye maye performe
the dede/of that which ye have. For if ther be
fyrst a willynge mynde/ it is accepted accor-
dynge to that a man hath/and not accordinge
L to that he hath not.

It is not my mynde that other be set at ea-
se/and ye brought into combraunce: but that
ther be egalnes now at this tyme/that youre
aboundaunce sucker their lacke: that their abo
undaunce maye supplie youre lacke: that ther
maye be equalite/agreynge to that which is exo. lxvj.
written. He that gaddered moche / had never
the more aboundaunce/& he ỹ gaddered lytell
had never the lesse. Thankes be vnto god /
which put inỹ hert of Titus the same good
mynde toward you. For he accepted ỹ request
yee rather he was so well willynge that of his
awne

awne accorde came vnto you.
We haue sent with him that brother whose laude is in the gospell throw out all the congregacions: and not so only/but is also chosen of the congregacions to be a felowe with vs in oure iorney concerninge this benivolence that is ministred by vs vnto the prayse of ỳ lorde/and to stere vp youre prompt mynde.
For thys we eschue/that eny man shuld rebuke vs in this plenteous distribucion that is ministred by vs/and therfore make provision for honest thynges/ not in the sight of god only/but also in the sight of men.
We have sent with them a brother of oures whom we have ofte tymes proved diligẽt in many thynges/ but now moche more diligent. The great confidence which I have in you. hath caused me this to do: partly for Titus sake which is my felowe and helper as cõcernynge you/partly because of other which are oure brethren/ and the messengers of the congregacions/and ỳ glory of Christ. Wherfore shewe vnto them the proffe of youre love/& of the reioysynge that we have of you/ that ỳ congregacions maye se it.

The.ix. Chapter.

Of the ministrynge to ỳ saynctes/ it is but superfluous for me to write vnto you: for I knowe youre redynes of mide/wherof I boost my silfe vnto them of Macedonia/& saye that Achaia was prepared a yeare a goo/ and youre ferventnes hath provoked many. Never theles yet have I sent these brethren

brethren/ lest oure reioysynge over you shuld be in vayne in this behalfe/ and that ye (as I have sayd) preparare youre selues/ lest parauē ture yf they of Macedonia come with mē & fynde you vn prepared/ the booste that I made in this matter/ shuld be a shame to vs: I saye not vnto you.

B Wherfore I thought it necessary to exhorte the brethren/ to come before hōde vnto you forto prepare youre good blessynge promysed afore/ that it myght be redy: so ỹ it be a blessynge/ and not a defraudynge. ✠ This yet remember/ howe that he which soweth lytell/ shall reepe lytell: & he ỹ soweth plenteously shall reepe plenteously. And let every man do accordynge as he hath purposed in his herte/ not groudgyngly/ or of necessite. For god loveth a chearfull grever. etcle. ix.ix.

God is able to make you ryche in all grace

L that ye in all thynges havynge sufficiēt vnto the vttmoste/ maye be ryche vnto all manner good workes/ as it is writtē: He ỹ sparsed abroade and hath geven to the powre/ his righteweſnes remayneth for ever. He ỹ fyndeth the sower seed/ shall minister breed for fode/ and shall multiplie youre seed and increse the frutes of youre righteweſnes & that on all parties/ ye maye be made ryche in all synglenes/ which causeth thorowe vs/ thankes gevynge vnto god. psal.cxl

D For the office of this ministracion/ not only supplieth the nede of the sayntes: but also is aboundaunt herein/ that for this laudable

ministrynge/ thankes myght be geven to god of many/ whiche prayse god for the obedience of youre professynge ỳ gospell of Christ/ and for youre synglenes in distributynge to them and to all mē: and in their prayers to God for you/ longe after you/ for the aboundaunt grace of God geven vnto you. Thankes be vnto God for his vnspeakeable gyft.

The .x. Chapter.

I Paule my silfe beseche you by the mekenes and softnes of Christ/ which when I am present amōge you/ am of no reputacīō/ but am bolde towarde you beinge absent. I besech you that I nede not to be bolde when I am present (with that same confidēce/ wher with I am supposed to be bolde) agaynst some which repute vs as though we walked carnally. Neverthelesse though we walke compased with ỳ flesshe/ yet we warre not flesshlye for the weapēs of oure warre are not carnall thinges/ but thynges myghty in god to cast doune stronge holdes/ wherwith we overthrowe ymaginacyons/ & every hye thynge that exalteth it silfe agaynst the knowledge of god and bringe into captivite all vnderstondynge to the obedience of Christ/ and are redy to take vengeaunce on all disobedience/ when youre obedience is fulfilled. Loke ye on thynges after ỳ vtter apparence?

Yf eny man trust in him silfe ỳ he is Christis/ let the same also considre of him silfe/ ỳ as he is Christis/ even so are we Christe. And though I shuld bost my silfe somewhat more of

te of oure auctorite which the lorde hath geven vs to edifie & not to destroye you/ it shulde not be to my shame. This saye I/ lest I shuld seme as though I went a bout to make you a frayde with letters. ffor ẏ pistles (sayth he) are sore and stronge: but his bodyly presence is weake/ and his speache rude. Let him ẏ is soche thynke on this wyse/ that as we are in wordes by letters when we are absent/ soche are we in dedes whey we are present.

ffor we cannot fynde in oure hertes to make oure selves of ẏ nombre of them/or to compare oure selves to them/which laude thē selves neuertheles̄e whill they measure thē selves w̄ them selves/& cōpare thē selves w̄ thē selves/they vnderstōde nought. But we wyll not reioyce above measure: but accordynge to the quantitie of ẏ measure which god hath distributed vnto vs/ a measure that reacheth euen vnto you. ffor we stretche uot out oure selves beyōde measure as though we had not reached vnto you. ffor euen vnto you have we come with the gospell of Christ/& we bost not oure selves out of measure in other mens labours. Ne & we hope/whey youre fayth is increased amōge you/ to be magnified acordynge to oure measure more largely/ and to preache ẏ gospell in those regions which are beyōde you: & not to reioyce of that which is by a nother mans measure prepared all redy. Let him ẏ reioyseth/ reioyce in the * lorde. ffor he that prayseth him silfe/ is not alowed: but he whom the lorde prayseth. ¶ The. pi. Cha.

ephe. iiij

* Let euery mā reioyse in eth at Christ dyed for him & not in the holynes of his awne wordes.

Wolde to god/ye coulde suffre me a ly
tell in my folysshnes: yee/and I pra-
ye you forbeare me. ffor I am gelous A
over you with godly gelousy. ffor I coupled
you to one man/to make you a chaste virgen to
Christ. But I feare lest as the serpent begy-
led Eve/ thorow his sutteltie/ even so youre
wittes shuld be corrupte from the singlenes
that is in Christ. ffor if he that commeth pre-
ache another Jesus then hym whom we pre-
ached: or if ye receave another spirite then that
which ye have receaved: other another gos-
pell then that ye have receaved/ ye myght
right wel have bene content.

We be maried to Christ & not to the preacher.

I suppose that I was not behynde ỹ chefe
apostles. Though I be rude in speakynge/yet
I am not so in knowledge. How be it amonge
you we are knowen to the vtmost what we
are in all thynges. Did I therin synne/be cau B
se I submitted my silfe/that ye myght be ex-
alted/& because I preached to you the gospell
of God frer. I robbed other congregacions/
and toke wages of thē/to do you service with
all. And when I was present with you and
had nede/I was greuous to no man for/that
which was lackynge vnto me/ the brethren
which came from Macedonia/ supplied: & in
all thynges I kept my silfe that I shuld not
be greveous to you: & so will I kepe my silfe.

Yf the trueth of Christ be in me/this ieioy-
synge shall not be taken from me in the regi-
ons of Achaia. Wherfore? Be cause I love L
you not? God knoweth. Neverthe lesse what

I doo/

I doo/ that will I do/ to cut awaye occasion from them which desyre occasion/ that they myght be founde lyke vnto vs in that wherin they reioyce. ffor these falce apostles are disceatefull workers/and fassion them selves lyke vnto ỳ apostles of Christ. And no marvayle/for satan him silfe is chaunged into the fassion of an angell of light. Therfore it is no great thynge/though his ministers fassion them selves as though they were the ministers of righteweſnes: whose ende shalbe accordynge to their dedes.

I saye agayne/ lest eny man thynke ỳ I am folisshe: or els evē now take me as a fole/ that I maye bost my silfe a lytell. That I speake/ I speake it not after the wayes of the lorde: but as it were folysshly/whill we are now come to bostynge. Seynge that many reioyce after ỳ flesshe I will reioyce also. ffor ye suffre foles gladly/be cause that ye youre selves are wyse. ffor ye suffre even if a man brynge you into *bondage: yf a mā devoure: yf a man take: yf a man exalt hym silfe: yf a man smyte you on the face. I speake as concernynge rebuke/as though we had bene weake.

How be it wherin soever eny man dare be bolde (I speake folisshly) I dare be bolde also They are Ebrues/so am I: They are Israelite/evē so am I. They are ỳ seede of Abrahā/ even so am I. They are ỳ ministers of Christ (I speake as a fole) I am moare: In labours moare aboundāt: In stryppes above measure: In preson moreplenteously: In deeth ofte.

*To moche meknes & obedience is not alowed in ỳ kyngedome of god but all must be accordinge to knowledge.

act.xxvj. Of the Jewes five tymes receaved I every
ac.xviij.c tyme.xl.stryppes saue one. Thryse was I be-
ac.xxvij tey with roddes. I was once stoned. I suffe-
red thryse shipwracke. Nyght and daye have
I bene in the depe of the see. In iorneyinge of
ten: In perels of waters: In perels of rob-
bers: In ieoperdies of myne awne nacion: In
ieoperdies amonge the hethen. I have bene in
perels in cities / in perels in wildernes / in
perels in the see / in perels amonge false bre-
thren / in laboure and travayle / in watchynge
often / in honger / in thirst / in fastynges often /
in colde and in nakednes.

And besyde the thynge which outwardly
happē vnto me / I am cōbred dayly / & do care
for all congregacions. Who is sicke / & I am
not sicke? Who is hurte in the fayth and my
hert burneth not? If I must nedes reioyce /
I will reioyce of myne infirmities.

The .xii. Chapter.

The God and father of oure lorde Je-
sus Christ / which is blessed for ever-
more / knoweth that I lye not * In ỳ
act.ix.d. citie of Damascon / the governer of ỳ people
vnder kynge Aretas / layde watche in ỳ citie of
the Damascēs / & wolde have caught me / & at
a wyndowe was I let doune in a basket tho-
rowe the walle / and so scaped his hondes.

act.ix.a. It is not expediēt for me (no dout to reioy-
ce. Nevertheles I will come to visions and
revelaciōs of ỳ lorde. I knowe a mā in Christ
above .xiiij. yeares agone (whether he weare
in ỳ body I cannot tell / or whether he were out

te of

te of ỹ body I cānot tell/ god knoweth) which was takē vp into the thyrd hevey. And I know we the same may (whether in the body/ or out of the body/ I cānot tell god knoweth) howey he was takē vp into paradise/ & hearde wordes not to be spokē/ which no may can vtter. Of this may will I reioyce/ of my silfe will I not reioyce/ exʒcept it be of myne infirmities. And yet though I wolde reioyce/ I shuld not be a fole: for I wolde saye the trouthe. Neverthelesse I spare/ lest eny may shuld thynke of me above that he seith me to be/ or heareth of me.

And lest I shuld be exalted out of measure thorow the aboundance of revelacions / ther was gevey vnto me vnquyetnes of the flesshe/ the messenger of Satan to buffet me: because I shuld not be exalted out of measure ffor this thynge besought I the lorde thryse/ that it myght departe from me. And he sayde vnto me: my grace is sufficient for the. ffor my strēgth is made perfact thorow weaknes. Very gladly therfore will I reioyce of my weaknes/ that the strength of Christ maye dwell in me. Therfore have I delectacion in infirmities/ in rebukes/ in nede/ in persecucions/ in anguysshe/ for Christis sake. ffor whey I am weake/ they am I stronge.

Paule prouyth by his sygnes that his auctorite was as great/ as the auctoryte of the hie Apostles.

I am made a fole in bostynge my silfe. Ye have cōpelled me: I ought to have benecōmēded of you. ffor in nothinge was I inferior vnto ỹ chefe apostels/ Though I be nothynge/ yet ỹ tokēs of an apostle were wrought amōge

* Paule proueth by his signes that his auctorite was as great as the auctorite of the hie Apostles.

you with all pacience: with signes/ and wonders/and myghty dedes. For what is it wherin ye were inferiors vnto other cõgregacions except it be therin that I was not greveous vnto you. Forgeve me this wronge done vnto you. Beholde now ỳ thyrde tyme I am redy to come vnto you: and yet will I not be grevous vnto you. For I seke not youres/but you. Also the children ought not to laye vp for the fathers and mothers: but the fathers and mothers for the children.

I will very gladly bestowe/ & wilbe bestowed for youre soules: though the moare I love you/ ỳ lesse I am loved agayne. But be it ỳ I greved you not: never the lesse I was crafty & toke you with gile. Did I pill you by eny of thẽ which I sent vnto you? I desyred Titus/ & w̃ him I sent a brother. Did Titus defraude you of eny thynge? walked we not in one spreter walked we not in lyke steppes? Agayne/ thynke ye ỳ we excuse oure selves? We speake in Christ in the sight of God.

But we do all thynges dearly beloved for youre edifyinge. For I frare lest it come to passe/ that whey I come/ I shall not fynde you soche as I wolde: and I shalbe founde vnto you soche as ye wolde not: I feare lest ther befounde amõge you debate/ envyinge/ wrath stryfe/ backbytynges/ whisperynges/ swellynges & discorde. I feare lest whey I come agayne/ God bynge me lowe amoge you/ and I be constrayned to bewayle many of thẽ which have synned all redy/ and have not repented

of the

of the vnclennes/fornicacion and wantãnes which they haue committed.

The.xiii.Chapter.

NOw come I the thyrd tyme vnto you In the mouth of two or thre witnesses shall every thinge stonde. I tolde
A you before/& tell you before:& as I sayde whē I was present with you the seconde tyme/ so wryte I now beynge absent/to them which in tyme past have synned/& to all other: ꝑ if I come agayne/I will not spare/ seynge ꝑ ye seke experience of Christ which speaketh in me/ which amõge you is not weake/but is myghty in you. And verely though it came of weaknes that he was crucified/yet liveth he thorow the power of God. And we no dout are
B weake in him: but we shall live with him/by the myght of God amonge you.

dut.xix. ma. xBii io.Biij.cj. hebre.x c

Prove youre selves whether ye are in the fayth or not. Examen youre owne selves: knowe ye not youre awne selves/how that Jesus Christ is in you excepte ye be castawayes: I trust that ye shall knowe ꝑ we are not castawayes. I desyre before God that ye do none evyll/not that we shuld seme cõmendable: but that ye shuld do that which is honest:
C & let vs be counted as leawde persones. We can do no thinge agaynst the trueth / but for the trueth. We are glad when we are weake/ and ye stronge. This also we wisshe for/even that ye were perfect. Therfore write I these thinges beynge absent/ lest when I am present/I shuld vse sharpenes accordinge to the

power which the Lorde hath geven me/to edifie/and not to destroye.

Finally ye brethren fare ye well/ be perfect/ be of good comforte/be of one mynde / lyve in peace/ & the God of love & peace/ shalbe with you. Grete one another in an holy kysse. All ỹ sayncte salute you. The grace of oure Lorde Jesus Christ/ & the love of God / & the felishippe of the holy gooste/be with you all. Amē

¶ The seconde epistle to the Corinthians. ¶ Sent from Philippos a citie in Macedonia/ by Titus and Lucas.

¶ The Prologe Vpon the epistle of S. Paul to the Galathyans.

Ye reade. Act. xv. how certen came from Jerusalem to Antioche and vexed the disciples there / affirmynge that they couldc not be saued except they were circumcised. Sūe so after Paule had cōuerted the Galathyās & coupled them to Christ/ to trust in him onlye for the remission of synne/ & hope of grace & saluacīō/ & was departed: there came false apostles vnto thē (as vnto the Corinthians/ and vnto all places where Paule had preached) and that in the name of Peter / James and Jhon / whome they called the hie Apostles/ and preached circumcision and the kepinge of the lawe/ to be saued by and unpuissshed pauls auctorite.

To the confoundynge of those/ Paule magnifieth his office and Apostleshipe in the two fyrst chapters and maketh him selfe equall vn-

to the

to the hye Apostles/and concludeth that euery man must be iustified with oute deseruynges/ with oute wozkes/and with out helpe of the lawe: but alone by Christ.

And in the thyrde and fourth/ he prouethe same with scripture/ exampples and symylitudes/and sheweth that the lawe is cause of more synne and bringeth the curse of god vpon vs/and iustifieth vs not: but that iustifyinge cometh by grace promysed vs of God thorow the deseruinge of Christ/by whome(if we bele ue)we are iustifyed with oute helpe of the wozkes of the lawe.

And in the.v.and.vj.he exhozteth vnto the wozkes of loue which folowe fayth and iustifyinge. So that in all his epistle he obserueth this ozder. ffyrst he pzeacheth the dampnacio of the lawe: then the iustifyinge of fayth/and thyrdly the wozkes of loue. ffozon that condycion that we loue & wozke/is the mercie geuen vs.

¶ The epistle of S. Paul vnto the Galathyans.

¶ The fyrst Chapter.

Paul an Apostle/ not of men/nether by man/but by Jesus Christ/and by God the father which raysed him from deeth: and all the brethren which are with me.

Paul/ though he came longe after the apostles/ yet had he not his auctoritie of peter ozof anye.

Vnto the congregacide of Galacia.

Grace be with you & peace from God the father

that went before hi
Wether he ought he with him letters of recommendacion or bulles of confirmacion. But the confirmacion of his apostleship was the worde of god conscience of men and the power of the spirite that testified with hi by miracles and manifolde gyftes of grace.

father / and from oure Lorde Jesus Christ / which gave him selfe for oure synnes / to deliver vs from this present evyll worlde / thorow the will of God oure father / to whom be prayse for ever and ever. Amen.

I marvayle that ye are so sone turned frō him that called you in the grace of Christ / vn to another gospell: which is nothinge els / but that ther be some which trouble you / & intende to pervert to gospell of Christ. Nevertheless though we oure selves / or an angell frō heve̅ / preache eny other gospell vnto you the̅ that which we have preached vnto you / holde him as a cursed. As I sayde before / so saye I now agayne / yf eny man preache eny other thinge vnto you / then that ye have receaved / holde him accursed. Preache I mannes doctrine or Godes? Ether go I about to please men? If I stodyed to please men / I were not the servaunt of Christ.

✠ I certifie you brethren / that the gospell which was preached of me / was not after the mā̅er of men / nether receaved I it of mā / nether was I taught it: but receaved it by the revelacion of Jesus Christ. For ye have heard de of my conversacion in tyme past / in the Jewes wayes / how that beyonde measure I persecuted the congregacion of God / & spoyled it: and prevayled in the Jewes laye / above many of my companions / which were of myne awne nacio̅ / and was a moche more fervēt mayntener of the tradicions of the elders.

But whē it pleased God / which seperated me from

me from my mothers wombe/ & called me by his grace/ for to declare his sonne by me/ that I shuld preache him amonge the hethen: immediatly I cõmened not of the matter with flesshe and bloud/ nether returned to Jerusalem to them which were Apostles before me: but wẽt my wayes into Arabia/ & came agayne vnto Damasco. Then after thre yeare I returned to Jerusalem to se Peter/ & abode with him .xv. dayes/ no nother of the Apostles sawe I/ save James the Lordes brother. The thinges which I write/ beholde/ God knoweth I lye not.

Paules gospell was not cõfirmed bi the auctorite of man: but by the myracles of the spirite

After that I went into the costes of Siria & Lilicia: & was vnknowen as touchinge my person vnto ỹ cõgregacions of Jewrye/ which were in Christ. But they hearde only/ that he which persecuted vs in tyme past/ now preacheth the fayth which before he destroyed. And they glorified God on my behalffe.

The .ii. Chapter.

Then .xiiii. yeares after that/ I wẽt vp agayne to Jerusalem with Barnabas/ & toke with me Titus also. Ye and I went vp by revelacion/ & cõmened with them of the Gospell which I preache amonge the gentyles: but apart with them which were counted chefe/ lest it shuld have bene thought ỹ I shuld runne or had runne in vayne. Also Titus which was with me/ though he were a Greke/ yet was not compelled to be circumcised/ & that because of incõmers beynge false brethren/ which came in amõge other to spye out ou-

Paule defendeth ỹ libertie of the gospell.

out oure libertie which we have in Christ Jesus/that they might bringe vs into bondage. To whom we gave no roume / no not for the space of an houre/as cõcetninge to be brought into subiecciõ:& that because that the trueth of the gospell myght continue with you.

Paule is of as hie auctorite as Peter James or John. dut.v.d. ij.pa.vix fob. xxviiij. sap.vj.b. rom.ij.b. ephe.vj.b col.iij.b. act.x.e. j.petr.j.c

Of thẽ which seme to be great (what they were in tyme passed it maketh no matter to me: God loketh on no mans person) nevertheless they which seme great/ added nothynge to me. But contrary wyse / whey they sawe that the gospell over the vncircumcision was cõmitted vnto me/as the gospell over ỹ * circumcision was vnto Peter: for he ỹ was myghty in Peter in the Apostleshippe over the circumcision/the same was myghty in me amõge the gentyls: and therfore whey they perceaved the grace that was gevẽ vnto me/they James/ Cephas & John/ which semed to be pilers/ gave to me & Barnabas the ryght hondes/& agreed with vs/that we shuld preache amonge the Hethen /and they amonge the Jewes: warnynge only that we shulde remember the poore. Which thinge also I was diligent to do.

* Circumcision are the Jewes and Vncircumcision are the gẽtyles.

And whey Peter was come to Antioche/ I withstode him in the face/ for he was worthy to be blamed. For yett that certayne came frõ James / he ate with the gentyls. But whey they were come/ he withdrue & separated him selfe/fearinge them which were of ỹ circumcision. And ỹ other Jewes dissembled lyke wyse/ in so moche that Barnabas was

Paule reburieth peter in the face.

brought

brought into their ſimulaciō alſo. But whē I ſawe/that they wēnt not the ryght waye after the trueth of the goſpell/I ſayde vnto Peter before all men/yf thou beynge a Jewe/liveſt after the mānēr of the gentyls/& not as do the Jewes: why cauſeſt thou the gētyls to live as do the Jewes? We which are Jewes by nature/& not ſynners of the gētyls/ knowe that a man is not iuſtified by ẏ * dedes of the lowe: but by the fayth of Jeſus Chriſt. And therfore we have beleved on Jeſus Chriſt/ẏ we myght be iuſtified by ẏ fayth of Chriſt/& not by the dedes of the lawe: becauſe that by ẏ dedes of ẏ lawe no fleſſhe ſhalbe iuſtified.

* Dedes of the lawe iuſtifie not: but fayth iuſtifieth.

Yf they whill we ſeke to be made rightewes by Chriſt/we oure ſelves are founde ſynners/is not then Chriſt ẏ miniſter of ſynne? God forbyd. ffor yf I bylde agayne ẏ which I deſtroyed. then make I my ſelfe a treaſpaſer. But I thorow ẏ lawe am deed to ẏ lawe: that I myght live vnto God. I am crucified with Chriſt. I live verely: yet now not I/but Chriſt liveth in me. ffor ẏ lyfe which I now live in ẏ fleſſhe/I live by the fayth of ẏ ſonne of God/which loved me/and gave him ſelfe for me. I deſpyſe not the grace of God. ffor if righteweſnes come of the lawe/then Chriſt dyed in vayne.

The lawe vttereth my ſynne and dampnacion/& maketh me fle to Chriſt for mercie and lyfe.

As the lawe rored vnto me that I was dāpned for my ſines: ſo fayth certifieth me that I am forgeuen and ſhall lyue thorow Chriſt.

The.iii. Chapter.

A O foliſſhe Galathyās: who hath bewitched you/that ye ſhuld not beleve the trueth? To whom Jeſus Chriſt was deſcribed before the eyes/& amōge you crucified. This only wolde I learne of you: receaved ye the

ye the sprete by the dedes of ỹ lawe/ or eles by preachinge of ỹ faith? Are ye so vnwyse/ that after ye have begonne in the sprete/ ye wolde nowe ende in the flesshe? So many thinges there ye have suffred in vayne/ if ỹ be vayne. Which ministered to you the sprete/ and worketh myracles amonge you/ doth he it thorow the dedes of the lawe/ or by preachinge of the fayth? Even as Abraham beleved God/ and it was asscribed to him for righteweſnes. Vnderstonde therfore/ ỹ they which are of fayth/ the same are the chyldren of Abraham.

gen. xv. B. rom. iiij a iaco. ij. d

For the scripture sawe afore honde/ ỹ God wolde iustifie the hethen thorow fayth/ and therfore shewed before honde glad tydinges vnto Abraham: In the shall all nacions be blessed. So then they which be of fayth/ are blessed with faythfull Abraham. For as many as are vnder the dedes of the lawe/ are vnder malediccio. For it is writtē: cursed is every man ỹ cōtinueth not in all thinge which are writtē in ỹ boke of ỹ lawe/ to fulfill thē. That no mā is iustified by ỹ lawe in ỹ sight of God/ is evidēt. For the iuste shall live by fayth. The lawe is not of fayth: but the man that fulfilleth the thinges contayned in the lawe (shall live in thē.) But Christ hath delivered vs frō the curse of the lawe/ (ꝛ was made a * cursed for vs. For it is writtē: cursed is every one that hangeth on tree/ that the blessynge of Abraham might come on the gētyls thorow Jesus Christ/ and that we might receave the promes of the sprete thorow fayth.

gen. xv. ij ecclc. xviij. The lawe curseth: but fayth blesseth. (For fayth) onlye maketh ꝓ conscience alyue * Christ was accursed for ouꝛ sakes. that is he was vnnyshed ꝛ slayne for ouꝛ synnes.

Brethren

L Brethren I will speake after the mānet of
men. Though it be but a mans testament/yet
no mā despiseth it/or addeth eny thinge ther
to when it is once alowed. * To Abraham &
his seed were the promises made. He sayth
not/in the seedes as in many: but in thy sede/
as in one/which is Christ. This I saye/that
the lawe which beganne afterwarde / beyon-
de.iiii.C.lx.xx.yeares/doth not disanull the
testament/that was confermed afore of God
vnto Christ ward/to make the promes of no-
ne effect. For yf the inheritaunce come of the
lawe/it cōmeth not of promes. But God ga-
ve it vnto Abraham by promes.

Wherfore then serveth ẏ lawe? The lawe was added because of transgression (tyll the seed cam to which ẏ promes was made) & it was ordeyned by angels in ẏ honde of a media tor. A mediator is not a mediator of one. But God is one. Ys the lawe then agaynst ẏ promes of God? God forbid. Howbe it yf ther had bene a lawe gevē which coulde have gevē lyfe: then no doute rightewesnes shuld have come by ẏ lawe. But ẏ scripture concluded all thinges vnder synne/ẏ the promes by the fayth of Jesus Christ shuld be gevē vnto them ẏ beleve. * Before ẏ fayth cam/we were kept and shut vp vnder the lawe / vnto the fayth which shuld afterwarde be declared.

Wherfore the lawe was our scolemaster vnto the tyme of Christ/ẏ we might be made rightewes by fayth. But after ẏ fayth is come/now are we no lenger vnder a scolemaster.

The lawe.

The lawe geveth no lyfe but threatneth deth.

for ye are all the *sonnes of God/by ỳ fayth which is in Christ Jesus. For all ye that are baptised/have put on Christ. Now is ther no Jewe nether gētyle: ther is nether bonde ner fre: ther is nether man ner woman: but ye are all one thinge in Christ Jesu. Yf ye be Christes/then are ye Abrahams seed/ and heyres by promes. ¶ The.iiii. Chapter. ✠

*Fayth maketh vs sōnes and of the nature of christ/ ād bindeth eche to haue other in the same reuerēce that he hath Christ.

And I saye that the heyre as longe as he is a chylde/ differth not from a servaunt/though he be Lorde of all/but is vnder tuters and governers/vntill the tyme appoynted of the father. Even so we/as longe as we were chyldren/were in bondage vnder the ordinaunces of the worlde. But when the tyme was full come/God sent his sonne borne of a woman & made bonde vnto ỳ lawe/to redeme thē which were vnder the lawe: ỳ we thorow election myght receave the inheritaūce ỳ belongeth vnto the naturall sonnes. Because ye are sonnes/God hath sent the spirite of his sonne in to oure herte/which cryeth Abba father. Wherfore now/ thou art not a servaunt/but a sonne. Yf thou be ỳ sonne / thou arte also the heyre of God thorow Christ. ✠

A

B

Notwithstondinge/whē ye knewe not God/ ye dyd service vnto them/which by nature were no goddes. But now seinge ye knowe god (yee rather are knowē of God) how is it that ye tourne agayne vnto the weake and bedgar ly cerimonies/whervnto agayne ye desyre afresshe to be in bondage? Ye observe dayes/& monethes/ and tymes / and yeares. I am in

Bedgarlye cere monies.

feare

feare of you/ lest I have bestowed on you la-
boure in vayne.

Brethern I beseech you/ be ye as I am: for
I am as ye are. Ye have not hurte me at all.
Ye knowe/ how thorow infirmite of the fles-
she/ I preached the gospell vnto you at the
fyrst. And my temptacion which I suffered
by reason of my flesshe/ ye despysed not/ ne-
ther abhorred: but receaved me as an angell
of god: ye as Christ Jesus. How happy were
ye then? for I beare you recorde that yf it had
bene possible/ ye wolde have plucked out you-
re awne eyes/ and have geven them to me. Am
I therfore become youre enemie/ because I tell
you the truth?

Infirmite & temptacion are persecucion/ rebuke/ ād the crosse.

They are gelous over you amysse. Ye/ they
intende to exclude you/ that ye shuld be feruet
to them warde. It is good alwayes to be fer-
vent/ so it be in a good thinge/ and not only whē
I am present with you.

My littel children (of whom I travayle in
birth againe vntill Christ be fassioned in you)
I wolde I were with you now/ & coulde cha-
unge my voyce: for I stonde in a doute of you.

Tell me ye that desyre to be vnder the lawe/
have ye not hearde of the lawe? * For it is
written that Abraham had two sonnes/ the one
by a bonde mayde/ the other by a fre woman.
Yee and he which was of the bonde woman
was borne after the flesshe: but he which gen. xxi.
was of the fre woman/ was borne by pro-
mes. Which thinges betoken mysiery. For
these wemen are two testamentes/ the one frō

the mounte Sina/which gendreth vnto bondage/which is Agar. For mounte Sina is called Agar in Arabia/ and bordreth vpō the citie which is now Jerusalem/and is in bondage with her chyldren. D

But Jerusalem / which is above/ is fre: which is the mother of vs all. For it is writtē:reioyce thou barē/that beareſt no chyldrē: esa.liv. breake forthe & crye/ thou that traveleſt not. For the deſolate hath many moo chyldren then ſhe which hath an husband. Brethrē we rom.ix.8 are after the maner of Jſaac/chyldren of promes . But as then he ỹ was borne carnally/ perſecuted him that was borne ſpiritually. Even ſo is it now. Neverthelesſe what ſayth the ſcripture:put awaye the bonde woman & gen.xxja her ſonne. For the ſonne of the bonde womā ſhall not be heyre with the ſonne of ỹ fre woman. So then brethren we are not chyldrē of the bonde woman:but of the fre woman. L

¶ The.v. Chapter.

STond faſt therfore in ỹ libertie wher with Chriſt hath made vs fre/& wrap A pe not youre ſelves agayne in ỹ yoke of bondage. Beholde I Paul ſaye vnto you/ that yf ye be circumciſed/ Chriſt ſhall proffit you nothinge at all. I teſtifie agayne to every man which is circumciſed that he is bounde to kepe the whole lawe. Ye are gone quyte frō Chriſt as many as are iuſtified by the lawe/& are fallen from grace. We loke for & hope in the ſprite/to be iuſtified thorow fayth. For in Jeſu Chriſt/nether is circumciſion eny thinge worth D

The liber tie and fre dome that we haue in Chriſt ought eue ry man to ſtonde by.

ge worth/nether yet vncircõcision/but * faith which by love is mighty in operacion. Ye did runne well: who was a let vnto you/ that ye B shuld not obey the trueth? Evẽ that counsell that is not of him that called you. A lytell leven doth leven the whole lompe of dowe.

* fayth which worcheth thorow loue is the true fayth and all that god requireth of ye

✠ I have trust towarde you in the lorde/ ỹ ye wyll be none other wyse mynded. He that troubleth you shall beare his iudgemẽt/what soever he be. Brethren yf I yet preache circumcision: why do I then yet suffre persecucion? ffor then had the offence which the crosse geveth/ceased. I wolde to God they were seperated from you which trouble you. Brethren ye were called in to (libertie) only let not youre libertie be an occasion vnto the flesshe/ but in love serve one another. ffor all ỹ lawe is fulfilled in one worde/which is this: thou shalt love thyne neghbour as thy selfe. Yf ye byte C & devoure one another: take hede lest ye be consumed one of another.

(christes lyberty) is a lyberty of conscience ād not of the flesshe.

leu.xix.d. mat.xxij mat.xxij.c rom.xiii. iaco.iij.b. j.pet.ij.c.

✠ I saye walke in the sprete/ & fulfill not ỹ lustes of ỹ flesshe. ffor ỹ flesshe lusteth contrary to ỹ sprete/ & ỹ sprete cõtrary to ỹ flesshe. Tese are cõtrary one to the other/ so ỹ ye cãnot do that which ye wolde. But & yf ye be ledde of the sprete/ then are ye not vnder the lawe. The dedes of the flesshe are manyfest/ which he are these/ advoutrie/ fornicaciõ/ vnclenes/ wantonnes / ydolatrye/ witchecraft / hatred/ variaunce/ zele/ wrath/ stryfe/ sedicion/ sectes/ envyinge/ murther/ dronkenes /glottony/ D and soche lyke: of the which I tell you before

flesshe and spirite fight together.

Dedes of the flesshe To committe soche dedes maketh vs vnder the dãpnacio of the lawe.

as I have tolde you in tyme past / that they which cõmit soche thinge / shall not inherite / ỳ kyngdome of God. But * ỳ frute of sprete is / loue / ioye / peace / longe sufferinge / gẽtlenes goodnes / faythfulnes / meknes / temperancye. Agaynst suche ther is no lawe. They ỳ are Christis / have crucified the flesshe with the appetites and lustes. ✠ Yf we lyve in the sprete / let vs walke in the sprete. Let vs not be vayne glorious / provokinge one another / & envyinge one another.

* the frute of the sprite. These dedes testifie that we are not vnder the dãnacion of ỳ lawe.

¶ The. vi. Chapter.

BRethren / yf eny mã be fallen by chaunce into eny faute: ye which are spirituall helpe to amende him / in the sprete of meknes: consyderynge thy silfe / lest thou also be tempted. Beare ye one anothers burthẽ and so fulfill the lawe of Christ. Yf eny mã seme to him silfe that he is somwhat whẽ in dede he is nothynge / the same deceaveth hym silfe in his ymaginacion. Let every man prove his awne worke / and then shall he have reioysynge in his awne silfe / and not in another. For every man shall beare his awne burthen. A

The dutie of euerye christen man.

Let him that is taught in ỳ worde minister vnto him ỳ teacheth him in all good thinge. Be not * deceaved / God is not mocked. For what soever a man soweth / ỳ shall he reepe. He that soweth in his flesshe / shall of ỳ flesshe reepe corrupciõ. But he ỳ soweth in ỳ sprete / shall of the sprete reepe lyfe everlastinge. Let vs not be wery of well doynge. For when the tyme is come / we shall reepe with out werines. B

ỳ. co. iij. b.

* The covenaunt of mercie in christ is made onlye to thẽ that wyll worke.

ỳ. thes. iij.

nes. Whill we have therfore tyme/ let vs do good vnto all men/ and specially vnto them which are of the housholde of fayth. &c

L Beholde how large a letter I have written vnto you with myne awne honde. As many as desyre with vtwarde apperaūce to please carnally/they constrayne you to be circumcised/only be cause they wolde not suffre persecucion with the crosse of Christ. For they themselves which are circumcised/ kepe not the lawe: but desyre to have you circumcised/ that they myght reioyce in youre flesshe.

God forbyd that I shuld reioyce but in the crosse of oure Lorde Jesu Christ/whereby the worlde is crucified as touchinge me/ and I as concerninge the worlde. For in Christ Jesu nether circūcisiō avayleth eny thinge at all nor vncircumcisiō: but a* new creature. And as many as walke accordinge to this rule/peace be on them/and mercy/ and vpon Israel that pertayneth to God. From

*Nothyn ge helpe-th saue to be a new creature.

D hence forth/ let no man put me to busynes. For I beare in my bodye ỹ markes of the Lorde Jesu. Brethren the grace of oure Lorde Jesu Christe be with youre spirite. Amen.

Vnto the Galathyans
written from
Rome.

m.iiii.

¶ The Prologe vpon the epistle of S. Paul to the Ephesians.

IN this pistle/and namely in the.iij. fyrst Chapters/Paul sheweth that the Gospell and grace therof was kopesene and predestinat of God from before the beginninge/& deserued thorow Christ/& now at the last sent forth/ that all mē shuld beleue theron/ therby to be iustified/made rightwous/lyuinge and happie/and to be delyuered from vnder the dāpnacid of the lawe & captiuite of ceremonies.

And in the fourth he teacheth to auoyde tradicions and mennes doctrines/and to beware of puttynge trust in anye thinge saue Christ/affirminge that he onlye is sufficiēt/& that in hi we haue all thinges/& beside him nede nothinge.

In the. v. and. vj. he exhorteth to exercise the fayth & to declare it abroade thorow good workes/and to auoyde synne/and to arme them with spirituall armoure agaynst the deuell that they myght stonde fast in tyme of tribulacion & vnder the crosse.

¶ The pistle of S. Paul to the Ephesians.

¶ The fyrst Chapter.

PAul an Apostle of Jesu Christ/ by the will of God.

To the saynctes which are at Ephesus/ & to them which beleve on Jesus Christ.

Grace be with you and peace from God oure father/ and from the Lorde Jesus Christ.

Blessed

Blessed be God the father of oure lorde Jesus Christ/which hath blessed vs with all maner of spirituall blessinges in hevēly thynge by Christ/accordynge as he had chosen vs in him/before ỹ foūdaciō of ỹ worlde was layde/ that we shuld be saintes/& without blame before him/thorow loue. And ordeyned vs before thorow Jesus Christ to be heyres vnto him silfe/accordinge to the pleasure of his will/ to ỹ prayse of the glorie of his grace where with he hath made vs accepted in the beloved. ij.cor.i.a j.pet.j.a. predestinacion.

By whom we have redemption thorow his blonde euen the forgevenes of synnes/ accordynge to the riches of his grace/which grace he shed on vs aboundantly in all wisdome/ and perceavaunce. And hath openned vnto vs the *mistery of his will accordinge to his pleasure/ and purposed the same in hym silfe to have it declared when the tyme were full come/ỹ all thynges/ bothe ỹ thynges which are in hevē/and also the thynges which are in erthe/ shuld be gaddered togedder/ even in Christ: that is to saye/ in him in whom we are made heyres/and were therto predestinate accordynge to the purpose of him which worketh all thinges after the purpose of his awne will: that we which before beleved in Christ shuld be vnto the prayse of his glory. Redempcion is the forgeuenes of sinnes. *mystery secrete counsell. predestinacion.

In whom also ye (after that ye heurde the worde of trueth/I meane the gospell of youre saluaciō/wherin ye beleved) were sealed with the holy spirite of promes/which is the ernest of oure inheritaunce/ to redeme the pur-

chased possession and that vnto the laude of his glory.

Where fayth to christ is/ there is loue to all that are sanctified in his blode.

Wherfore euen I (after that I heard of the fayth which ye have in the lorde Jesu/ & love vnto all the sayncte) cease not to geve thankes for you/ makynge mencion of you in my prayers / that ỹ God of oure lorde Jesus Christ and the father of glory / myght geve vnto you the spriete of wisdome / and open to you the knowledge of him silfe: / and lightey the eyes of youre myndes / ỹ ye myght knowe what that hope is / where vnto he hath called you / and what the riches of his glorious inheritaunce is apon the sainctes / and what is the excedynge greatnes of his power to vs

Hope.

* Fayth is the worke of god onlye / euē as was the rayssige vp of Christ.

warde which * beleve accordynge to the workynge of that his mighty power / which he wrought in Christ / when he rayssed him from deeth / and set him on his right honde in hevenly thynges / above all rule / power / and myght and dominacion / and above all names that are named / not in this worlde only / but also in the worlde to come: and hath put all thynges vnder his fete / and hath made him aboue all thynges / ỹ heed of ỹ congregacion which is his body and the fulnes of him that fulfilleth all in all thynges.

¶ The. ii. Chapter.

coll. iij. b.

And hath quickened you also that were deed in treaspasse & synne / in ỹ which in tyme passed ye walked / accordynge to the course of this worlde / and after the gouerner that ruleth in the ayer / the spriete ỹ now worketh

worketh in the childrē of vnbelefe/ amonge which we also had oure conversacion in tyme past/ in the lustes of oure flesshe/ and fulfilled the will of the flesshe and of the mynde: and were * naturally the childrē of wrath/ even as wel as other.

But God which is rich in mercy thorow his greate love wherwith he loved vs/ even when we were deed by synne/ hath quickened vs together in Christ (for by grace are ye saved) & hath rayfed vs vp together & made vs A sitte together in hevenly thynges thorow Christ Jesus/ for to shewe in tymes to come the excedynge ryches of his grace/ in kyndnes to vs warde in Christ Jesu. ffor by grace are ye made safe thorowe fayth/ and that not of youre selves. ffor it is the gyfte of God/ & commeth not of workes/ lest eny man shuld bost him silfe. ffor we are his workmanshipe/ created in Christ Jesu vnto good workes/ vnto the which god ordeyned vs before/ that we shuld walke in them.

Wherfore remēber ỳ ye beynge in tyme passed gētyls in ỳ flesshe/ & were called vncircumcision to thē which are called circumcisiō in the flesshe/ which circumcision is made by hondes: Remēber I saye/ ỳ ye were at that tyme wtout Christ/ & were reputed aliantes from the cōmenwelth of Israel/ & were straūgers frō the * testamentes of promes/ & had no hope/ & were with out god in this worlde. But now L in Christ Jesu/ ye which a whyle agoo were farre of/ are made nye by ỳ bloude of Christ.

* We be all by nature the childrē of wrath & heyres of damnacion.

The promyses of mercye in Christes bloude/ are made vs on that condicion that we kepe ỳ lawe & loue one another as christ loued vs.

* The gētyles till christ came were not vnder the couenaunt of mercie: but the Jewes only.

For he

For he is oure peace/which hath made of both one/and hath broken doune the *wall þ was a stoppe betwene vs/and hath also put awaye thorow his flesshe/the cause of hatred (that is to saye/the lawe of commaundemen tes contayned in the lawe written) for to make of twayne one newe mā in him silfe/so makynge peace:and to recōcile both vnto god in one body thorow his crosse/and slewe hatred therby: and came and preached peace to you which were a farre of/and to them that were nye. For thorow him we both have an open waye in/in one sprete vnto the father.

* Now therfore ye are no moare straūgers & forseners:but citesyns with the saynctes/and of the housholde of god:and are bilt apon the foundacion of the apostles and prophetes/Jesus Christ beynge the heed corner stone/in whom every bildynge coupled togedder/groweth vnto an holy temple in þ lorde/in whō ye also are bilt togedder/& made an habitaciō for god in the sprete. ✠ ¶ The.iii. Chapter.

FOr this cause I Paul ā in þ bōdes of Jesus christ for youre sake which are hethen: If ye have heard of the ministracion of the grace of god which is geven me to you warde. For by revelacion shewed he this mistery vnto me/as I wrote above in fewe wordes/wher by when ye rede ye maye knowe myne ivnderstondynge in the mistery of Christ/which mistery in tymes passed was not opened vnto the sonnes of men/as it is nowe declared vnto his holy apostles and prophetes

*Moses lawe/that was þ wall and cause of hate betwene the Jewes ād gētyles: is taken away. In whole stede is loue come/to loue one another as Christ loued vs.

Foundacion is the worde of God.

Paule was an apostle to the hethē and learned his gospell by revelaciō

phetes by the spyrete: that the gentyls shuld be inheritours also/and of the same body/and partakers of his promis ẏ is in Christ/ by ẏ meanes of the gospell/ wherof I am made a minister/ by the gyfte of the grace of god gevē vnto me thorow ẏ workynge of his power.

Vnto me the lest of all sayntes iethis grace gevey/that I shuld preache amonge the gentyls the vnsearchable ryches of Christ/and to make all mense what the felyshippe of the mistery is/ which from the begynnynge of the worlde hath bene hid in God which made all thynges thorow Jesus Christ/ to the intent/ that now vnto the rulars & powers in hevey myght be knowē by the cōgregacion ẏ many folde wisdome of god/accordinge to ẏ eternall purpose/which he purposed in Christ Jesu our lorde/by whō we are bolde to drawe nye in ẏ trust/which we have by faith on hi * Wherfore I desire ẏ ye faynt not because of my tribulaciōs for youre sakes:which is youre prayse.

For this cause I bowe my knees vnto the father of oure lorde Jesus Christ/which is father over all that ys called father In hevey & in erth/ that he wolde graunt you acordynge to the ryches of his glory/ that ye maye be strengthed with myght by his spyrete in the inner man/ ẏ Christ maye dwell in yourehertes by * fayth/ ẏ ye beynge roted & grounded in loue/ myght be able to comprehende with all sayntes/ what ys that bredth and length/ depth and heyth: and to knowe what is the love of Christ/which love passeth knowledge:

* Where true faith in Christ is/ there is loue to ẏ neyboure And faith and loue maketh vs vnderstonde all thinges. Fayth Vnderstondeth ẏ secretes of god & the mercie that is geuen him in Christ And loue knoweth his dutie to hir neyboure/ and can interprete all lawes

that

that ye might be fulfilled with all manner of fulnes which commeth of God.

Vnto him that is able to do excedynge aboundantly above all that we aske or thynke / accordynge to the power that worketh in vs / be prayse in the congregacion by Jesus Christ / throwout all generacions from tyme to tyme Amen. ℣ ℭ The.iiii. Chapter. ✻

ℭ ordinaunces ℭ knoweth howe farre forth they are to be kept ℭ whē to be dispensed with.

I Therfore which am in bondes for the lordes sake / exhorte you / that ye walke worthy of the vocacion wherwith ye are called / in all humblenes of mynde / and meknes / and longe sufferynge / forbearinge one another throwe love / and that ye be dylygēt to kepe ỹ vnitie of ỹ sprete in the bonde of peace / beynge one body / and one sprete / evē as ye are called in one hope of youre callynge. Let ther be but one lorde / one fayth / one baptim: one god and father of all / which is above all / throw all and in you all.

Rom. xij. j. Cor. xij. One god One lorde. One fayth. One baptyme Rom. xij. j. Co. xij. iij. Cor. v. Psalm xcij.

✻ Vnto every one of vs is geven grace acordinge to the measure of ỹ gyft of christ. Wherfore he sayth: He is gone vp an hye / and hath ledde captivitie captive / ℭ hath geven gyftes vnto men. That he ascended: what meaneth it / but that he also descended fyrst into the lowest parties of the erth? He that descended / is even the same also that ascended vp / even above all heavens / to fulfill all thinges.

j. Co. xij.

And the very same made some Apostles / some prophetes / some Evangelistes / some Shepherdes / some Teachers: ỹ the sainctes might have all thinge necessarie to worke ℭ minister

with

with all/to the edifyinge of the body of christ/ tyll we every one(in the vnitie of fayth / and knowledge of the sonne of god) growe vp vnto a parfayte man/ after ỹ measure of *age of the fulnes of Christ. ✠ That we hence forth be no moare chyldren/ wauerynge and caryed with every wynde of doctryne / by the wylynes of men and craftynes/whereby they laye a wayte for vs to deceave vs.

*Wherfore the true ministers of the congregacio serue. Sueth to make vs perfect me in the full knowledge of Christ.

But let vs folowe the trueth in loue/and in all thynges growe in him which is the heed/ that ys to saye Christ/ in whom all the body ys coupled and knet togedder in every ioynt wherwith one ministreth to another (accordinge to the operacion as every parte hath his measure) and increaseth the body / vnto the edyfyinge of it silfe in love.

✠ This I saye therfore & testifie in ỹ lorde/ that ye hence forth walke not as other gentyls walke / in vanitie of their mynde / blynded in their vnderstondynge/ beynge straungers from the lyfe which is in god thorow the ignorancy that is in them/ because of the blyndnes of their hertes: which beynge past repentaunce/ have geven them selves vnto wantannes / to worke all manner of vnclennes/ even with gredynes. But ye have not so learned Christ/if so be ye have hearde of him/ and are taught in him/ even as the trueth is in Jesu. So then as concernynge the conversacion in tyme past/ laye from you that olde man/ which is corrupte thorow the deceavable lustes ✠ and be ye renued in the spryte of youre mynde

Ignorauncie is cause of euell lyuinge.

rom.vj.d
col.iij.d.

Heb.xi. j. pr.ij.a. and.iij.a.

myndes/and put on that newe man/which after the ymage of God is shapen in tyghtewesnes and true holynes. ¶ Wherfore put awaye lyinge/ and speake every man truth vnto his neghbour/ for as moche as we are members one of another. Be angrye but synne not let not the sonne go doune apon youre wrathe nether geue place vnto ỳ backbyter. Let himỳ stole/steale no moare/but let him rather labour with his hondes some good thinge that he maye have to geve vnto him that nedeth. ¶

Advenge not. psa.xxxiij.b

Steale not.

Let no filthy cõmunicacion procede out of youre mouthes: but ỳ whych is good to edifye with all/ when nede ys: that it maye have favcour with the heaters. And greve not the holy spirete of God / by whome ye are sealed vnto the daye of redempcion. Let all bitternes fearsnes and wrath/ rorynge and cursyd spekynge/be put awaye from you/with all malicyousnes. Be ye courteouse one to another/and mercifull/ forgevynge one another/evẽ as god for Christes sake forgave you.

Fy lthecõmunicacion.

¶ The.v. Chapter. ✠

Be ye folowers of god as dere childrey/ and walke in love even as Christ loved vs & gave him silfe for vs/an offerynge and a sacrifyce of a swete saver to god. So that fornicacion and all vnclennes/ or covetousnes be not once named amonge you / as it be commeth sayntes: nether filthynes / nether foliſſe talkyng / nether gestinge which are not comly: but rather gevynge of thankes for this ye knowe / ỳ no whoremonger/ other

They that haue ỳ spirite of god shalbe greued to heare soche thinges.

Vngodlie cõmunicacion strenghtheneth the bodye agaynst ỳ spirite.

vncle

vnclene person/or coveteous person which is the worshipper of ymages/ hath eny inheritaunce in the kyngdome of Christ & of God. These haue no parte with Christ.

Let no mā deceave you with vayne wordes. B For thorow soche thinges cōmeth the wrath of God vpon the chyldre of vnbelefe. Be not therfore companions with them. Ye were once dercknes/but are now light in the Lorde. ij.the.ij.c mat.xviij mar.viij. luc.xvj.c

Walke as chyldren of light. For the frute of the sprete is in all goodnes/ righteweſnes & trueth. ✠ Accept that which is pleasinge to the Lorde: and have no felliſhippe with the L vnfrutfull workes of dercknes: but rather rebuke them. For it is shame even to name thoſe thinges which are done of them in secrete: but all thinges/when they are rebuked of the light/are manifeſt. For whatsoever is manifeſt/that same is light. Wherfore he sayth: awake thou that slepeſt/ and ſtond vp from deeth/and Christ shall geve the light. Ignorauncē is cause of euell doynge.

✠ Take hede therfore that ye walke circumſpectly: not as foles: but as wyſe *redemyng the tyme: for ỳ dayes are evyll. Wherfore/ be ye not vnwyſe/ but vnderſtonde what the will of the Lorde is/ & be not dronke with wyne/wherin is excesſe: but be fulfilled with the ſprete/ſpeakynge vnto youre ſelves in pſalmes/& ymnes/& ſpretuall songes/ ſyngynge & makinge melodie to ỳ Lorde in youre hertes/ gevinge thankes all wayes for all thinges vnto God the father/in the name of oure Lorde Jeſu Christ: ſubmittinge youre ſelves one to another in the feare of God. ✠ *Redemyng ỳ tyme: that is ſpendynge the tyme well. coll.iiij. rom.viij. j.theſ.iij. Colo.iij

j.cor.xj.a

Wemen submit youre selves vnto youre awne husbandes/as vnto the Lorde. ffor the husbande is the wyves heed/ even as Christ is the heed of the congregacion/& the same is the saveoure of the body. Therfore as the cō-

collo.iij.c
j.pet.iij.

gregacion is in subiecciō to Christ/ lykwyse let the wyves be in subiecciō to their husbandes in all thinges. Husbandes love youre wyves/even as Christ loved the congregacion/& gave him silfe for it/ to sanctifie it/and clensed it in the *fountayne of water thorow the worde/to make it vnto him selfe/a glorious congregacion with oute spot or wrynckle/ or eny soche thinge: but that it shuld be holy and with out blame.

Husbandes.

*Baptyme saueth thorow ỳ worde: that is thorow faith in therworde accordynge to the couenaunt made in Christ

So ought men to love their wyves/ as their awne bodyes. he that loveth his wyfe/ loveth him sylfe. ffor no mā ever yet/hated his awne flesshe: but norisseth and cherisseth it even as the lorde doth the congregacion. ffor we are members of his body/of his flesshe/& of his bones. ffor this cause shall a man leave father and mother/and shall cōtinue with his wyfe/ and two shalbe made one flesshe. This is a great secrete/ but I speake bitwene Christ and the cōgregacion. Neverthelesse do ye so that every one of you love his wyfe truely even as him silfe. And let ỳ wyfe se that she feare her husbāde. ¶ The.vi. Cha.

gene.ij.d
mat.xix.
mar.x.a.
j.co.vj.d

Chyldren.
coll.iij.d.
epo.vj.
deu.v.f.c.
ecclc.iij.b

Chyldren obey youre fathers & mothers in the lorde: for so is it right. Honoure thy father & mother/that is the fyrst commaundement that hath eny promes/ that

thou

thou mayst bein good estate/& lyve longe on the erthe. And ye fathers/move not youre chil
B dren to wrath:but bringe them vp in the noorter & informacio of ỳ Lorde. Servauntes be obedi
ent vnto youre carnall masters/ with feare & trimblinge/in singlenes of youre herte/as vn
to Christ:not in service in ỳ eye sight/as men plasars:but as the servauntes of Christ/doyn
ge ỳ will of God frō the herte with good will servinge ỳ Lorde/& not men. And remember
that whatsoever good thinge eny man doeth/
that shall he receave agayne of the Lorde/whe
L ther he be bonde or fre. And ye masters/do evē the same thinges vnto them/puttinge awaye thr eateninges:and remember that even youre master also is in hevē/ nether is ther eny re-
specte of person with him.

✠ ffinally my brethren/be stronge in the Lor de/& in the power of his mygh t. Put on ỳ ar-
mour of God/that ye maye stonde stedfast a-
gaynst ỳ crafty assautes of the devyll. ffor we wrestle not agaynst flesshe and blond: but a-
gaynst rule/agaynst power/& agaynst worldy rulars of ỳ darckenes of this worlde/agaynst
D spretuall wickednes for hevenly thinges.

ffor this cause take vnto you the *armoure of God/ỳ ye maye be able to resist in the evyll daye/and to stonde perfect in all thinges.

Stonde therfore & youre loynes gyrd about with veritie/havinge on the brest plate of righteweshes/and shood with showes prepa red by the gospell of peace. Above all take to you the shelde of fayth/ wherwith ye maye

mat.xv.
mar. viij.
ffathers.
coll.iij.d
titus.ij.c
j.pet.ij.c
Christ hath pur chased a rewarde for all thē ges.
Masters.
*The ar mour re of god folo weth: Ve ryte / the shoes of a stedfast purpose to folow the gos pell: fayth/the het meth of salvacio: the wor de of god which is the swer de.&c.

quenche all ỹ fyrie dartes of the wicked. And take the helmet of salvaciō/& the swearde of the sprete/which is the worde of God. ¶ And praye all wayes with all māner prayer & supplicaciō: & ỹ in the sprete: & watch therunto wt all instance & supplicaciō for all sayncte/and for me/that vttraunce maye be gevē vnto me/ that I maye opē my mouth boldly/ to vttre the secretes of the gospell/wherof I am a messenger in bondes/that therin I maye speake frely/as it becommeth me to speake.

But that ye maye also knowe what condicion I am in & what I do/Tichicus my deare brother and faythfull minister in the Lorde/ shall shewe you of all thinges/whom I sent vnto you for the same purpose/that ye mygh̄t knowe what case I stonde in/& that he mygh̄t comfort youre hertes.

Peace be with the brethren/ and love with fayth/from God the father & from the Lorde Jesu Christ. Grace be with all them which love oure lorde Jesus Christ in puernes. Amē

¶ Sent from Rome vnto the Ephesyans by Tichicus.

¶ The Prologe vpon the epistle of S. Paul to the Philippians.

PAule prayseth the philippians/ and exhorteth them to stande fast in the true fayth/and to encrease in love. And because that false prophetes studye all wayes to impunge and destroye the true fayth/ he warneth them of so-

of soche worke lerners or teachers of wordes/ & prayseth Spaphroditus. And all this both he in the fyrst and second Chapters.

In the thyrde he reproueth saythlesse & mannes ryghtcousnes/which false prophetes teache and mayntene. And he setteth him for an ensample/how that he him selfe had liued in soche false righteousnes and holynes Vnreprouable/ that was so that no man coulde complayne on him/ & yet now setteth nought therby/for Christes righteousnes sake. And finallye affyrmeth that soche false prophetes are the enemyes of the crosse/and make their bellyes their God. Forther then they maye safelie and without all perell and soffring/ wyll they not preache Christ.

¶ The epistle of S. Paul Vnto the Philippians.

¶ The fyrst Chapter.

A PAul and Timotheus the servauntes of Jesu Christ To all ỳ saincte in Christ Jesu which are at Philippos/ with ỳ Bisshops and Deacons. Bisshopes. Deacones.

Grace be with you and peace from God oure father/ and from the Lorde Jesus Christ.

I thanke my God with all remembraunce of you/ all wayes in all my prayers for you & praye with gladnes / because of the fellowshyp which ye have in the gospell from the fyrst daye vnto now: ✻ and am suerly certified of this/ that he which begaune a good worke in you/ shall go forthe with it vntyll the daye of Jesus Christ/ as it becometh me so to iudge of you all/ because I have you in my herte/ and have you also every one companions of grace with me/ every in my bondes/ as I defende and stablysshe the gospell.

For God beareth me recorde how greatly I longe after you all from the very herte rote in Jesus Christ. And this I praye/ ỹ your love maye increace more & more in knowledge/ and in all fealinge/ that ye myght accepte thinges most excellent/ that ye myght be pure and soche as shuld hurte no manes conscience/ vntyll the daye of Christ/ fylled with the frutes of rightewesnes/ which frutes come by Jesus Christ vnto the glory and laude of God. ✻

I wolde ye vnderstode brethern that my busynes is happened vnto the greater furtherynge of the gospell. So that my bondes in Christ are manyfest thorow out all the iudgement hall and in all other places: In so moche that many of the brethre in ỹ lorde are boldned thorow my bondes/ and dare more largely speake the worde with out feare. Some ther are which preache Christ of envie & stryfe/ and some of good wyll. The one parte preacheth

acheth Christ of stryfe & not purely/ suppo-
singe to adde more adversitie to my bondes.
The other parte of love/ because they se that
I am set to defend the gospell.

L What then? So that Christ be preached
all maner wayes/ whether it be by occasion/ or
of true meaninge/ I therin ioye: ye and will
ioye. For I knowe that this shall chaunce to
my salvacion/ thorow youre prayer and minis-
stringe of the spryte of Jesu Christ/ as I her-
tely loke for & hope/ that in nothinge I shalbe
ashamed: but that with all confidence/ as all
wayes in tymes past/ even so now Christ shal
be magnified in my body/ whether it be tho-
rowe lyfe/ or els deeth. For Christ is to me ly-
fe/ and deeth is to me avauntage.

D If it chaunce me to live in the flesshe/ that
is to me frutefull forto worke/ & what to cho-
se I wote not. I am constrayned of two thin-
ges: I desyre to be lowsed & to be with Christ/
which thinge is best of all. Nevertheles to
abyde in the flesshe is moare nedfull for you.
And this am I sure of/ that I shall abyde/ &
with you all continue/ for the furtherannce
and ioye of youre fayth/ that ye maye moare
aboundantly reioyce in Jesus Christ thoro-
we me/ by my commynge to you agayne.

Only let yowre conversacion be/ as it be co-
meth the gospell of Christ: that whether I
come & se you/ or els be absent/ I maye yet hea-
re of you/ that ye contynue in one spryte/ and
in one soule/ labouringe as we do/ to mayne-
tayne the fayth of the gospell/ & in nothynge

fearinge youre adversaries: which is to them a tokey of perdicion / & to you of salvacion / & that of God. For vnto you it is gevey / that not only ye shulde beleve on Christ: but also suffre * for his sake / & have evē the same fight which ye sawe me have and now heare of me.

*Tribulacīō is a token of salvacion to the true beleuers.

The.ii. Chapter.

If ther be amōge you eny consolacion in Christ / yf ther be eny cōfortable love / yf there be eny felishippe of the spirite / yf ther be eny cōpassion or mercy: fulfyll my ioye / that ye drawe one waye / havinge one love / beynge of one accorde / and of one mynde / that nothinge be done thorow stryfe or vayne glory / but that in mekenes of mynde every man esteme other better then him selfe / & that no man consyder his awne / but what is mete for other.

2

To folowe christ is oure professiō and so to humble oure selues / that we maye be so exalted

* Let thesame mynde be in you that was in Christ Jesu: Which beynge in the shape of god / and thought it not robbery to be equall with god. Neverthelesse he made him silfe of no reputacion / and toke on him the shape of a servaunte / & became lyke vnto men / and was founde in his aparell as a man. He humbled him silfe & became obediēt vnto ỹ deeth / even the deeth of the crosse. Wherfore god hath exalted him / and gevē him a name above all names: that in the name of Jesus shuld every knee bowe / bothe of thinge in hevē & thinges in erth & thinge vnder erth / and that all tongues shuld confesse that Jesus Christ is the lorde vnto the prayse of God the father. &

Heb. ij. 8

rom. xiiij

esa. xlv.

Wher-

Wherfore my dearly beloved/as ye have alwayes obeyed/ not when I was present only/ but now mooche more in myne absence/even so worke out youre awne * saluacio with feare & tremblynge. For it is god which worketh in you/both ỹ will & also ỹ dede/evē of good will

Do all thynge with out murmuringe & disputynge/that ye maye be faute lesse and pure/ and the sonnes of God with out rebuke/in ỹ middes of a croked & a perverse nacion/amonge which se that ye shyne as lightes in the worlde/ holdinge fast the worde of lyfe/vnto my reioysynge in ỹ daye of Christ/that I have not runne in vayne/ nether have labored in vayne. Nee & though I be offered vp vpon the offerynge and sacrifice of youre fayth: I reioyce/ and reioyce with you all. For the same cause also/reioyce ye/and reioyce ye with me.

I trust in the lorde Jesus for to sende Timotheus shortly vnto you/ that I also maye be of good comforte/ when I knowe what case ye stonde in. For I have noma that is so lyke mynded to me/which with so pure affecciō careth for youre matters. For all other seke ỹ ir awne/and not that which is Jesus Christe Ye knowe the proffe of him/ howe that as a sone with the father/so with me bestowed he his labour apon the gospell. Him I hope to sende assone as I knowe how it will go with me. I trust in the lorde I also my silfe shall come shortly.

I supposed it necessary to sende brother Epaphroditus vnto you/ my companion in la-

* Ye be saued lrō synne thorow faith so worke accordynge to the covenaūt Vntyll ye come to the saluacio of glory. For yf ye cease worchige/ the spirite quencheth agayne/and ye ceaset o be partakers of ỹ promes.

boure & felowe soudier/youre Apostel and my minister at my nedes. For he longed after you and was full of hevines/ because that ye had heard e saye that he shuld be sicke. And no doute he was sicke/and that nye vnto deeth. But god had mercy on him: not on him only / but on me also / lest I shuld have had sorowe apon sorowe.

I sent him therfore the diligentliar / that when ye shuld se him/ye myght reioyce agayne/and I myght be the lesse sorowfull. Receave him therfore in the lorde with all gladnes/ and make moche of soche: because that for ỳ worke of Christ he went so farre/that he was nye vnto deeth/ and regarded not his lyfe/ to fulfill that service which was lackynge on youre parte towarde me. ¶ The. iii. Chap.

MOrover my brethren / reioyce in the lorde. It greveth me not to write one thinge often to you. For to you it is a sure thynge. Beware of dogges / beware of evyll workers. Beware of dissencion. For we are circulcision which *worshippe god in the spirite/and reioyce in Christ Jesu/and have no confidence in the flesshe: though I have wherof I myght reioyce in the flesshe. If eny other man thynketh that he hath wherof he myght trust in the flesshe: moche moare I: circumcised the eyght daye/of ỳ kynred of Israell/of ỳ trybe of Beniamyn/ an Ebrue borne of ỳ Ebrues: as concernynge the lawe/ a pharisaye/and as concernynge fervētnes/ I persecuted the congregacion/ and as touchynge the righte-

*We worshipe god in spirite thorow layth and loue. We reioyce that christ hath redemied vs & trust not in oure workes.

rightewesnes which is in the lawe I was vnrebukable.

But the thynges that were vauntage vnto me I counted losse for Christes sake. Ye I thinke all thynges but losse for that excellet knowledges sake of Christ Jesu my lorde. ffor whom I have counted all thynge losse/& do iudge them but donge/that I myght wynne Christ/and myght be founde in him/not havynge myne awne rightewesnes which is of the lawe: But that which springeth of the fayth which is in Christ. I meane the rightewesnes which cōmeth of God thorowe fayth in knowynge him and the vertue of his resurreccion/and the fellowshippe of his passions/ that I myght be cōformable vnto his (deeth) yf by eny meanes I myght attayne vnto the resurrection from deeth.

Christ only is oure rightewesnes for his sake oure synnes are forgeuen vs. And for his sake oure good workes are accepted. Which elsse were dānable for the synne that is in them.

Not as though I had all redy attayned to it/Ether were all redy parfect: but I folowe/ yf ỹ I maye comprehende that/wherin I am comprehended of Christ Jesu. Brethren I counte not my silfe that I have gotten it: but one thynge I saye: I *forget ỹ which is behynde and stretche my silfe vnto that which is before and preace vnto ỹ marke apoynted/to obtayne the rewarde of the hye callynge of god in Christ Jesu. Let vs therfore as many as be perfect be thus wyse minded: and yf ye be other wyse mynded/ I praye God open even this vnto you. Nevertheless in that wher vnto we are come / let vs procede by one rule/ ỹ we maye be of one acorde.

(deeth) we must dye with christ yf we will lyue with him.

*I loke not on the workes that I have done/ but what I lacke of the perfectnes of christ.

*Brethren

* Brethren be followers of (ꝯ me loke on them which walke even so/ as ye have vs for an ensample. For many walke (of whom I have tolde you often/ and now tell you wepynge) that they are ỹ enemyes of ỹ crosse of Christ/ whose ende is dampnaciō/ whose God is their bely/ and whose glory is to their shame/ which are worldely mynded. But oure conversacion is in heven/ from whence we loke for a saveour eney the lorde Jesus Christ/ which shall chaunge oure vile bodies/ that they maye be fassioned lyke vnto his glorious body/ acordinge to the workynge wherby he is able to subdue all thinges vnto hym silfe. *

rom. ꝑ viij

If we be lyke christ in conuersacion/ we shalbe lyke him in glorye.

¶ The. iiii. Chapter.

Herfore my brethren dearly beloved and longed for/ my ioye and croune/ so continue in the lorde ye beloved. I praye Evodias/ and beseche Sintiches that they be of one accorde in the lorde. Yee and I beseche the faythfull yockfelowe/ helpe the wemen which labored with me in the gospell/ and with Clement also/ and with other my labour felowes/ whose names are in the boke of lyfe. * Reioyce in the lorde alwaye/ and agayne I saye reioyce. Let youre softenes be knowen vnto all men. The lorde is even at honde. Be not carfull: but in all thynges shewe youre petition vnto god in prayer and suplicacion wt gevynge of thankes. And the peace of god which passeth all vnderstondinge/ kepe youre hertes & myndes in christ Jesu. ¶ Furthermore brethren/ what soever thinges

are true

are true/whatsoever thynge are honest/what soever thynges are iust/whatsoever thynges are pure/whatsoever thynges pertayne to love/whatsoever thynges are of honest reporte: yf ther be eny verteous thynge / yf there be eny laudable thynge/those same have ye in your mynde / which ye have both learned & receaved/herde and also sene in me: those thynges do/and the god of peace shalbe with you. I reioyse in the lorde greatly/that now at the last ye are revived agayne to care for me/in ꝑ wherein ye were also carefull/but ye lacked opportunite. I speake not because of necessitie. For I have learned in whatsoever estate I am therewith to be content. I can both cast doune my silfe/ I can also excede. Every where and in all thynges I am instructed/both to be full/and to be hongry: to have plenty/& to suffre nede. I can do all thynges thorow the helpe of Christ which strengtheth me. Not withstondynge ye have well done/that ye bare parte with me in my tribulacion.

Ye of Philippos knowe that in the begynnynge of the gospell/ whey I departed from Macedonia/no congregacion bare parte with me as concernynge gevynge and receavynge/ but ye only. For whey I was in Tessalonica/ ye sent once and afterwarde agayne vnto my nedes: not that I desyre gyftes: but I desyre aboundant frute on youre parte. I receaved all/ and have plentie. I was even filled after that I had receaved of Epaphroditus/that which came from you/an odour that smelleth swete/ rom.xij.

a sacri

a sacrifice accepted and plesaunt to God. My god fulfill all youre nedes thorow his glorious riches in Jesu Christ. Vnto God and oure father be prayse for ever more. Amey. Salute all the saynctes in Christ Jesu. The brethrey which are with me grete you. All the saynctes salute you: & most of all they which are of the Emperours housholde. The grace of oure lorde Jesu Christ be w̄ you all. Amey

Sent from Rome by Epaphroditus.

¶ The Prologe vpon the epistle of S. Paul to the Colossians.

AS the pistle to the Galathyans holdeth the maner & fassion of the epistle to the Romayns / brefflye comprehendinge all that is therin at length disputed: Su̅ so this pistle loweth the ensample of the pistle to the Spheſiās / cōtaynynge the tenor of the same pistle with fewer wordes.

In the fyrst Chapter / he prayseth them and wysſheth that they continew in the fayth / and growe perfecter therin / and then describeth he the Gospell / how that it is a wysdome that confesseth Christ to be the Lorde and God / crucified for vs / and a wysdome that hath bene hyd in Christ sence a fore the beginninge of the worlde / and now fyrst begonne to be opened thorow the preachynge of the Apostles.

In the seconde / he warneth th̄e of mēnes doctryne / and describeth the false prophetes to the vttermost and rebuketh them accordinge.

In the

In the thyrde/ he exhorteth to be frutefull in the pure fayth with all maner of good worckes one to another/and describeth all degrees & what their dutyes are.

In the fourth he exhorteth to praye/and also to praye for him/and saluteth them

¶ The pistle of S Paul to the Colossyans.

¶ The fyrst Chapter.

PAul an Apostle of Jesu Christ by the wyll of God/ and brother Timotheus.

To the sayntes which are at Colossa/ & brethren that beleve in Christ.

Grace be with you and peace from God oure father/ and from the Lorde Jesus Christ.

We geve thankes to God the father of oure Lorde Jesus Christ/alwayes prayenge for you/sence we heard of youre* faith which ye have in Christ Jesu & of the lore which ye beare to all sayntes for the hopes sake which is layde vp in store for you in heven/of which hope ye have herde before by ỳ true worde of the gospell/ which is come vnto you/ evē as it is in to all ỳ worlde/& is frutefull/as it is amōge you/ frō the fyrst daye in ỳ which ye herde of it/& had experience in ỳ grace of God in the trueth

* Where the fayth of christ is: there is loue to the brethren.

trueth/ as ye learned of Epaphra oure deare felowe servaunt/ which is for you a fayth full minister of Christ/ which also declared vnto vs youre love which ye have in the spyrete.

℣ For this cause we also/ sence the daye we herde of it have not ceasyd prayinge for you and desyringe that ye myght be fulfilled with the knowledge of his will/ in all wisdome & spyrituall vnderstondynge/ that ye myght walke worthy of the lorde in all thynges that please/ beynge frutfull in all good workes and encreasynge in ỳ knowledge of God/ strengthed with all myght/ thorowe hys glorious power/ vnto all pacience and longe sufferynge with ioyfulnes ℣ gevynge thankes vnto the father which hath made vs mete to be part takers of the enheritaunce of sainctes in light.

Oure redemcion is the forgevenes of oure synnes.

Which hath delivered vs from the power of dercknes/ and hath translated vs in to the kyngdome of his dere sone/ in whom we have redempcion thurow his bloud/ that is to saye the forgevenes of sinnes/ which is the ymage of the invisible god/ fyrst begotten of all creatures. For by him were all thynges created/ thynges that are in hevyn/ and thynges that are in erth: thynges visible and thynges invisible: whether they be maieste or lordshipe/ ether rule or power. All thinge are creatyd by hym/ and in him/ & he is before all thinge/ and in him all thynges have their beynge.

*he is the fyrst that hath the glorie and newe lyfe of the resurrecciō.

And he is the heed of ỳ body/ that is to wit of the congregacion: he is the begynnynge and fyrst *begotten of the deed/ that in all

thynge

thynges he might have the preeminence. For it pleased the father that in him should all fulnes dwell/and by him to reconcile all thynge vnto him silfe/and to set at peace by him thorow the bloud of his crosse/both thynges in hevey and thynges in erth.

And you(which were in tymes past straungers and enymes/ because youre myndes were set in evyll workes) hath he now reconcilied in ỳ body of his flesshe thorowe deeth/ to make you holy vnblameable and with out faut in his awne syght/ yf ye continue grounded and stablysshed in the fayth/and be not moved awaye from the hope of the gospell/ wher of ye have herde/ howe that it is preached amonge all creatures which are vnder hevey/wher of I Paul am made a minister.

Now iope I in my *soferinges which I suffre for you/and fulfill that which is behynde of the passions of Christ in my flesshe for his bodies sake/which is the congregacion/wher of I am made a minister acordynge to the ordinaunce of god/ which ordinaunce was gevey me vnto you warde/to fulfill ỳ worde of god/ that mistery hid sence the worlde begane/ & sence ỳ begynnynge of generacions: but now is opened to his saynctes/ to whom god wolde make knowey the glorious riches of this mistery amonge the gentyls/which riches is Christ in you/the hope of glory/whom we preach/warnynge all men/and teachinge all men in all wisdome/ to make all men parfect in Christ Jesu. Wherin I also labour and stry-

ve evey

*Passide or sofferinges of christ: is the passions which we must sofre for his sake. For we have professed and are appoynted to sofferwith christ Joyn. as mi father sete me/so sende I you.

A true Apostle wolde have all men perfecte in the knowledge of Christ and of his doctryne.

ye/ even as farforth as hys worckynge worc-
keth in me mvghtely.

¶ The .ii. Chapter.

I Wolde ye knewe what fyghtinge I ha- A
ve for youre sake & for them of Laodi-
cia/ & for as many as have not sene my
parsoy in the flesshe/that their hertes myght
be cõforted & knet togedder in love/& in all ry-
ches of full vnderstondynge/ for to knowe ỹ
mistery of God ỹ father & of Christ/in whom
are hid all the treasures of wisdom & know-
ledge. This I saye lest eny man shuld begyle
you with entysinge wordes. ffor though I be
1.cor.v.b absent in the flesshe / yet am I present with
you in the sprete/ ioyinge and beholdinge the
order that ye kepe / and youre stedfast fayth
in Christ. As ye have therfore receaved Christ
Jesu the Lorde/even so walke/rooted and bylt
in him and stedfaste in the fayth/as ye have
learned: and therin be plenteous in gevyn-
ge thankes. B

✠ Beware lest eny mã come & spoyle you tho-
Philoso- phye and tra- dicions of mẽ rowe philosophy & disceatfull vanitie/thorow
the tradicions of mẽ/ & ordinaunces after the
worlde/& not after christ. ffor in him dwelleth
all the fulnes of the godheed bodyly/& ye are
Christ is sufficient complete in him which is the heed of all rule
& power/ in whom also ye are circumcised with
circumcision made mith out honde/by puttin
ge of the sinfull boddy of the flesshe/ thorow
Fayth is the worke of god the circumcision ỹ is in Christ/in that ye are
buryed with him thorow baptim/in whom ye
are also rysen agayne thorowe fayth/that is
wrought

wrought by the operacion of god which rayssed him from deeth.

And ye which weare deed in synne thorow ẏ vncircumcicision of youre flesshe/hath he quycke ned wt him & hath forgeve vs all oure trespasses & hath put out ẏ *handwritinge ẏ was agaynst vs/cõtayned in ẏ lawe writte/ & that hath he take out of the waye & hath fastened it to his crosse/& hath spoyled rule and power and hath made a shewe of the openly/& hath triumphed over them in his awne persone.

Let noman therfore trouble youre consciences aboute meate & drynke or for a pece of any holydaye/ as the holydaye of the newe mone or of the sabboth dayes/which are nothinge but shaddowes of thynges to come: but the body is in Christ. Let no man make you shote at a wrõge (marke)/which after his awne ymagynacion walketh in the humblenes and holynes of angels/ thinges which he never sawe: causlesse puft vp with his flesshly mynde/ & holdeth not the heed/ wherof all the body by ioyntes and couples receaveth norisshment/ and is knet to gedder/ & encreaseth with the increasynge that commeth of god.

Wherfore if ye be deed with Christ frõ ordinaunces of the worlde/ why as though ye yet lived in the worlde/are ye ledde with tradicions of them that sayen Touche not/taste not/ handell not: which all perysshe wt the vsinge of the & are after the cõmaundmentes & doctrins of men which thinge have the similitude of wisdome in chosen holynes and humblenes

*ephe.ii.c.

*The lawe is oure hande writtinge in that ẏ conscience setteth to his seale/ subscribeth and cõsenteth that ẏ lawe is iuste and we sinners/ which lawe cõcerninge dãnacion is take awaye thorow faith in christ.

(marke) There is none other marke the cõ christ/ner other name to be saued by.

blenes/ and in that they spare not the body/ & do the flesshe no worshype vnto his nede.

¶ The.iii. Chapter: ✠

All the mercie that is set forth in .ij. two Vpper chapters/ is promysed to the onlye that will folowe christ and lyue as hereafter folowth.

IF ye be then rysen agayne with christ/ seke those thynges which are above/ where Christ sitteth on the right honde of god. Set youre affeccion on thynges that are above/ and not on thinges which are on erth. For ye are deed/ and youre lyfe is hid with Christ in god. When Christ which is oure lyfe/ shall shewe him silfe/ then shall ye also appere with him in glory. ✠

These membres must be slayne.

Mortifie therfore youre membres which are on the erth/ fornicacio/ vnclennes/ vnnaturall lust/ evyll cocupiscence/ and coveteousnes which is worshippynge of ydols: for which thynges sakes the wrath of God cometh on the chyldren of vnbeleve. In which thynges ye walked once. when ye lived in them.

rom. vj. b
ephe. iiij.
heb. vii.
j. pe. ij. a.

But now put ye also awaye from you all thynges/ wrath/ fearsnes/ maliciousnes/ cursed speakynge/ filthy speakynge out of youre mouthes. lye not one to another that the olde man with his workes be put of/ and the new put on/ which is renued in knowledge after the ymage of him that made him/ where is nether gentile ner Jewe/ circumcision nor vncircumcision/ Barbarous or Sithian/ bonde or fre: but Christe is all in all thynges.

Euery man is christ to another

ephe. iiij. b

✠ Now therfore as electe of god/ holy and beloved/ put on tender mercie/ kyndnes/ humblenes of myndes/ meknes/ longe sufferynge/ forbearynge one another/ & forgevynge one another/

ther/ if eny may have a quarrell to a nother/ rvey as Christ forgave you/even so doye. Abo ve all these thinges put on love/which is the bonde of parfectnes. And ỹ peace of god rule in youre hertes/ to ỹ which peace ye are cal led in one body. And se that ye be thankfull. Let the worde of Christ dwell in you plente ously in all wisdome. Teache & exhorte you re awne selves/in psalmes/ and hymnes/ and spretuall songes which have favour wt them syngynge in youre hertes to the lorde. And all thynges (whatsoever ye do in worde or dede) do in the name of the lorde Jesu/gevinge thā kes to god the father by him. ¶

Christes ensample/ of low.

j.cor.x.g

Wyves/ submit youre selves vnto youre awne husbandes/ as it is comly in the Lorde. Husbandes love youre wyves and be not bit ter vnto them. Children/obey youre fathers & mothers/ in all thinges/for that is wel plea synge vnto the lorde. ffathers/ rate not youre children/ lest they be of a desperate mynde. Servauntes/ be obedient vnto youre bodyly masters in all thynges: not with eye service as men pleasers/but in synglenes of herte/fe arynge god. And whatsoever ye do/do it her tely as though ye did it to the lorde/ and not vnto men for as moche as ye knowe that of the lorde ye shall receave the rewarde of inhe ritaunce/for ye serve the lorde Christ. But he that doth wronge/ shall receave for the wron ge that he hath done: for there is no respect of persons. Ye masters/ do vnto youre servaun tes that which is iust and egall seinge ye

Wyves.
ephe.v.e.
j.pet.iij a

Husban des.
eph.vj.a.

Children & fathers
ephe.vj.a
titu.ij.e.
j.pet.ij.c.

sap.vj.b.
rom.ij.b.

Masters

knowe that ye also have a master in heven.

¶ The.iiii.Chapter.

COntinue in prayer and watch in the same with thankes gevynge/prayenge also for vs/that God open vnto vs the dore of vtteraunce/that we maye speake the mistery of Christ/wherfore I am in bondes: that I maye vtter it/as it becometh me to speake. Walke wysely to them that are with out/& redeme the tyme. Let youre speache be all wayes well favoured & be powdred with *salt/ that ye maye know how to answer every man.

ephe. 6. d.

*Salt is the wisdome of gods worde.

The deare brother Tichicos shall tell you of all my busynes/which is a fayth full minister & feloweservaunt in the Lorde/whom I have sent vnto you for the same purpose/that he myght knowe how ye do/and myght comfort youre hertes/wt one Onesimus a faythfull & a beloved brother/which is one of you. They shall shewe you of all thinges which are adoynge here.

Marke the evangelist

Aristarchus my preson felowe saluteth you/ and Marcus Barnabassis systers sonne: touchinge whom/ ye receaved commaundementes. Yf he come vnto you receave him: & Jesus which is called Justus/which are of the circumcision. These only are my worke felowes vnto the kyngdome of God/which were vnto my consolacion. Epaphras the servaunt of Christ/which is one of you/ saluteth you/ and all wayes laboreth fervently for you in prayers/that ye maye stonde perfect & full in all that is the will of God. I beare him recorde that

be that he hath a fervēt mynde towarde you and towarde them of Laodicia & them of Hierapolis. Deare Lucas the Phisicion greteth you/and Demas. Salute the brethren which are of Laodicia/and salute Nymphas and the congregaciō which is in his housse. And whē the pistle is reed of you/ make that it be reed in the congregacion of the Laodicians also: & that ye lyke wyse reade ỳ epistle of Laodicia. And saye to Archippus: take hede to the office that thou hast receaved in the Lorde/that thou fulfill it. The salutacion by the houde of me Paul. Remember my bondes. Grace be with you. Amen.

Luke the Evangelist. ij.tim.iiij

¶ Sent from Rome by Tichicus/ and Onesimus.

¶ A Prologe to the fyrst epistle of S. Paul to the Thessalonyans.

THis pystle dyd paul wryte of exceadynge loue and care: and prayseth them in the. ij. fyrst Chapters/because they dyd receaue the gospell erneistly/ and had in tribulacion and persecucion continued therin stedfastnesse/and were become a ensample Vnto all congregacions/ and had therto sofred of their awne kynsmen as Christ and his Apostles dyd of the Jewes/puttinge them ther to in mynde/how purely e and godlye he had lyued amonge them to their ensample/& thanketh God that his gospell had brought forth soche frute amonge them.

In the thyrde Chapter/ he sheweth his diligẽce and care/ leest his so great labour and their so blessed a begynnynge shuld haue been in vayne/ Satan and his Apostles vexinge them with persecucion/ and destroyenge their fayth with mẽnes doctryne. And therfore he sent Timothe to them to comforte them and strength them in the fayth/ and thanketh God that they had so constantly endured/ and desyred God to encrease them.

In the fourth he exhorteth them to kepe them selues from synne/ and to do good one to another. And therto he informeth them concerninge the resurreccion.

In the fyueth he wryteth of the last daye/ that it shuld come sodenlye/ exhortinge to prepare them selues therafter and to kepe a good order concerninge obedience and rule.

¶ The fyrst epistle of S. Paul vnto the Tessalonyans.

¶ The fyrst Chapter.

PAul/ Syluanus and Timotheus. Vnto the congregacion of the Tessalonyans/ in God the father/ & in ỳ Lorde Jesus Christ. Grace be with you/ and peace from God oure father/ and from the Lorde Jesus Christ.

We geve God thãkes all waye for you all/ makinge mencion of you in oure prayers with

out

out ceasynge/and call to remembraunce youre worke in the faythe/and labour in love & perseveraunce in the hope of oure lorde Jesus Christ/in the sight of God oure father: becau se we knowe brethren beloved of god/ how ye are electe. For oure gospell came not vnto you in worde only/but also in power/and also in the holy gost and in moche certayntie/as ye knowe after what maner we behaued oure selves amonge you/ for youre sakes.

And ye became followers of vs and of the lord/and receaved the worde in moche affliccion/with ioye of the holy gost: so that ye were an ensample to all that beleve in Macedonia and Achaia. For from you sounded out the worde of the lorde/not in Macedonia and in Achaia only:but youre fayth also which ye have vnto god/ spred her silfe abroade in all quartars/ so greatly that it nedeth not vs to speake eny thynge at all. For they the selves shewe of you what maner of entrynge in we had vnto you & how ye tourned to God from ymages/ for to serve the livynge & true god/& for to loke for his sonne from heven/ whom he rayfed from deeth: I meany Jesus which delivereth vs from wrath to come.

¶ The.ii. Chapter.

For ye youre selves knowe brethren of oure entraunce in vnto you/ howe that it was not in vayne:but even after that we had suffered before and were shamfully entreated at Philippos (as ye well knowe) they were we bolde in oure God to speake

vnto you the gospell of God/with moche stri-
vynge. Oure exhortacion was not to bringe
you to errour/ nor yet to vnclennes/ nether
was it with gyle: but as we were alowed of
God/that the gospell shuld be cõmitted vn-
to vs: even so we speake/not as though we en-
tended to please men/ but God/ which trieth
oure hertes.

Nether was oure conversacion at eny ty-
me w̃ flatterynge wordes/as ye well knowe
nether in cloked coveteousnes/ God is reco-
de: nether sought we prayse of men/ nether of
you/nor yet of eny other/ when we myght ha-
ve bene chargeable/ as the apostles of Christ
but we were tender amonge you / even as a
norsse cheresshith her children/ so was oure
affeccion towarde you/oure good will was to
have dealte vnto you/ not the gospell of God
only: but also oure awne soules / because ye
were deare vnto vs.

A sure token of a true apostle.

actu. xx. j. cor. iiij. ij. thes. iij

✠ Ye remember brethre oure laboure & trava-
le. For we laboured daye & nyght/because we
wolde not be greveous vnto eny of you/& pre-
ched vnto you ỳ gospell of God. Ye are wit-
nesses / & so is god/ how holyly & iustly & vn-
blameable we behaved oure selves amonge
you that beleve: as ye knowe how that we ex-
horted and comforted and besought every o-
ne of you/as a father his children/ that ye wol-
de walke worthy of God/ which hath called
you vnto his kyngdome and glory.

For this cause thanke we god with out ce-
assynge/ because that when ye receaved of vs
the wor-

the worde wherwith God was preached/ ye receaved it not as the worde of man: but even as it was in dede/ the worde of God/ which worketh in you that beleve. ¶ For ye brethre became folowers of the congregacions of god which in Jewry are in Christ Jesu: for ye have suffered lyke thynges of youre kynsmen as we oure selves have suffered of the Jewes. Which as they kylled the lorde Jesus & their awne prophetes/ even so have they persecuted vs/ and God they please not/ & are contrary to all men and forbid vs to preache vnto the gentyls/ that they myght be saved/ to fulfill their synnes all waye. For the wrath of God is come on them/ even to the vtmost.

For as moch brethren as we are kept from you for a season/ as concernynge the bodyly presence/ but not in the herte/ we enforsed the more to se you personally with great desire. And therfore we wolde have come vnto you/ I paul once and agayne: but Satan withstode vs. For what is oure hope or ioye/ or croune of reioysynge? are not ye it in the presence of oure lorde Jesus Christ at his cõmynge? yes ye are oure glory and ioye.

¶ The. iii. Chapter.

Wherfore sence we coulde no lenger forbeare/ it pleased vs to remayne at Athens alone/ and sent Timotheus oure brother and minister of god/ and oure laboure felowe in the gospell of Christ/ to stablysshe you & to cõforte you over youre fayth/ ỳ no mã shulde be moved in these afflictiõs. actu. ỳ vij

For

For ye youre selves knowe that we are even apoynted therevnto. For verely when I was with you/ I tolde you before that we shulde suffre tribulacion/ even as it came to passe/ & as ye knowe. For this cause/ when I coulde no lenger forbeare/ I sent/ that I myght have knowledge of youre fayth / lest haply the tempter had tempted you / and that oure laboure had bene bestowed in vayne.

But now lately whē Timotheus came frō you vnto vs/ and declared to vs youre fayth & youre love and how that ye have good remembraunce of vs all wayes/ desyringe to se vs as we desyre to se you. Therfore brethrē we had consolacion in you/ in all oure adversite & necessite/ through youre fayth. For now are we alyve / yf ye stonde stedfast in the lorde . For what thankes can we recompence to god agayne for you/ over all the ioye that we ioye for youre sakes before oure god/ whyle we/ nyght and daye praye exceedingly that we myght se you presently/ and myght fulfill that wich is lackynge in youre fayth.

God him silfe oure father and oure lorde Jesus Christ gyde oure iorney vnto you: and the lorde increace you & make you flowe over in love one towarde another/ and towarde all men/ even as we do towarde you/ to make youre hertes stable and vnblameable / in holynes before God oure father / at the commynge of oure lorde Jesus Christ/ with all his sainctes.

The.iiii. Chapter.

Fur-

Further more we beseche you brethren & exhorte you in the lorde Jesus / that ye increace more and more / euen as ye have receaved of vs / how ye ought to walke & to please god. Ye remember what commaundmētes we gave you in oure lorde Jesu Christ. For this is the will of god / even that ye shuld be holy / and that ye shuld abstayne from fornicacion / that every one of you shuld knowe how to kepe his vessell in holynes and honoure / and not in the lust of concupiscence / as do the hethen which knowe not god / that no man goo to farre and defraude his brother in bargaynynge: because the lorde is a venger of all suche thinges as we tolde you before tyme & testified. For god hath not called vs vnto vnclennes: but vnto holynes. He therfore that despiseth / despiseth not man / but God / which hath sent his holy spirite amonge you. rom. xiij. ephe. v. a.

But as touchynge brotherly love / ye nede not that I wryte vnto you. For ye are taught of God to love on another. Ye and that thinge verely ye do vnto all the brethrē which are thorow oute all Macedonia. We beseche you brethren that ye encreace more & more / & that ye studye to be quyet / and to medle with youre awne busynes / and to worke with youre awne hondes / as we commaunded you: that ye maye behave youre selves honestly towarde them that are with out / and that nothinge be lackynge vnto you. io. xiij. d and xv. f j. io. ij. f. i. io. iiij. f A good lesson for mondes gyldefreers.

I wolde not brethren have you ignoraūt concerninge them which are fallen a slepe / that Resurrecion.

that ye sorowe not as other do which have no hope. For yf we beleve that Jesus dyed & rose agayne: even so them also which slepe by Je. Jesus / will God bryngе agayne with him. And this saye we vnto you in the worde of the Lorde / that we which live and are remayninge in the comminge of the Lorde / shall not come yerre they which slepe. For the Lorde him selfe shall descende frō heven with a showte and the voyce of the archangell and trompe of God. And the deed in Christe shall aryse fyrst: they shall we which live and remayne / be caught vp with them also in the cloudes / to mete the Lorde in ỹ ayer. And so shall we ever be with the Lorde. Wherfore cōforte youre selves one another with these wordes

i.co.xv.d

¶ The.v. Chapter.

A Of the tymes and seasons bretheren ye have no nede that I write vnto you: for ye youre selves knowe parfectly / that the daye of the Lorde shall come even as a thefe in the nyght. When they shall saye peace and no daunger / than commeth on them sodeyn destruccion / as the travalynge of a woma with childe / & they shall not scape. But ye bretheren are not in darcknes / that ỹ daye shuld come on you as it were a thefe. * Ye are all the childrē of light / & the children of ỹ daye. We are not of ỹ nyght nether of darcknes.

ti.pet.iij. apo.iij.a. and.xvj.

B Therfore let vs not slepe as do other: but let vs watch and be sober. For they that slepe slepe in the nyght: and they that be dronken / are dronken in the nyght. But let vs which

esa.lxv.c. eph.vj.c.

are

are of the daye/be ſober/armed with the breſt plate of fayth and love/and with hope of ſalvacio as an helmet. ffor god hath not apoynted vs vnto wrath: but to obtayne ſalvacion by ỹ meanes of oure lorde Jeſu Chriſt which died for vs: that whether we wake or ſlepe/ we ſhuld lyve togedder with him.

Faythis the breſt plate and hope is ỹ helmet.

Wherfore comforte youre ſelves togedder/ and edifie one another/evin as ye do. ✠

We beſeche you brethren/that ye knowe them which laboure amonge you & have the overſight of you in the lorde & geve you exhortacion/that ye have them the more in love/for their workes ſake/and be at peace with them. ✠ We deſyre you brethrē/warne them that are vnruly/comforte the feble mynded/ for beare the weake/have continuall pacience towarde all men. See that none recōpence evill for evyll vnto eny man: but ever folowe that which is good/both amonge youre ſelves/and to all men. Reioyce ever. Praye cōtinually. In all thinge geve thankes. ffor this is the wyll of God in Chriſt Jeſu towarde you.

*The ſpirite wher by we believe in christ and cōſent to the lawe/is quenched agayne with euell conuerſacion & lewde cōmunycacion.

Quenche not the *ſprete. Deſpiſe not prophesyinge. Examen all thinges/& kepe that which is good. Abſtayne from all ſuſpicious thinge. The very God of peace ſanctifie you thorow out. And I praye God that youre whole ſprete/ſoule & body/be kept fautleſſe vnto ỹ cōmynge of oure lorde Jeſus Chriſt ✠ ffaythfull is he which called you: which will alſo do it. Brethrē/praye for vs. Grete all the brethren with an holy kyſſe. I charge you in the

Examyn all maner of learnynge.

1.co.1.6.

the Lorde / that this pistle be reed vnto all the holy brethren. The grace of the Lorde Jesus Christ be with you. Amen.

¶ The fyrst pistle vnto the Tessalonyans sent from Athens.

¶ The Prologe to the seconde epistle of S. Paul to the Tessalonyans.

BEcause in the forepistle he had sayde that the last daye shuld come sodenly / the Thessalonians thought that it shuld haue come shortlye. Wherfore in this epistle he declareth him selfe.

And in the fyrst Chapter he cõforteth them with the euerlastinge rewarde of their fayth & pacyence in sofferinge for the gospell / & with the punyshement of their persecutours in euerlastinge payne.

In the seconde he sheweth that the last dayes shuld not come / tyll there were fyrst a departinge (as some men thynke) from vnder the obedyence of the Emperour of Rome / and that Antichrist shuld set vp him selfe in the same place / as God: and deceaue the vnthankfull worlde with false doctrine / and with false & lyenge myracles wrought by the workinge of Satan / Vntill Christ shuld come & slee him with his glorious commynge and spirituall preachinge of the worde of God.

In the thyrde he geueth them exhortacion & warneth thẽ to rebuke the ydle that wolde not laboure with their handes / and auoyde their cõpanie / yf they wolde not mende.

¶ The seconde Epistle of S. Paul to the Tessalonyans.

¶ The fyrst Chapter.

1 PAul/ Sylvanus and Timotheus.
Vnto the congregacion of the Tessalonyans which are in God oure father/and in the Lorde Jesus Christ.

Grace be with you and peace from God oure father/& from the Lorde Jesus Christ.

2 We are bounde to thanke God all wayes for you brethren/ as it is mete / because that B youre fayth groweth exceedyngly / and every one of you swymmeth in love towarde another betwene youre selves/so ỹ we oure selves reioyce of you in the congregacions of God over youre pacience and fayth in all youre persecucions & tribulacids that ye suffre/which is a token *of ỹ ryghtewes iudgemẽt of god that ye are counted worthy of the kyngdom of god/for which ye also suffre. It is verely a ryghtewes thinge with God to recõpence tribulacion to them that trouble youand to you C which are troubled/rest with vs/when the lorde Jesus shall shewe him silfe from heven with his myghty angels/in flammynge fyre/ rendrynge vengeaunce vnto them that knowe not God/and to them that obeye not vnto the gospell of oure Lorde Jesus Christ / which

*Tribulacion is a token of saluacid.

ſhalbe punyſſhed with everlaſtynge damnacion/from the preſence of the lorde/ and from the glory of his power/whey he ſhall come to be glorified in his ſaincte/& to be made marvelous in all them that beleve: becauſe oure teſtimonye that we had vnto you/ was beleved evē the ſame daye that we preached it. Wherfore we praye all wayes for you that oure god make you worthy of the callynge/ and fulfill all delectacion of goodnes and the worke of fayth/with power: that the name of oure lorde Jeſus Chriſt maye be glorified in you/and ye in him/thorowe the grace of oure God/and of the lorde Jeſus Chriſt.

The .ii. Chapter.

We beſeche you brethren by the commynge of oure lorde Jeſu Chriſt/& in that we ſhall aſſemble vnto him/ that ye be not ſodēly moved from youre mynde/and be not troubled/ nether by ſprete/ nether by wordes/nor yet by letter which ſhuld ſeme to come from vs/ as though the daye of Chriſt were at honde. Let no mā deceave you by eny meanes/for the lorde commeth not/except ther come a departynge fyrſt/ and that that ſynfull man be opened/ the ſonne of perdicion which is an adverſarie/& is exalted above all that is called god/or that is worſhipped: ſo that he ſhall ſitt as God in temple of god/and ſhew him ſilfe as god.

ephe. 5.6

Antichriſt.

Remember ye not/ that whey I was yet with you/I tolde you theſe thynges? And now ye

we ye knowe what with holdeth: even that he
myght be vttered at his tyme. ffor the miste-
ry of that iniquitie doeth he all readie worke
which onlie loketh/vntill it be taken out of ỳ
waye. And then shall that wicked be vttered/
whom the lorde shall consume with the sprete of hys mouth/ and shall destroye with the apearaunce of his commynge/ ℣ even him whose commynge is by the workynge of Satan/wyth all *lyinge power/ signes and wonders: and in all deceavablenes of vnrighteweśnes/amonge them that perysshe: because they receaved not the (love) of the truth/ that they myght have bene saved. And therfore god shall sende them stronge delusion/ that they shuld beleve lyes: that all they myght be damned which beleved not the trueth but had pleasure in vnrightewesnes.

esa. xj. a.

*Lyenge myracles because they testifye a false fayth.

(where no loue) is to the truthe on them dothe god let slype false prophetes to deceaue them.

But we are bounde to geve thankes alwaye to god for you brethren beloved of the lorde/ for because that God hath from the begynnynge chosen you to salvacion/ thorow sanctifyinge of the sprete/ and thorowe beleevynge the trueth: wherunto he called you by oure gospell/to obtayne ỳ glorye that cõmeth of oure lorde Jesu Christ.

*Therfore brethren stonde fast and kepe ỳ ordinaunces which ye have learned: whether it were by ourę preachynge/or by pistle. Oure lorde Jesu Christ hym silfe/ and God oure father which hath loved vs and hath geven vs everlastynge consolacion and good

 hope

hope thorowe grace/ comforte youre hertes/ & ſtablyſſhe you in all doctrine & good doynge.

The. iii. Chapter.

Forthermore brethren praye for vs / ỳ the worde of god maye have free paſſage and be glorifyed/ as it is with you: and that we maye be delivered from vnreſonable and evyll men. For all men have not fayth: but the lorde is fayth full/ which ſhall ſtablyſſhe you/ and kepe you from evyll. We have confidence thorow the lorde to you warde/ that ye both do/ and will do / that which we cõmaũde you. And ỳ lorde gyde youre hertę vnto ỳ love of God & pacięce of Chriſt.

We requyre you brethren in the name of oure lorde Jeſu Chriſt/ ỳ ye withdrawe youre ſelves from every brother that walketh inordinatly/ and not after the inſtitucio which ye receaved of vs. Ye youre ſelves knowe how ye ought to folowe vs. For we behaved not oure ſelves inordinatly amonge you. Neither toke we breed of eny mã for nought: but wrought with laboure and travayle nyght & daye/ becauſe we wolde not be grevous to eny of you: not but that we had auctoritie: but to make oure ſelves an inſample vnto you/ to folowe vs. For when we were with you/ this we warned you of/ ỳ yf ther were eny which wolde not worke/ that ỳ ſame ſhuld not eate.

We have hearde ſaye no doute that ther are ſome which walke amonge you inordinatly & worke not at all/ but are beſy bodies. Them that are ſoche/ we commaunde and exhorte

by oure

by oure lorde Jesu Christ / that they worke with quyetnes/and eate their awne breed. Bre thren be not wery in well doynge. Yf eny man obey not oure sayinges / sende vs worde of him by a letter: & have no cõpanie with him that he maye be ashamed. And count him not as an enemy: but warne him as a brother. Excõmunicacion.

The very lorde of peace geve you peace all wayes/by all meanes. The lorde be with you all. The salutacion of me Paul with myne awne honde. This is the token in all pistles. So I write. The grace of oure lorde Jesus Christ be with you all Amen.

Sent from Athens.

¶ The Prologe vpõ the fyrst epistle of S. Paule to Timothe.

This pistle wryteth S. Paule to be an ensample vnto all bisshope/what they shuld teache/ & how they shuld gouerne the congregacion of Christ in all degrees/that it shuld be no nede to gouerne Christes flocke with the doctrine of their awgood meaninges.

In the fyrst Chapter/ he commaundeth that the bysshope shall mayntene the ryght fayth & loue/and resist false preachers which make the lawe & workes equall with Christ and his Gospell. And he maketh a shorte conclusion of all Christen learninge/ wherto the lawe serueth

 & what

& what the ende therof is/ also what the gospell is/ & setteth him selfe for a cõfortable ensample vnto all synners & troubled consciences.

In the seconde he commaundeth to praye for all degrees/ and chargeth that the wemen shall not preache ner were costlye apparell/ but to be obedyent vnto the men.

In the thyrde he describeth what maner persons the byssshope or preste and their wyues shuld be/ and also the deacones and their wyues: and commendeth it/ if anye man desyer to be a byssshope after that maner.

In the fourth he prophisieth and sheweth before of the false byssshopes and spirituall offycers that shuld arise amonge the christẽ people/ and be/do and preache cleane contrary to the fore described ensample/ and shuld departe from the fayth in Christ and forbyd to mary & to eate certen meates/ teachynge to put trust therin/ bothe of iustificinge and forgeuenes of synnes and also of deseruinge of eternall lyfe.

In the fyueth he teacheth how a byssshope shuld vse him selfe towarde younge and olde & concernynge widowes what is to be done/ and which shuld be founde of the commen cost: and teacheth also how men shuld honoure the verteous byssshopes and prestes/ and how to rebuke the euell.

In the sixte he exhorteth the Byssshope to cleaue to the gospell of Christ and true doctrine/ and to auoyde vayne questions and superfluous disputynges which gender stryfe and quenche the truthe/ and by which also the

false prophetes get them auctorite
and sede to satisfie their
insaciable couetousnes.

¶ The fyrst epistle of S. Paul vnto Timotheus.

¶ The fyrst Chapter.

A PAul an Apostle of Jesus Christ / by the cõmaunde-
ment of God oure saviour/ & Lorde Jesus Christ/ which is oure hope. Hope.

Vnto Timothe his naturall sonne in the fayth. actu. xvj

Grace/mercy and peace from God oure father & Lorde Jesus Christ oure Lorde.

As I besought the to abyde styll in Ephesus whey I departed into Macedonia/ even so do/that thou cõmaunde some that they teache no nother wise: nether geve hede to fables & genealogies which are endlesse/ & brede doutes more then godly edyfyinge which is by fayth: for ỹ ende of the cõmaundemẽt is *love that cõmeth of a pure herte & of a good conscience/ & of fayth vnfayned: frõ the which thinges some have erred/ & have turned vnto vayne iangelinge/ because they wolde be doctours the scripture/ and yet vnderstonde not what they speake/ nether wherof they affirme. *Loue is the ende of the cõmaundement and must interpret it

B ✠ We knowe ỹ the lawe is good/ yf a man vse it lawfully/ vnderstondinge this / how ỹ the lawe is not geven vnto a righteous man/ bu vnto the vnrighteous & disobedient/ to the vngodly & to synners/ to vnholy and vncleay/ to murtherers of fathers & murtherers of rom. vij.

mothers/to mansleears and whormongers:to them that defile them selves with mankynde:to menstealers:to lyars and to periured/& so forth yf ther be eny other thinge that is cõtrary to holsome doctrine/accordinge to the gospell of the glory of the blessed God/which gospell is committed vnto me.

And I thanke Christ Jesus oure Lorde which hath made me stronge: for he counted me true/& put me in office/when before I was a blasphemar/& a persecuter/& a tyrault. But I obtayned mercy/because I dyd it ignorault ly throw vnbelefe. Neverthelater the grace of oure Lorde was more aboundaunt with fayth and love which is in Christ Jesu. L

✠ This is a true sayinge & by all meanes worthy to be receaved/that Christ Jesus came into the world to save synners/of whom I am chefe. Notwith stondinge for this cause was mercy gevē vnto me that Jesus Christ shuld fyrst shewe on me all longe patience/vnto the ensample of them which shall in tyme to come beleve on him vnto eternall lyfe. M

So they vnto god/kynge everlastinge/immortall/invisible/and wyse only/be honoure and prayse for ever and ever Amen.

This commaundement commit I vnto the sonne Timotheus/accordynge to the prophisies which in tyme past were prophisied of the/y thou in them shuldest fyght a good fyght/havinge fayth & good conscience which some have put awaye frō them/& as cõcerninge fayth have made shipwracke. Of whose nombre

The grownde of ỹ fayth. mat.ix.b mar.ij.c. Paul is an ensample that none dispeare that can repēt

nombre is Himeneus and Alexander which I have delivered vnto Satan/ ỹ they myght be taught not to blaspheme.

Himeneus. Alexander.

The.ii.Chapter. ✠

I Exhorte therfore/ that above all thynges /prayers/ supplicacions intercessions/and geuynge of thankes behad for all men: for kynges/and for all that are in auctorite/ that we maye live a quyet and a peasable life/in all godlines and honestie. For that is good and accepted in the sight of god oure sauioure/which *will have all men saued/and to come vnto the knowledge of ỹ trueth. For ther is one god/ & one(mediator) bitwene god & men/which is ỹ man Christ Jesus which gave him silfe a raunsome for all men/that it shuld be testified at his tyme/ where vnto I am ordayned a preacher and an apostle: I tell the trueth in Christ and lye not/beynge the teacher of the gentyls in fayth and veritie.

*will &c. that is: will haue the gospell preached to all me without iycepcion/& offereth all men repentaunce & will haue all men prayed for (Christ) is the on lye mediatoure.

I wyll therfore that the men praye everywhere / liftynge vp pure hondes without wrath/or dowtinge. Lykwyse also the wemen that they araye them selves in comlye apparell with shamfastnes & discrete behaveour/not with broyded heare/other golde/or pearles/or costly araye: but with suche as becometh wemen that professe the worshippynge of God thorow good workes. Let the woman learne in silence with all subiection. I suffre not a woman to teache/nether to have auctoricie over a man: but forto be in silence. For Adam was fyrst formed/and then Eve. Also Adam

Prayer.

Wemen.

1.pe.iij.a. 1.cor.xiiij

was not deceaved/but the woman was deceaved/and was in transgression. Notwithstondynge thorow bearinge of chyldre they shal be saved/ so they continue in fayth / love and holynes with discrecion.

The.iii. Chapter.

A Bisshop or a rouer sear what he ought to be.

THis is a true sayinge. Yf a mā covet ỹ office of a bysshope/he desyreth a good worke. Ye and a bisshope must be fautlesse/the husband of one wyfe/ sober/discrete/ honestly aparelled/harberous/ apt to teache/ not dronkē/ no fighter / not gevē to filthy lucre: but gentle/ abhorrynge fightynge/abhorrynge coveteousnes/and one that rueleth his awne housse honestly/ havynge chyldren vnder obedience/with all honeste. For yf a man cannot rule his owne housse/ how shall he care for the congregacion of God. He maye not be a yonge skoler/ lest he swell and fauke into the iudgement of the evyll speaker. He must also be well reported of amonge them which are with outforth/lest he fall into rebuke and snare of the evyll speaker.

deacones

Lykwyse must the deacons be honest / not double tonged/not gevē vnto moche dronkinge/nether vnto filthy lucre: but havynge the mistery of the fayth in pure conscience. And let them fyrst be proved/and then let them minister/yf they be founde fautlesse.

The wynes of the prestes & deacones.

Even so must their wynes be honest / not evyll speakers: but sober and faythfull in all thinges. Let the deacons be the husbandes of one wyfe/ and such e as rule their chyldren well/

well / and their awne housholdes. ffor they that minister well / get them selves good degre and greate libertie in the fayth / which is in Christ Jesu.

These thinges write I vnto the / trustinge to come shortly vnto the: but and yf I tarie longe / ꝑ thou mayst yet have knowledge how thou oughtest to behave thy silfe in the housse of God / which is the congregacion of the livinge God / the pillar and grounde of trueth. And with out naye great is that mistery of godlines: God was shewed in the flesshe / was iustified in the sprete / was sene of angels / was preached vnto the gentyls / was beleved on in erth and receaved vp in glory.

¶ The.iiii. Chapter.

The sprete speaketh evydently that in the latter tymes some shall departe from the fayth / and shall geve hede vnto spretes of errour / and dyvelysshe doctrine of them which speake falce thorow ypocrisye / and have their consciences marked with any hote yron / forbyddinge to mary / and commaundinge to abstayne from meates which God hath created to be receaved with gevynge thankes / of them which beleve and knowe ꝑ trueth. ffor all the creatures of God are good and nothynge to be refused / yf it be receaved with thankes gevynge. ffor it is sanctyfyed by the worde of God and prayer. Yf thou shalt put the brethren in remembraunce of these thynges / thou shalt be a good minister of Jesu Christ / which hast

ij.tim.iij. ij.pe.iij. iude.ii.f.

Note yrō

bene

ij.tim.iij. titu.iiij. c

bene norisshed vp in the wordes of the fayth and good doctryne/which doctryne thou hast continually followed. But cast awaye vngostly and olde wyves fables.

Exercyse thy silfe vnto godlines. For bodely exercise proffiteth lyttil: But godlines is good vnto all thynges/as a thynge which hath promyses of the lyfe that is now/and of the lyfe to come. This is a sure sayinge and of all parties worthy to be receaved. For therfore we laboure and suffre rebuke/because we beleve in the livynge god/which is the savioure of all men: but specially of those that beleve. Suche thynges commaunde and teache. Let no man despyse thy youth: but be vnto them that beleve/an insample/in worde in conversacion/in love/in spirite/in fayth and in purenes.

Till I come/geve attendaunce to redynge/ to exhortacion and to doctryne. Despyse not the gyfte that is in ỳ/which was geven the thorow prophesye and with layinge on of ỳ hondes of an elder. These thynges exercyse/ and geve thy silfe vnto them/ that it maye be sene how thou profetest in all thinges. Take hede vnto thy silfe and vnto learnynge/ and contynue therin. For if thou shalt so do/ thou shalt save thy silfe & them that heare the.

How a bysshope or preste shuld behaue himself in exhortynge or rebukinge.

¶ The .v. Chapter.

Rebuke not an elder: but exhorte him as a father/and the yonger me as bretheren/the elder wemen as mothers/ỳ yonger as sisters/with all purenes. Honoure widdo-

widdowes which are true wyddowes. Yf eny wyddowe have chyldrey or neves / let them learne fyrst to rule their awne houses godly / and to recompence their elders. ffor that is good and acceptable before God. She that is a very wyddowe and frendlesse / putteth her trust in god / and continueth in supplicacion and prayer nyght and daye. But she that liveth in pleasure / is deed even yet alive. And these thynges commaunde / that they maye be without faut / Yf ther be eny that provideth not for his awne / and namly for them of his housholde / the same denyeth the fayth / and is worsse then an infydell. widowes

Let no wyddowe be chosen vnder threscore yere olde / and soche a one as was the wyfe of one man / and well reported of in good workes: yf she have noresshed childrey / yf she have bene liberall to straungers / yf she have wessshed the saynctes fete / yf she have ministred vnto them which were in adversite / yf she were continually gevē vnto all maner good workes. The yonger widdowes refuse. ffor when they have begone to weye wantone / to the dishonoure of Christ / they will they mary / havynge *damnacio / because they have broke their fyrst fayth. And also they learne to goo from housse to housse ydle / ye not ydle only / but also tryflynge and busybodyes / speakynge thynges which are not comly. widowes

I will therfore that ỹ yonger wemē mary and beare childrē / and gyde the housse / and geve none occasiō to ỹ adversary to speake evill

*Whatsoeuer be vsed amongest vs / yf god be therby dishonoured it ought to be broken.

ffo.

For many of them are all redy turned bake/ and are gone after Satan. And yf eny man or woman that beleveth have widdowes/let the minister vnto them/ & let not the congregacion be charged: that yt maye have sufficient for them that are widdowes in dede.

The elders ỹ rule wel/ are worthy of double honoure/most specially they which labour re in ỹ worde & in teachinge. For the scripture sayth: Thou shalt not mousell the mouth of the oxe that treadeth out the corne. And the labouret is worthy of his rewarde. Against an elder receave none accusacion: but vnder two or thre witnesses, Them that synne/rebuke openly/that other maye feare.

deu. xxv
j. cor. ix
a mat. x. b.
luc. x. b.

I testifie before god and the lorde Jesus Christ/and the electe angels / that thou observe these thynges with out hasty iudgement/ and do nothynge partially. Laye hondes sodenly on no man nether be partaker of other mens synnes: kepe thy silfe pure. Drynke no lenger water/but vse a lytell wyne/for thy stommakes sake and thyne ofte dyseases.

Some mennes synnes are open before honde and goo before vnto iudgement: some mennes synnes folowe after. Lykwyse also good workes are manyfest before honde & they that are other wyse/cannot be hid. The. vi. Chapter

Servaun tes.

Let as many servauntes as are vnder ỹ yoke/counte their masters worthy of all honour/that the name of god and his doctryne be not evyll spokey of. Se that they which have belevynge masters/despyse them not be

not because they are brethren: but so moche the rather do service/for as moche as they are belevynge and beloved and partakers of the benefite.

These thynges teache and exhorte. Yf eny man teache other wise/and is not contet with ỳ wholsome wordes of oure lorde Jesu christ/ and with the doctryne of godlines/ he is puffe vp & knoweth nothynge: but wasteth his braynes aboute questions & stryfe of wordes/ wherof spryngе envie/stryfe/raylinges/evyll surmysinges and vayne disputacions of men with corrupte myndes and destitute of the trueth/which thynke that lucre is godlines. ffrom soche seperate thy silfe. Godlines is great ryches/ yf a man be content with that he hath. ffor we brought nothynge into the worlde/and it is a playne case that we can cary nothynge out. tob.j.d. eccle.v.c.

When we have fode & rayment/let vs ther with be contet. They that wilbe ryche/faule into temptacio and snares/ and into many folysshe and noysome lustes/ which droune me in perdicion & destruccion. ffor coveteousnes is the rote of all evyll/ which whill some lusted after/ they erred frō the fayth/ & tangled them selves with many sorowes. But thou which arte the man of god/flye soche thynge ffolowe rightewesnes/godlines/ lowe/ pacience and meknes. ffyght ỳ good fyght of fayth. Laye honde on eternall lyfe/where vnto thou arte called/ and hast professed a good profession before many witnesses. Coveteousnes. O that we at a lawfull age myght cō fesse and professe

I geve

Openlye the fayth & lyfe of a Christen man.

I geve the charge in the sight of God/which quickneth all thinge/and before Jesu Christ which vnder Pōcius Pilate witnessed a good witnessinge/ý thou kepe the cōmaundemēt/& be with out spotte and vnrebukeable / vntyll the apperynge of oure lorde Jesus Christ which aperynge (whey the tyme ys come) he shall shewe that is blessed and myghty only/ kynge of kynges and lorde of lordes/ which only hath immortalite/ and dwelleth in light that no man can attayne/whom never man sawe/ nether can se: vnto whom be honoure and rule everlastynge. Amen.

apo. ý vij. and. ý ix c

iohn. j. b. j. io. j. c.

Ryche.

Charge them that are ryche in this worlde/ that they be not excedynge wyse/ & that they trust not in the vncertayne ryches/ but in the livynge god/ which geveth vs aboundantly all thynges to enioye them/ and that they do good and be ryche in good workes/and redy to geve and to distribute/ layinge vp in store for them selves a good foundaciō agaynst the tyme to come ý they maye obteyne eternall lyfe

iohn. j. b.

O Timothe save that which is geve ý to kepe/& avoyde vngostly vanities of voyces & oppositiōs of sciēce falsly so called/which sciēce whyll some professed/ they have erred as concernynge the fayth.

Grace be with the
Amen.

Sent from Laodicea/ which is the chefest cite of Phrygia Pacaciana.

¶ The Prologe to the seconde epistle of S. Paul vnto Timothe.

IN this epistle Paul exhorteth Timothe to goo forwarde as he had begonne/and to preache the Gospell with all diligence/ as it nede was/seinge many were fallen awaye/and many false spirites & teachers were spred ge vp all readie. Wherfore a Byssh opes parte is/euer to watche and to laboure in the Gospell.

In the thyrde and fourth he sheweth before and that notablye/of the ieopardous tyme towarde the ende of the worlde/in which a false spirituall lyuinge shuld deceaue the hole worlde with outwarde ypocresie and apparence of holynes/vnder which all abominacions shuld haue their free passage and course/as we (alas) haue sene this prophesie of S. Paul fulfilled in oure spiritualtie vnto the vttermost Iote.

¶ The seconde epistle of S. Paul vnto Timothe.

¶ The fyrst Chapter.

PAul an Apostle of Iesu Christ/by the will of God/to preache the promes of lyfe/ which lyfe is in Christ Iesu.

To Timothe his beloved sonne.

Grace/mercy and peace/from God the father/& from Christ Iesu oure Lorde.

I thanke god/whom I serve from myne el-

elders with pure conscience/ that with out ceasynge I make mencion of the in my prayres nyght & daye/desyrynge to se the/mynd full of thy teares: so that I am filled with ioye/whē I call to remembraunce the vnfayned fayth that is in the/which dwelt fyrst in thy grāmoder Lois/ and in thy mother Eunice: and am assured that it dwelleth in the also. B

Wherfore I warne the that thou stere vp the gyfte of god which is in the/ by the puttynge on of my hondes. For god hath not geven to vs the spryte of feare: but of power/ & of love/ & of sobrenes of mynde. Be not a shamed to testyfye oure lorde/nether be a shamed of me/which am bounde for his sake: but suffre adversite with ỹ gospell also thorow ỹ power of god/ which saved vs & called vs w̄ an holy callinge/not accordinge to oure dedes/but accordynge to his awne purpose and grace/ L which grace was geve vs thorowe Christ Jesu before the worlde was/ but is nowe declared openly by ỹ appearynge of oure savioure Jesu Christ/which hath put away deeth/and hath brought lyfe & immortalite vnto light thorow the gospell/wherevnto I am apoynted a preacher/ and an Apostle/ & a teacher of the gentyls: for the which cause I also suffre these thinges. Nevertheles I am not a shamed For I knowe whō I have beleved/ & am sure that he is able to kepe that which I have cōmitted to his keppynge/agaynst that daye.

rom. viiij

Puttinge on ck handes.

tit. iij. d.

Purpose & grace.

j. tim. ij. b

He thou have the ensample of the holsome M wordes which thou heardest of me, in fayth &

love which is in Jesu Christ. That good thinge/whiche was committed to thy kepynge/kepe in ỳ holy goost which dwelleth in vs. This thou knowest/ how that all they which are in Asia/ be turned from me. Of which sorte are Phigelos & hermogenes. The lorde geve mercie vnto the house of Onesiphoros/for he ofte refresshed me/ & was not a shamed of my chayne: but when he was at Rome/he sought me out very diligently/ and founde me. The lorde graunt vnto him that he maye fynde mercie with the lorde at that daye. And in how many thynges he ministred vnto me at Ephesus thou knowest very wel.

The.ii. Chapter. ✠

THou therfore my sonne/ be stronge in the grace that is in Christ Jesu. And
A what thynges thou hast heardе of me many bearynge witnes / the same diliver to faythfull men/which are apte to teache other Thou therfore suffre affliccion as a good soudier of Jesu Christ. No man that warreth/entangleth him silfe with worldely busynes/ & that be cause he wolde please him that hath chosen him to be a soudier. And though a man strive for a mastery/yet ys he not crouned/except he strive laufully. The husbandmā that laboreth must fyrst receave of the frutes. Consyder what I saye. The lorde geve the vnderstondynge in all thynges. ✠

Remember that Jesus Christ beynge of
B he sede of David/rose agayne frō deth accor-

dynge to my gospell/wherin I suffre trouble as an evyll doar/ even vnto bondes. But the worde of god was not bounde. Therefore I suf
Electe. fre all thinges/ for ỹ electes sakes/ that they myght also obtayne that saluacion which is in Christ Jesu/with eternall glory.

Jt is a true sayinge/ if we be deed w̄ him/
Covenauntes. we also shall live with him. Yf we be pacient/ we shall also raigne w̄ him. If we denye him/ he also shall denye vs. Yf we beleve not/yet abideth he faithfull. He cannot denye him sil fe. Of these thynges put them in remembraunce/ and testifie before the lorde/ that they stryve not about wordes which is to no profet/but to pervert the heaters.

Study to shewe thy silfe laudable vnto L god a workman ỹ nedeth not to be a shamed/ dividynge the worde of trueth iustly. Vngost ly and vayne voyces passe over. For they shall encreace vnto greater vngodlynes/ and their wordes shall fret even as doeth a cancre: of
Himenos whose nombre ys Hymeneos and Philetos/
Philetos which as concernynge the trueth have erred/ sayinge that the resurreccion is past all redy/ and do destroye the fayth of divers persones.

But the sure grounde of god remayneth/ & hath this seale: the lorde knoweth them that are his/and let every man that calleth on the name of Christ/ departe from iniquite. Not withstondinge in a greate housse are not only vesselles of golde and of silver: but also of wood & of erthe/ some for honoure/and some vnto dishonoure. But Yf a man purdge him

silfe

silfe from suche felowes/ he shalbe a vessell sanctified vnto honoure/ mete for the lorde and prepared vnto all good worckes.

D Lustes of youth avoyde/ and folowe right wesnes/ fayth/ love and peace/ with them that call on the lorde with pure herte. Folisshe & vnlearned questions put from the/ remẽbrynge that they do but gendre stryfe. But the servaunt of the lorde must not stryve: but must be peasable vnto all men/ and apte to teache/ and one that can suffre the evyll in meknes/ and can informe them that resist/ yf that god at eny tyme will geve them repentaunce for to knowe the trueth: that they maye come to thē selves agayne out of the snare of the devyll/ which are now taken of him at his will.

j.tim.j.c.
tit.iij.c.

¶ The.iii. Chapter.

j.tim.iiij.
ii.pet.iij.
iude.j.f.

This vnderstonde/ that in the last dayes shall come parelous tymes. For the mẽ shalbe lovers of their awne selves/

A covetevus/ bosters/ proude/ cursed speakers/ disobediẽt to father & mother/ vnthãkfull/ vnholy/ vnkinde/ trucebreakers/ stubborn/ falce accusars/ ryatours/ fearce despisers of thē which are good/ traytours/ heddy/ hye mynded/ gredy upon volupteousnes more then the lovers of god/ havynge a * similitude of godly lyvynge/ but have denyed the power ther of and soche abhorre. Of this sorte are they which entre in to houses/ and bryng into bondage wymmen laden with synne/ which wemen are ledde of divers lustes/ ever learnynge and never able to come vnto the knowledge of the trueth.

* This was prophesied of them that shuld pretende holynes.

Jannes. Jambres epo. Bij. b

As Jannes and Jambres with stode Moses/even so do these resist the trueth/men they are of corrupt myndes/and leawde as concernynge the fayth: but they shall prevayle no lenger. For their madnes shalbe vttered vnto all men as theirs was. But thou hast sene ỳ experience of my doctrine/fassion of lyuynge/purpose/fayth/longe sufferynge/love/pacience/persecucions/and affliccions which happened vnto/me at Antioche/at Iconium and at lystra: which persecucions I suffered pacient ly. And from them all the lorde delivered me. Ye and all that will live godly in Christ Jesu/must suffre persecucions. But the evyll men and disceavers shall weye worsse and worsse/while they deceave and are deceaved them selves.

Persecucion.

But continue thou in the thynges which thou hast learned/which also were committed vnto the seynge thou knowest of whom thou hast learned them & for as moche also as thou hast knowē holy scripture of a chylde/which is able to make the wyse vnto saluacion thoro we the fayth which ys in Christ Jesu. For all scripture gevē by inspiracion of god/is proffitable to teache/to improve/to amende and to instruct in rightewesnes/ ỳ ỳ man of god maye be perfect & prepared vnto all good worckes.

ii. pet. i. d. Scripture.

The. iiii. Chapter.

I Testifie therfore before god/and before the lorde Jesu Christ/which shall iudge quicke and deed at his aperynge in his kyngdom/preache the worde/be fervent/be it in

it in season or out of season. Improve/rebuke/ exhorte with all longe sufferinge & doctryne. For the tyme will come/ whey they wyll not suffer wholsome doctryne: but after their awne lustes shall they (whose eares ytche) gett them an heepe of teachers/& shall turne their eares from ỳ trueth/& shalbe gevey vnto fables. B But watch thou in all thynges/and suffre adversitie/ and do the worke of an evangelist/ fulfill thyne office vnto the vtmost.

They that haue no true fayth ner lust to lyue godlye/ seketh euer new doctouies

For I am now redy to be offered/ and the tyme of my departynge is at honde. I have fought a good fight/ and have fulfilled my course/ and have kept the fayth. From hence forth is layde vp for me a croune of righteweſnes which the lorde that is a righteous iudge shall geve me at that dayr; not to me only but vnto all them that love his commynge. Make spede to come vnto me atonce.

L For Demas hath left me & hath loved this present worlde/ & is departed into Tessalonica. Crescens is gone to Galacia/& Titus vnto Dalmacea. Only Lucas is with me. Take Marke & bringe him with the/ for he is necessary vnto me forto minister. And Tichicus have I sent to Ephesus. The cloke that I lefte at Troada with Carpus/whē thou commest/ bringe with the/ and the bokes/ but specially the partchemēt. Alexander the coppersmyth did me moche evyll/ the lorde rewarde him accordynge to his dedes/ of whom be thou ware also. For he withstode oure preachynge sore.

collo.iiij.

Luke the euāgelist

At my fyrst answerynge/ no man assisted

me/but all forsoke me. ¶ I praye God/that it
maye not be layde to their charges: ✠ not
withstondinge the Lorde assisted me/& stre-
thed me/that by me the preachinge shuld be
fulfilled to the vtmost/ and that all the gen-
tyls shuld heare. And I was delivered out of
the mouth of the lyon. And the Lorde shall
delivre me from all evyll doynge/and shall ke
pe me vnto his hevenly kyngdome. To whō
be prayse for ever and ever. Amen. ✠
Salute Prisca and Aquila/& the housholde
of Onesiphorus. Erastus abode at Corinthus.
Trophimos I lefte at Miletum sicke. Make
spede to come before winter. Eubolus gretith
the/and Pudes/and Linus/and Claudia/and
all the brethren. The Lorde Jesus Christ be
with thy spirete. Grace be with you. Amen.

¶ The seconde pistle written from Rome vn-
to Timothe/when Paul was presented the
seconde tyme vp before the Emperoure Nero.

¶ The Prologe Vnto the pistle of S. Paule to Titus.

THis is a shorte pistle: wherin
yet is contayned all that is ne-
cessary for a Christē to knowe.
In the fyrst Chapter he shew-
eth what maner a man a bys-
shope or curat ought to be: that
is to wyt/ Vertuous and learn-
ed / to preache & defende the
Gospell/and to confounde the doctryne of tru

stynge

synge in workes & mennes tradicions which euer fyght agaynst the fayth and carye awaye the conscience captiue from the fredome that is in Christ into the bondage of their awne ymaginacions and inuencions/as though tho thinges shuld make a mā good in the syght of God which are to no proffyt at all.

In the seconde he teacheth all degrees/ olde/ younge/men/wemen/maisters/ and seruauntes how to behaue thē selues as they which Christ hath bought with his bloude/ to be his proper or peculyer people/to glorifie God with good workes.

In the thyrde he teacheth to honoure tēporall rulars and to obeye them/and yet bringeth to Christ agayne and to the grace that he hath purchased for vs/that no mā shuld thinke that the obedience of princes lawes or anye other worke shuld iustifie vs before God. And last of all he chargeth to auoyde the companye of the slouthfull and of the heretikes.

¶ The pistle of S. Paul vnto Titus.

¶ The fyrst Chapter.

1 PAul the seruaunt of God/ & an Apostle of Jesu Christ/ to preache the fayth of goddis electe/& ỹ knowledge of that trueth/ which is after godlynes vpon the hope of eternall lyfe/which lyfe God that cannot lye/ hath promised before the worlde begāne: but hath

opened his worde at ỳ tyme apoynted thorow preachynge/which preachynge is committed vnto me/by the commaundement of god oure saveoure.

To Titus his naturall sonne in the comen fayth.

Grace mercie and peace from God the father/and from the lorde Jesu Christ oure savioure.

Elders which Timotheus calleth ouerseers.

For this cause left I ỳ in Creta/ that thou shuldest perfourme that which was lackynge/ and shuldest ordeyne elders in every citie as I apoynted the. If eny be faut-lesse/ the husbande of one wyfe/ havynge faythfull childrē/which are not sclandred of royote/ nether are disobedict. For a *bisshoppe must be faut lesse/ as it be commeth the minister of God: not stubborne/ not angrye/ no dronkarde/ no fyghter/ not gevey to filthy lucre: but herberous/one that loveth goodnes/ sobre mynded righteous/ holy/temperat/ and suche as cleveth vnto the true worde of doctryne/ that he maye be able to exhorte with wholsom learnynge/ and to improve them that saye a gaynst it.

i.tim.iij.

*Bysshopes and elders is all one ¶ an officer chosen to gouerne the congregacion in doctryne addiuinge.

For ther are many disobedient and talkers of vanite and disceavers of myndes/namely they of the circumcisiō/ whose mouthes must be stopped/which pervert whole houses teachinge thinges which they ought not/ because of filthy lucre. One beynge of thē selves/ which was a poyet of their awne/ sayde: The Cretayns are all wayes lyars/ evyll beastes/

and

and slowe belies. This witnes is true/wherfo
re rebuke them sharply/that they maye be so-
unde in the fayth/and not takynge hede to Je
wes fables and commaundmentes of men that
turne from the trueth. Vnto the pure/ are all
thynges pure: but vnto them that are defiled rom.xiiij
and vnbelevynge/is nothynge pure: but even
the very myndes and consciences of them are
defiled. They confesse that they knowe god:
but with the dedes they denye hym / and are
abhominable and disobedient / and vnto all
good workes discommendable.

¶ The.ii. Chapter.

But speake thou that which becōmeth
wholsome learninge. That ẏ elder mē Olde mē
be sober/honest/discrete/sounde in the
fayth in love & in pacięce. And ẏ elder wemē Olde we
lykewyse/that they be in soch e rayment as be mey.
commeth holynes/not false accusars/ not ge-
ven to moche drinkynge/ but teachers of ho- Yōge we
nest thynges/to make the younge wemen so mey.
bremynded/ to love their husbandes/ to love
their children/ to be discrete/chast/huswyfly/
good and obediēt vnto their awne husbandes
that the worde of god be not evyll spoken of. Younge
Yonge men lykwyse exhorte that they be so- men.
bre mynded.

Above all thynges shewe thy silfe an in-
sample of good workes with vncorrupt doc-
tryne/with honestie/ and with the wholsome
worde which cannot be rebuked/that he which
withstondeth/maye be a shamed/havynge no Servaun
thinge in youẏ hemaye disprayse. The servall tes.

tes ry-

tes exhorte to be obedient vnto their awne ma
sters/and to please in all thynges/not answe.
rynge agayne/nether be pickers/but that they
shewe all good faythfulnes/ that they maye
do worshippe to ỳ doctryne of oure saveoure
God in all thynges. ✠ ffor the grace of god/
that bryngeth saluacion vnto all men / hath
appered and teacheth vs that we shuld denye
vngodlynes and wordly lustes/and that we
shuld live sobre mynded/ righteously & god.
ly in this present worlde/lokinge for that bles
sed hope and glorious apperenge of ỳ mygh.
ty god/& of oure savioure Jesu Christ which
gave him silfe for vs / to redeme vs from all
vnrightewesnes/and to pourge vs a peculiar
people vnto him silfe/ fervently geven vnto
good workes. These thinges speake/ and ex.
horte/ & rebuke/with all commaundynge
Se that no man despise the

The .iii. Chapter.

Officers must be obeyed.

Warne the that they submitte them
selves to rule and power/ to obey the
officers/that they be readie vnto all
good workes/that they speake evyll of no mā
that they be no fyghters/but softe/ shewynge
all meknes vnto all men. ffor we oure selves
also were in tymes past/vnwyse/ disobedient/
deceaved/in daunger to lustes/& to diuers ma
ners of volupteousnes/livynge in maliciousn
nes & envie/full of hate/hatinge one another.

ij. tim. j. a

✠ But after that the kyndnes and love of
oure saveoure God to mawarde appered/ not
of ỳ dedes of righteousnes which we wrought

But of

but of his mercie he ſaved vs/ by ẏ folltayne of the newe birth/ and with the renuynge of the holy gooſt/ which he ſhed on vs aboundantly/ thorow Jeſus Chriſt oure ſaveoure/ that we once iuſtified by his grace/ ſhuld be heyres of eternall lyfe/ thorowe hope ℞ This is a true ſayinge. Mercie ſaveth.

Of theſe thinges I wolde thou ſhuldeſt certifie/ that they which beleve God/ myght be diligent to go forwarde in good workes. The ſe thinges are good & proffitable vnto me. Ffo liſſhe queſtions/ and genealogies/ and braulinges and ſtryfe aboute the lawe / avoyde/ for they are vnproffitable and ſuperfluous. A ma that is geue to hereſie/ after the fyrſt and the ſeconde admonicion / avoyde / remembrynge that he that is ſoche/ is perverted/ and ſynneth every damned by his awne iudgement. j.tim.j.b. ij.tim.ij.b

When I ſhall ſende Artemas vnto the or Tichicus/ be diligẽt to come to me vnto Nichopolis. ffor I have determined ther to wynter. Bringe zenas ẏ lawear & Apollos on their iorney diligently/ that nothynge be lackynge vnto them. And let ours alſo learne to excell in good workes as farforth / as nede requyreth/ that they be not vnfrutefull. All that are with me/ ſalute the . Grete them that love vs in the fayth. Grace be with you all/ Amen.

Written from Nichopolis a citie of Macedonia.

¶ The Prologe to the epistle of S. Paul vnto Philemon.

IN this pistle S. Paul sheweth a godlye ensample of Christen loue. Herein we se how Paule taketh poore Onesimos vnto him & maketh intercession for him vnto his master & helpeth him with all that he may / and behaueth him selfe none other wyse then as though he him selfe were the sayde Onesimos. Which thinge yet he dothe not with power and auctorite / as he well myght haue done: but putteth of all auctorite & whatsoeuer he might of ryght do / that Philemō myght do likewise towarde Onesimos / and with great meknes and wysdome teacheth Philemon to se his dutie in Christ Jesus.

¶ The pistle of S. Paul vnto Philemon.

PAul the presoner of Jesu Christ / and brother Timotheus.

Vnto Philemon the beloved / & oure helper / & to the beloved Appia / and to Archippu soure felowe soudier / and to the congregacion of thy housse.

Grace be with you & peace / from God oure father / & from the Lorde Jesus Christ.

I thāke my God / makinge mencio̅ all wayes of the in my prayers / when I heare of thy love and fayth / which thou hast towarde the Lorde Jesu / and towarde all saynctes: so that the fellisshippe that thou hast in the fayth / is frutefull thorow knowledge of all good thinges /

ges/ which are in you by Jesus Christ. And we have great ioye/ and consolacion over thy love: for by the (brother) the saynctes hertes are comforted.

Wherfore though I be bolde in Christ to enioyne the/ that which becometh the: yet for loves sake I rather beseche the/ though I be as I am/ even Paul aged/ & now in bondes for Jesu Christes sake. I beseche the for my sonne Onesimus/ whom I begat in my bondes/ which in tyme passed was to the vnprofetable: but now profetable bothe to the & also to me/ whom I have sent home agayne. Thou therfore receave him/ that is to saye myne awne bowels/ whom I wolde fayne have retayned with me/ that in thy stede he myght have ministred vnto me in ỹ bondes of the gospell. Neverthelesse/ without thy mynde/ wolde I doo nothinge/ that ỹ good which springeth of the/ shuld not be as it were of necessitie/ but willingly.

Haply he therfore departed for a season/ ỹ thou shuldest receave him for ever/ not nowe as a servaut: but above a servaunt/ I meane a brother beloved/ specially to me: but how moche more vnto the/ both in the flesshe/ and also in the Lorde? Yf thou count me a felowe/ receave him as my selfe. Yf he have hurt the or oweth the ought/ that laye to my charge. I Paul have writte it with myne awne hōde. I will recompence it. So that I do not saye to the/ howe that thou owest vnto me even thyne awne silfe. Even so brother/ let me enioye

the in

the in the Lorde. Comforte my bowels in the Lorde. Trustinge in thyne obediēce/ I wrote vnto the/knowynge that thou wilt do more then I saye for. Moreover prepare me lodgynge: for I trust thorow ỳ helpe of youre prayers/ I shalbe geven vnto you. Ther salute ỳ/ Epaphras my felowe presoner in Christ Jesu/ Marcus/ Aristarchus/ Demas/ Lucas/ my helpers. The grace of oure Lorde Jesu Christ be with youre spretes. Amen.

Marke & Luke the euangelistes.

¶ Sent from Rome by Onesimus a servaunt.

¶ A Prologe to the fyrst epistle of Saynt Peter.

This epistle dyd saynt Peter wryte to the Hethen that were conuerted & exhorteth thē to stonde fast in the fayth / to grow therin and to wexe perfect / thorow all maner of sofringe & also good workes.

In the fyrst he declareth the iustyfyenge of fayth thorow Christes bloude / & comforteth them with the hope of thelyfe to come/ and sheweth that we haue not deserued it/ but that the prophetes prophisied it shuld be geuen vs/ & as Christ which redemed vs oute of synne and all vnclennes is holye/ so he exhorteth to leade an holye conuersacion: & because we be rychlye bought & made heyres of a ryche inheritaunce/ to take hede that we lose it not agayne thorow oure awne negligence.

In the

In the seconde Chap. he sheweth that Christ is the foundacion & hed corner stone wherō all are bylt thorow fayth/ whether it be Jewe or gē tyle/ & how that in Christ they are made prestes/ to offer them selues to god (as christ dyd him selfe) & to sle the lustes of the flesshe that fyght agaynst the soule. And fyrst he teacheth them in generall to obeye the worldlye rulars and then in speciall he teacheth the seruauntes to obey their masters be they good or bad/ & to soffre wronge of them as Christ soffered wrōge for vs.

In the thyrde he teacheth the wyues to obeye their husbandes/ ye though they be vnbeleuers and to apparell them selues godlye and as yt be commeth holynes. And therto that the husbandes soffre and beare the infirmite of their wyues and lyue accordinge to knowledge with them. And then in generall he exhorteth them to be sokte/ courteous/ pacient and frendlye one to another/ and to soffre for ryghteousnes after the ensample of Christ.

In the fourthe he exhorteth to kle synne & to tame the flesshe with sobrenes watchinge and prayer/ and to loue eche other/ and to knowe that all good gyftes are of God and euery mā to helpe his neybourē with soche as he hath receaued of god/ & fynallie not to wonder/ but to reioyce though they must soffre for christes names sake seinge as they be here partakers of his afflictiōs/ so shall they be partakers of his glorye to come.

In the fyueth he teacheth the bysshopes and prestes how they shuld lyue and fede Christes flocke: and warneth vs of the deuell which on euery syde lyeth in wayte for vs.

¶ The fyrst epistle of S. Peter the Apostle.

¶ The fyrst Chapter.

Here Peter (as other true apostles do) fyrst setteth forth the treasure of mercye which god hath bou̇nde him selfe to geue vs for christes sake & then ou̇r dutie what we are bou̇nde to do agayne yf we will be partakers of the mercie.

PEter an Apostle of Jesu Christ / to them that dwell here and there as straungers thorowout Pontus / Galacia / Capadocia / Asia / & Bethinia / electe by ỹ forknowledge of God ỹ father / thorow the sanctifyinge of the spirite / vnto obediẽce and sprinklinge of the bloud of Jesus Christ. Grace be with you and peace be multiplyed.

Blessed be God ỹ father of oure Lorde Jesus Christ / which thorow is aboundant mercie begat vs agayne vnto a lively hope / by the resurreccion of Jesus Christ frõ deeth / to enioye an inheritaunce immortall & vndefiled / & that purifieth not / reserved in heven for you / which are kept by the power of God thorow fayth / vnto salvacion / which salvacion is prepared all redy to be shewed in the last tyme / in the which tyme ye shall reioyce / though now for a season (if nede requyre) ye are in hevines / thorowe manifolde temptacions / that youre fayth once tried / beinge moche more precious then golde ỹ perisheth (though it be tried with fyre) myght be founde vnto lawde / glory / and honoure at the apperinge of Jesus Christ: whõ ye have not sene & yet love him / in whom even now / though ye se him not / ye

yet

yet beleue/and reioyce with ioye vnspeakable and glorious: receavynge the ende of youre fayth/the salvacion of youre soules.

Of which salvacion have the Prophetes enquyred & searched/which prophisied of ỹ grace that shuld come vnto you/ searchinge whē or at what tyme the spyrete of Christ which was in them shuld signifie/which spyrete testified before/the passions that shuld come vnto Christ/& the glory that shuld folowe after: vnto which Prophetes it was declared/ that not vnto them selves/but vnto vs/they shuld minister the thinges which are now shewed vnto you of them which by ỹ holy goost sent doune frō heven/have preached vnto you thē thinges which the angels desyre to beholde.

Wherfore gyrde vp ỹ loynes of youre myndes/be sober/& trust perfectly on the grace ỹ is brought vnto you/by the declaringe of Jesus Ch:ist/as obediēt chyldrē/not facioninge youre selves vnto youre olde lustes of ignorāce:but as he which called you is holy/evē so be ye holy in all maner of conuersacion/because it is writtē. Be ye holy/for I am holy.

And yf so be ỹ ye call on the father which with out respecte of person iudgeth accordinge to every mānes *worke/se ỹ ye passe the tyme of youre pilgremage in feare. ✠ For as moche as ye know how that ye were not redemed with corruptible sylver and golde from youre vayne conversacion which ye receaved by the tradicions of the fathers: but with the precious bloud of Christ/ as of a lambe

Duredutie againe

Ignorauce is cause of euell lyuynge.

*By oure workes shall we be iudged: for as the inuisible fayth is/so the are the workes by which the fayth is sene

j.cor.vj. and.vjj d j.ioa.j.d. apoca.j

vndefiled/and withoutey spot/ which was or deyned before the worlde was made: but was declared in the last tymes for youre sakes/ which by his meanes have beleved on god that rayſed him from deth/and glorified him/ that youre fayth and hope myght be in god.

And for as moche as ye have purified youre soules thorowe the sprete/ in obeyinge the trueth for to love brotherly withoutey fayenynge/se that ye love one another with a pure hert fervently: for ye are borne a newe/ not of mortall seed/but of immortall/by the worde of god which liveth/& lasteth for ever. For all flesshe is as grasse/and all the glory of man is as the floure of grasse. The grasse widdereth/ and the flower falleth awaye/ but the worde of the lorde endureth ever. ¶ And this is the worde which by the gospell was preached amonge you.

¶ The.ij.Chapter.

We bepurified frelye in beleuynge the trutthe of Thrist for to loue one another

ef.pl.b. apo.viiij iacobi.j.b

Wherfore laye asyde all maliciousnes and all gyle/ and dissimulacion/ and envie/and all backbytynge: and as newe borne babes/desyre that reasonable mylke which is with out corrupcion/ that ye maye growe therin. If so be that ye have tasted how pleasaunt the lorde is/to whom ye come as vnto a livynge stone disalowed of men/ but chosen of god and precious: and ye as lyvynge stones/are made a spretuall *housse/and an holy presthode/ for to offer vp spretuall sacrifice/ acceptable to god by Jesus Christ.

*We bey churche: & the obedyence of ye harte is ye spirituall sacrifice. Bodilye sacrifice must be offered to oure neyboures/ for yf thou offerest itto god thou makest a bodylie ydole of him

Wherfore it is contayned in the scripture: Beholde/I put in Sion an heed cornet stone/

electe

electe and precious: and he that beleveth on him shall not be a shamed. Vnto you therfore which beleve/ he is precious: but vnto them which beleve not/ ẏ stone which ẏ bylders refused ẏ same is made ẏ heed stone in the corner/ & a stone to stomble at/ & a rocke to offende them which stomble at the worde/ and beleve not that where on they were set. But ye are a chosyn generacion/ a royall presithod/ an holy nacio/ and a peculiar people/ that ye shuld shewe the vertues of him that called you out of darknes into hys marvelous light which in tyme past were not a people/ yet are now the people of God: which were not vnder mercye but now have obteyned mercye. ¶

esa. xxviij
rom. ix. g
psa. cxviij
mat. xxj.
act. iiij. b.
esa. viij. c
epo. xix.
osee. ij. d.
rom. ix. e

L ¶ Derly beloved/ I beseche you as straugers and pilgremes/ abstayne from flesshly lustes which fyght agaynst the soule/ and se that ye have honest conversacion amonge the gētyls that they which backbyte you as evyll doars maye se youre good workes and prayse god in the daye of visitacion.

gala. v. c.
rom. viij.
rom. xiij.

Submit youre selves vnto all manner ordinaunce of man for the lordes sake/ whether it be vnto the kynge as vnto the chefe heed: other vnto rulars/ as vnto them that are sent of him/ for the punysshment of evyll doars: but for the laude of them that do well. ffor so is the will of god/ that ye put to sylence the ygnorancie of the folyshe men: as fre/ and not as havinge ẏ libertie for a cloke of maliciousnes but even as the servauntes of god. Honoure all men. Love brotherly felisshippe. ffeare

Obedyence to rulars.

rom. xiij. c

god and honour the kynge.

Servauntes. ephe.vj.a. coll.iij.d. ij.co.vij.

Servauntes obey youre masters with all feare/ not only yf they be good & courteous: but also though they be frowarde. For it is thankeworthye yf a man for conscience towarde God endure grefe/sufferinge wrongfully. For what prayse is it/if whey ye be buffeted for youre faultes/ye take it pacientlye? But and yf whey ye do well/ye suffer wronge and take it pacientlye/ they is there thanke with God.

*Oure cauigne is to folowe Christ. esa.liij.c. j.io.iij.a.

For herevnto verely were ye * called: for * Christ also suffered for vs levinge vs an ensample ỹ ye shuld folowe his steppes/which dyd no sinne/nether was ther gyle founde in his mouth: which whey he was reviled/ reviled not agayne: whē he suffered/ he threatened not: but comitted the cause to him that iudgeth ryghteouslye/which his awne silfe bare oure synnes in his body on the tree/ that we shuld be delyvered from synne and shuld lyve in tightewesnes. By whose strypes ye were healed. For ye were as shepe goinge astraye: but are now returned vnto ỹ shepheerd and bisshoppe of youre soules. ✠

esa.liij.b.

The.iii. Chapter.

Wyves.

Lykewyse let the wyves be in subiecciō to their husbādes/that evē they which beleve not the worde/ maye with out the worde be wonne by the conversacion of ỹ wyves: whill they beholde youre pure cōversacion coupled with feare. Whose apparell shall not be outwarde with broyded heare/ &

hāgin

hanginge on of golde/ other in puttinge on of gorgious apareil: but let the hyd man of the herte be incorrupt/ with a meke & aquyet spre te/ which sprete is before God a thinge moche set by. ffor after this maner in the olde tyme dyd the holy wemen which trusted in God/ tyer thē selves/ & were obedict to their husbā des/ evē as Sara obeyed Abrahā & called him Lorde: whose doughters ye are as longe as ye do well/ and be not afrayde of every shadowe. j.tim.iij.c gen.xx.iij

B Lyke wyse ye men dwell with them accor dinge to knowledge / gevinge honoure vnto the wyfe/ as vnto the weaker vessell/ & as vn to them that are heyres also of the grace of ly fe/ that youre prayers be not let. Husban des. j.co.vij.a

* In cōclusion/ be ye all of one mynde/ one suffre with another/ love as brethren/ be pitifull/ be courteous/ not rēdringe evyll for evyll/ nether rebuke for rebuke: but contrary wyse/ blesse/ remembringe y ye are thervnto called/ even y ye shuld be heyres of blessinge. If eny mā longe after life/ & loveth to se good dayes/ let him refrayne his tonge frō evyll/ & his lip pes that they speake not gyle. Let him eschue evyll & do good: let him seke peace/ & ensue it. ffor y eyes of y Lorde are over y righteous/ & his eares are open vnto their prayers. But y face of the Lorde beholdeth thē that do evyll. pro.xvij. and.xxi. rom.xij. j.thes.v.d psalmo. xxxiij.

L Moreover who is it that will harme you yf ye folowe y which is good? Not withstondynge happy are ye yf ye suffre for righteweſ nessis sake. Ye and fear e not though they se me terrible vnto you/ nether be troubled: but

Geue a reason of youre doctryne.

sanctifie the Lorde God in youre hertes. Be redy all wayes to geve an answere to every man that axeth you a reson of the hope that is in you/ & that with meaknes and feare: havinge a good conscience/ that when they backbyte you as evyll doars/ they maye be ashamed/ for as moche as they have falsely accused youre good conversacion in Christ.

It is better (yf the wyll of God be so) that ye suffre for well doynge/ then for evyll doynge. ✠ For as moche as Christ hath once suffered for synnes/ ỳ iuste for ỳ vniuste/ for to bringe vs to God/ & was kylled/ as pertayninge to the flesshe: but was quyckened in the sprete.

hebr. ix. d rom. v. b.

In which sprete/ he also wēt & preached vnto the spretes that were in prison/ which were in tyme passed disobedient/ when the longe sufferinge of God abode excedinge pacyently in the dayes of Noe/ whyll the arcke was a preparinge/ wherin fewe (that is to saye. viii soules) were saved by water/ which signifieth baptim that now saveth vs/ not ỳ puttinge awaye of ỳ filth of the flesshe/ but in that a good conscience consenteth to God/ by ỳ resurrecciō of Jesus Christ which is oure right honde of God ✠ is gone into hevē/ angels/ powet and myght subdued vnto him.

gen. vi. b ma. xxiiij luc. xvii f

¶ The .iiii. Chapter.

We must be partakers with Christ in sofferige

For as moche as christ hath suffred for vs in the flesshe/ arme youre selves lyke wyse with the same mynde: for he which suffereth in the flesshe ceasith frō synne/ that he hence forwarde shuld lyve as moche the ty-

the tyme as remayneth in the flesshe: not after ỳ lustes of men/but after the will of God. ffor it is sufficient for vs that we have spent the tyme that is past of the lyfe/after the will of the gentyls/walkinge in wantannes/lustes/dronkennes/in eatinge/drinkinge and in abominable ydolatrie. if we will haue oure parte with him in his glorie

B And it semeth to them a straunge thinge that ye runne not also with them vnto the same excesse of ryote/& therfore speake they evill of you/which shall geve a cõptes to him that is redy to iudge quycke & deed. ffor vnto this purpose verely was ỳ gospell preached vnto the (deed) that they shuld be condempned of men in ỳ flesshe/but shuld live before God in the sprete. The ende of all thinge is at honde. (thedeed) are the ignorañt of God/for they that be deed from this worlde haue no flesshe.

✠ Be ye therfore discrete & sober/ỳ ye maye be apte to prayers. But above all thinges have fervẽt love amõge you. ffor love *covereth the multitude of synnes. Be ye herberous one to another/& that wt out grudginge. As every man hath receaved the gyfte/minister the same one to another as good ministers of the manyfolde grace of God. Yf eny man speake/ L let him talke as though he spake ỳ wordes of God. If eny man minister/let him do it as of ỳ abilitie which god ministreth vnto him. That god in all thinge maye be glorified thorow Jesus Christ Ir/ to whom be prayse and dominion for ever and whyll the worlde stondeth. Amen. *Hatemaketh sinne of euery trifle: But loueloketh not on small thinges: but suffreth all thinges

Dearly beloved/be not troubled in this hrate/which now is come amõge you to trye you

He that
soffreth
with chri-
st/shall
raigne wi
th christ.

as though some straunge thinge had happened
vnto you: but reioyce in as moche as ye are par
tetakers of Christes passions/ that when his
glory appereth/ye maye be mery and glad.
If ye be rayled vpon for the name of Christ
happie are ye. ffor the spryte of glory and the
spryte of god resteth apon you. On their parte
he is evyll spoken of: but on youre parte he
is glorified.
Se that none of you suffre as a murtherer/
or as a thefe/or any evyll doar/ or as a busybo-
dy in other mens matters. Yf eny man suffre
as a Christē man/let him not be ashamed: but
let him glorifie god on his behalfe. ffor the ty
me is come that iudgement must begynne at
the housse of god. *Yf it fyrst begynne at vs/
what shall the ende be of them which beleve
not the gospell of god? And yf the righteous
scarsly be saved: where shall the vngodly & the
sinner appere? Wherfore let them that suffer
accordynge to the will of god / commit their
soules to him with well doynge/ as vnto a
faythfull creator.

*If the sto
nes of god
must be
all scor-
ged & none
may be sa-
ued but th
orow the
same fyer
that Chri
st went
thorow:
what sh-
all the dā
pnacid of
the diso-
bedyent &
vnbeleue-
ers be?

The.v. Chapter.

The elders which are amonge you/ I ey
horte/which am also an elder and a wit
nes of the affliccions of Christ/and al-
so a partaker of the glory that shalbe opened:
se that ye fede Christes flocke which is amon
ge you/takynge the oversyght of them/not as
though ye were compelled therto / but willyn
gly: not for the desyre of filthy lucre/ but of a
good mynde. not as though ye were lordes o-
ver the *parisshes: but that ye be ā insample

*Parys-
shes: the
greke ha-
th lottes:
that is/ th

to the

to the flocke. And when the chef shepheerde shall appere/ye shall receave an incorruptible croune of glorye.

Lykwyse ye yonger submit youre selves vnto the elder. Submit youre selves every man/ one to another/knet youre selves togedder in lowlines of mynde. ffor god resisteth ẏ proude & geveth grace to the humble. ℣ Submit youre selves therfore vnder the myghty honde of god/that he maye exalt you/ whē the tyme is come. Cast all youre care to him: for he careth for you.

Be sober and watch/for youre adversary ẏ devyll as a rorynge lion walketh about/sekynge whom he maye devoure: whom resist stedfast in the fayth/remēbrynge that ye do but fulfill thesame afflictiōs which are *apoynted to youre brethren that are in the worlde. The God of all grace/which called you vnto his eternall glory by Christ Jesus/ shall his awne silfe after ye have soffred a lytell afflictiō make you perfect: shall settle strenght & stablisshe you. To him be glory & dominiō for ever/and whill the worlde endureth Amen. ℣

By Silvanus a faythfull brother vnto you (as I suppose) have I writtē brefly/ exhortynge and testifyinge how that this is the true grace of god/wherin ye stonde. The compani ous of youre electiō ẏ are at Babilō/ saluteth you/ and Marcus my sonne. Grete ye one another with the kysse of love. Peace be with you all which are in Christ Jesus. Amen.

mat. vj. c
luc. vij. c.
roma. vij
psa. lxiij. d

* We be apoyntrd to soffre in this worlde.

ey to whome anylotchaunce or electiō is to preache godes worde.

Marke ẏ euangelist.

¶ A Prologe to the seconde epistle of S. Peter.

This pistle was writtē agaynst thē which thought that Christē fayth might beydle & without workes / when yet the promes of Christis made vpon that condicion / that we henceforth worke the wyll of God & not of the flesshe. Therfore he exhorteth them to exercise them selues diligently in vertue & all good workes / therby to be sure that they haue the true fayth / as a man knoweth the goodnes of a tree by his frute. Then he cōmendeth and magnifieth the gospell / and willeth that men herkē to that onlye / and to mēnes doctryne not at all. For as he sayeth / ther came no prophetical scripture by the wyll of man / but by the wyll of the holye goost which onlye knoweth the wyll of God / nether is anye scripture of priuate interpretacion: that is to saye / maye be otherwyse expounded then agreinge to the open places and generall articles and to the couenauntes of God and all the rest of the scripture.

And therfore in the seconde he warneth them of false teachers that shuld come / and thorow preachinge confidence in false workes to satisfye their couetousnes with all / shuld denye Christ. Which he threateneth with thre terrible exsamples / with the fall of the angelles / the floude of Noe and ouerthrowinge of Sodome and Gomor / and so describeth them with their insaciable couetousnes / pryde / stoubornе and disobedience to all temporall rule and auctorite / with their abominable whordome and ypocresie that a blinde man maye se that he prophisied it of the popes holyē spiritualtie which deuoured the whole worlde with their couetous-

nes /

nes lyuinge in all lust and pleasure & rayninge as tempozall tyzantes.

In the thyzde he sheweth that in the latter dayes / the people thozow vnbeleffe & lacke of feare of the iudgement of the last daye / shalbe euen as Spicures / wholy geuen to the flesshe. Which last daye shall yet surelye & shoztlye come sayth he: foz a thousande yeres & one daye is with God all one. And he sheweth also how terrible that daye shalbe / & how sodenlye it shall come: & therfoze exhozteth all men to loke ernestlie foz it / and to prepare them selues agaynst it with holye conuersacion & godly liuinge.

Finallie. The fyzst Chapter sheweth how it shuld goo in the tyme of the pure & true Gospell. The seconde how it shuld goo in the tyme of the pope and mennes doctrine. The thyzde how at the last men shuld beleue nothinge nor feare God at all.

¶ The seconde epistle of S. Peter.

¶ The fyrst Chapter.

Imon Peter a seruaunt & an Apostle of Jesus Christ / to them which have obtayned lyke precious sayth with vs in the righteweSnes that commeth of oure God and savioure Jesus Christ.

Grace with you / & peace be multiplied in the knowledge of God & of Jesus oure Lorde. Accordinge as his godly power hath geven vnto vs all thinges that pertayne vnto lyfe and godlynes / thozow the knowledge of him that hath called vs by vertue and glozy /

by the

by the meanes whereof / are geven vnto vs excellent and moste greate promises / that by the helpe of them ye shuld be partakers of the godly nature / in that ye flye the corrupcion of worldy lust.

*Hey lacketh these & soche lyke workes is blinde & Vnderstondeth not what the fayth of Christ meaneth.

And hervnto geve all diligence: in youre fayth minister vertue / and in vertue knowledge / and in knowledge temperancy / and in temperancy pacience / in pacience godlynes / in godlynes brotherly kyndnes / in brotherly kyndnes love. For yf these thinges be amonge you and are plenteous / they wyll make you that ye neither shalbe ydle nor vnfrutefull in the knowledge of oure lorde Jesus Christ. But he ỹ lacketh these thynge is blynde & gropeth for ỹ waye with his honde / and hath forgotten ỹ he was pourged from his olde synnes.

He that hath soche workes may be sure that he is elect & that he hath the true faith

Wherfore brethren / geve the moare diligence forto make youre callynge & eleccion sure. For yf ye do soche thynges / ye shall never erre. Ye & by this meanes an entrynge in shall be ministred vnto you aboundantly in to the everlastynge kyngdome of oure lorde and savioure Jesus Christ.

Wherfore I will not be necgligent to put you allwayes in remembraunce of soche thinges / though that ye knowe them youre selves & be also stablissshed in the present trueth. Notwithstondinge I thynke yt mete (as longe as I am in this tabernacle) to stere you vp by puttynge you in remẽbraunce / for as moch as I am sure howe that the tyme is at honde ỹ I must put of my tabernacle / even as oure lorde Jesus

Joh. xxj

de Jesus Christ hath shewed me. I will enforce therfore/that oy every syde ye myght have wherwith to stere vp the remembraunce of these thynges after my departynge.

* For we folowed not decevable fables whē we opened vnto you the power and commynge of oure lorde Jesus Christ/but with oure eyes we sawe his maieste: even they verely when he receaved of god the father honour & glory/ and when ther came soche a voyce to him from excellent glorie. This is my dere beloved sonne/ in whom I have delite. This voyce we hearde when it came from hevē/ beynge with him in the holy mounte. mat. xvij

We have also a right sure worde of prophesye wher vnto yf ye take hede/as vnto a lyght y shyneth in a darke place/ ye do wel / vntill the daye dawne and the daye starre aryse in youre hertes. ¶ So that ye fyrst knowe this. that no prophesye in the scripture hath eny private interpretacīo. For the scripture came never by the will of man: but holy men of god spake as they were moved/ by the holy goost. ij. tim. iij.

¶ The ii. Chapter.

Ther were false prophetes amonge the people/ even as ther shalbe false teachers amonge you: which prevely shall bringe in damnable sectes/even denyinge the lorde that hath bought them/ and bringe vpon them selves swyft damnacion / and many shall folowe their damnable wayes / by which the waye of trueth shalbe evyll spoken of/and thorow * covetousnes shall they with

False prophetes must nedes be amōge. si ye and also preuayle/ & ¶ Because

we haue no loue to the truthe. ij. the ij. And couetousnes is the father of them: and their preachinge cõfidence in workes is the denyẽge of Christ.

with fayned wordes make marchandyse of you/whose iudgement is not farre of/and their dampnacion slepeth not.

For yf god spared not the angels that synned/but cast them doune into hell/and delyuered them in chaynes of darknes/to be kept vnto iudgement. Nether spared the olde worlde but saved Noe the ryghte preacher of righteousnes/and brought in the flud vpon the worlde of the vngodly/and turned the cities of Sodom and Gomor into asshes: overthrewe them/damned thẽ/& made on them an ensample vnto all yͤ after shuld live vngodly. And iust Lot vexed with the vnclenly conversacõ of the wicked/delivered he. For he beynge ryghteous and dwellynge amonge them/in seynge and hearynge/vexed his righteous soule from daye to daye with their vnlawfull dedes. The lorde knoweth how to deliver the godly out of temptacion/and how to reserve the vniuste vnto the daye of iudgement for to be punisshed: namely them that walke after the flesshe in the lust of vnclennes/and despyse the rulars. Presumpteous are they/& stubborne and feare not to speake evyll of them that are in auctorite. Where yͤ angels which are greater both in power and myght/receyve not of yͤ lorde raylynge iudgement agaynst them. But these as brute beastes/naturally made to be taken and destroyed/speake evyll of that they knowe not/and shall perisshe though their awne destruccion/and receave the rewarde of vnrighteousnes.

They

They count it pleasure to live deliciously
for a season. Spottes they are & filthynes/li-
vinge at pleasure & in discrevable wayes fra
stynge with you: havinge eyes full of advou-
trie & that cānot cease to synne/begyllynge vn
stable soules. Hertes they have exercised w̄
covetousnes. They are cursed chyldren/& ha
ve forsaken the right waye/& are goue astraye
folowinge ỹ waye of Balam the sonne of Bo
sor/which loved the rewarde of vnrighteous
nes: but was rebuked of his iniquitie. The ta
me & dōme beast/speakinge with mānes voy
ce/forbade the folisshnes of the Prophete. Balam. Numer. xxij.

These are welles without water/& cloudes
caried about of a tēpest/to whome the myst of
darcknes is reserved for ever. For when they Iude. j. d.
have spokē the swellinge wordes of vanytie/
they begyle w̄ wantānes thorowe ỹ lustes of
the flesshe/them that were clene escaped: but
now are wrapped in errours. They promys
them libertye/& are them selves ỹ bonde ser-
vauntes of corrupcion. For of whom soever a
man is over come/vnto ỹ same is he in bonda
ge. For yf they/after they have escaped from
the filthynes of the worlde thorowe ỹ know
ledge of ỹ Lorde & of ỹ saviour Jesus Christ/
they are yet tāgled agayne therin & overcome:
then is ỹ latter ende worsse with them then
the beginninge. For it had bene better for thē
not to have *knowne ỹ waye of righteousnes
then after they have knowē it/to turne frō the
holy cōmaundmēt geven vnto them. It is hap
pened vnto them accordinge to the true pro-
uerbe: Ioh. viij. rom. vj. c heb. vj. a. mat. vij.

*It is bet ter not to haue knowen the truthe/ then not to kyr ue ther after.

prou.xxvj verbe: The dogge is turned to his vomet a-
gayne/ and the sow that was wesshed/to her
wallowynge in the myre.

The.iiii.Chapter.

This is the seconde pistle that I now
wryte vnto you/ beloved/ wherwith I a
stere vp and warne youre pure myn-
des/ to call to remembraūce the wordes which
were tolde before of the holy prophetes/ and
also the commaundement of vs the apostles
of the lorde and saveour.

This fyrst vnderstōde/that ther shall come
j.tim.iiij. in the last dayes mockers/ which will walke
after their awne lustes & saye. Where is the
ij.tim.iiij promes of his cōmynge? For sence ỳ fathers
iude.j.f. dyed/all thinges cōtinue in ỳ same estate wher
eze.xij.f. in they were at ỳ begynninge. This they kno
we not (and that willyngly) how that the he-
vens a great whyle ago were/ & the erth that
was in the water/appered vp out of the water
by the worde of god: by the which thinges/the
worlde ỳ then was/ perisshed over flowen wt
the water. But the hevēs verely & erth which
are now/are kept by the same worde in store/&
reserved vnto fyre/agaynst the daye of iudge-
ment and perdicion of vngodly men.

Derely beloved/be not ignorant of this one
thynge/ how that one daye is wt the lorde/as
a thousande yeare/ and a thousand yeare as o-
ne daye. The lorde is not slacke to fulfill his
promes/as some men cōsit slacknes: but is pa
cient to vs warde & wolde have no man lost/
but wolde receave all men to repentaūce. Ne-
verthe-

vertheleſſe ẏ daye of the lorde will come as a theefe in ẏ nyght/in the which daye/ ẏ hevens ſhall periſſhe with terrible noyes/ & the elemẽtes ſhall melt with heet/ and the erth with the worckes that are therin ſhall burne. j.theſ.v. apo.iij.a. and.xvj.

Yf all theſe thinge ſhall periſſhe/what maner perſons ought ye to be in holy converſacion and godlynes: lokynge for and haſtynge vnto the commynge of the daye of God/ in which the hevens ſhall periſſhe with fyre/and the elementes ſhalbe conſumed with heate. Nevertheleſſe we loke for a newe hevẽ and a newe erth/accordynge to his promes/where in dwelleth righteweſnes. apo.xxi. eſa.lxv.c & .lxvj.g

Wherfore derly beloved/ ſeynge ẏ ye loke for ſoche thynge/be diligẽt that ye maye be founde of him in peace/wout ſpotte & vndefiled And ſuppoſe that ẏ longe ſufferynge of the lorde is ſaluacion/even as oure derely beloved brother Paul/accordynge to ẏ wyſdome gevẽ vnto him/wrote to you/yee/almoſt in very.pi. ſtle ſpeakynge of ſoche thynge: amõge which are many thynges harde to be vnderſtonde/ which they that are vnlearned & vnſtable/pervert/ as they do other ſcriptures vnto their awne deſtrucciõ. Ye therfore beloved/ſeynge ye knowe it before hande/ beware leſt ye be alſo plucked a waye with the errour of the wicked/ and fall from youre awne ſtedfaſtnes: but growe in grace/ and in the knowledge of oure lorde and ſaveoure Jeſus Chriſt.

To whom be glory bothe now
and for ever. Amen.

¶ A Prologe vpon the thre epistles of S. Johñ.

THis fyrst epistle of saynt Johñ contayneth the doctryne of a verye apostle of Christ and ought of ryght to folowe his Gospell. For as in his epistle he setteth oute the true fayth/ and teacheth by it onlye all mē to be saued and restored vnto the fauoure of God agayne: cuē so here in this pistle he goeth agaynst them that boste them selues of fayth & yet contynew without good workes and teachethmanyewayes that where true fayth is/ there the workes tarye not behinde/ and contrarye that where the workes folowe not/ there is no true fayth but a false ymagynacion and vtter darcknes.

And he wryteth sore agaynst a certeyn secte of heretyckes which then begāne to denye that Christ was come in the flesshe/ and calleth thē verye Antechristes. Which secte goeth now in hir full swynge. For though they denye not openlye with the mouth that Christ is come in the flesshe: yet they denye it in ꝑ harte with their doctryne and lyuynge. For he that wyll be iustified and saued thorow his awne workes/ the same doth as moche as he ꝑ denyeth Christ to become in the flesshe seinge that Christ came onlye therfore in the flesshe/ that he shuld iustifie vs/ or purchase vs pardon of oure synnes/ bringe vs into the fauoure of God agayne and make vs heyres of eternall lyfe/ with his workes onlye & with his bloudeshedinge/ without and before all oure workes.

So fyghteth this pistle both agaynst them that wilbe saued by their awne good workes/ & also agaynst them that wilbe saued by a fayth

that

that hath no lust to do wyckednes at all / & kepeth vs in the myddle waye / that we beleue in Christ to be saued by his worckes onlye / & then to knowe that it is oure dutie for that kindnes / to prepare oure selues to do the cõmaundmẽt of god / & to loue euery man his neyboure as Christ loued him / seking with oure awne worckes Godes honoure and oure neybours welthe onlye / and trusting for eternall lyfe and for all that God hath promysed vs for Christes sake.

The two last pistles though they be shorte / yet are goodlye ensamples of loue and fayth & do sauoure of the spirite of a true Apostle.

¶ The fyrst epistle of S. Iohn the Apostle.

¶ The fyrst Chapter.

That which was frõ the begynninge / concerninge which we have herde / which we have sene with oure eyes / which we have loked vpon / & oure hondes have hãdled / of the worde of lyfe. For the lyfe appered / & we have sene / & beare witnes / & shewe vnto you that eternall lyfe / which was with the father / and appered vnto vs. That which we have sene and herde declare we vnto you / that ye maye have felloushippe with vs / and that oure felloushippe maye be with the father and his sonne Jesus Christ. And this write

Iohn here as in his gospell / & as Paule & Pet. in their pistles / teacheth fyrst the iustifienge of fayth & that all mercie commeth by christ onlye without all other respecte and then what

we vnto you/that oure ioye maye be full.

iohn.viij

And this is the tydynges which we have
hearde of him/and declare vnto you/that god
is lyght/and in him is no darknes at all/ yf
we saye that we have felloshippe with him/&
yet walke in darknes/ we lye/ and do not the
truth:but and yf we walke in (lyght) even as
he is in lyght / then have we felloshippe with
him/and the bloud of Jesus Christ his sonne
clenseth vs from all synne.

(Lyght) is the doctryne of Christ.
h:b.iv.d
j.pet.j.d.

Yf we saye that we have no synne/we dece
ave oure selves/and trueth is not in vs. Yf
we * knowledge oure synnes/ he is faythfull
and iust / to forgeve vs oure synnes / and
to clense vs from all vnrightewesnes. Yf we
saye we have not sinned/ we make him a lyar/
& his worde is not in vs. ¶ The.ii.Chap. *

*Jf we cõfesse oure synnes god which cannot lye/hath promised to forgeue them.

MY lytell children/these thynges wri
te I vnto you/that ye synne not: yf e-
ny man synne/yet we have an advoca
te with ỳ father/ Jesus Christ/ which is righ
teous: & he it is that obtayneth grace for oure
synnes: not for oure synnes only: but also for
the synnes of all the worlde. And herby we are
sure that we knowe him/yf we kepe his *cõ-
maundementes. He that sayth I knowe him/
and kepeth not his commaundementes is a
lyar/ & the veritie is not in him. Whosoever
kepeth his (worde) in him is the love of god
parfect in dede. And therby knowe we that
we are in him. He that sayth he bydeth in him
ought to walke even as he walked. *

He that kepeth the cõmaundemẽtes knoweth god: & he that kepeth it not/ knoweth not God.

He that kepeth gods worde

Brethren I write no newe cõmaundement

vnto

vnto you: but that olde cõmaundemẽt which ye heorde from the begynnynge. The olde cõmaundement is the worde which ye hearde from the begynnynge. Agayne a newe cõmaundement I write vnto you/ a thynge that is true in him/ and also in you: for the darknes is past/ and the true lyght now shyneth. He that sayth how that he is in the light/ and yet hateth his brother/ is in darknes even vntyll this tyme. He that loveth his brother/ abydeth in the light and ther is none occasion of evyll in him. He that *hateth his brother is in darknes/ and walketh in darknes: and cannot tell whither he goeth/ because that darknes hath blynded his eyes.

loueth god & is in god & walketh as Christ dyd.

*He that hateth is in dirknes & knoweth not what Christ hath done for him: but he that loueth is in light & woteth what Christ hath done

Babes I write vnto you how that youre L synnes are forgeven you for his names sake. I wryte vnto you fathers/ how that ye have knowen him that was from the begynnynge. I wryte vnto you yonge men/ how that ye have overcome the wicked. I wryte vnto you lytell childrẽ/ how that ye have knowne the father. I wryte vnto you fathers/ how that ye have knowē him that was frō the begynnynge. I wryte vnto you yonge men/ how that ye are stronge: and the worde of God abydeth in you and ye have over come that wicked.

Se that ye love not the worlde/ nether the thynges that are in the worlde. If any man love the worlde/ the love of the father is not in him. For all that is in ỳ worlde (as the lust of the flesshe/ the lust of the eyes/ & ỳ pryde of goodes) is not of the father: but of ỳ worlde

He that loueth the worlde/ loueth not god.

And the worlde vanysseth awaye/ and the lust therof: but he that fulfilleth the will of god/abydeth ever.

Lytell childrey it is the last tyme/and as ye have herde how that Antichrist shall come: even now are there many Antichristes come allredy. Wherby we knowe that it is the last tyme. They went oute from vs but they were not of vs. For yf they had bene of vs / they wolde no dout/have continued with vs. But that fortuned that yt myght appere/that they were not of vs.

Antichrist.

And ye have an *oyntment of ỳ holy goost/ and ye knowe all thynges. ✠ I wrote not vnto you/as though ye knewe not the trueth: but as though ye knewe it and knowe also that no lye commeth of trueth. Who is a lyar: but he that denyeth that Jesus is Christ? The same is the Antichrist that denyeth the father and the sonne. Whosoever denyeth the sonne the same hath not the father. Let therfore abyde in you that same which ye herde from the begynnynge. Yf that which ye herde from ỳ begynnynge/ shall remayne in you/ ye also shall continewe in the sonne/and in the father And this is the promes ỳ he hath promysed vs/even eternall lyfe.

*Oyntment: that is knowledge of the trueth & all the giftes of the spirite.

This have I writē vnto you/ concernynge thē ỳ disceave you. And ỳ anoyntynge which ye have receaved of him/dwelleth in you. And ye nede not that eny man teache you: but as ỳ annoyntynge teacheth you all thynges/and is true/and is no lye: and as it taught you/ even

so byde

so byde therin. And nowe babes abyde in him that when he shall appere/ we maye be bolde and not be made a shamed of him at his commynge. Yf ye knowe that he is righteous/ knowe also that he which followeth righteousnes/ is borne of him.

Here ye se that christ & synne cannot dwell together/ for christes spirite fyghteth agayn it synne.

¶ The. iii. Chapter.

A Beholde what love the father hath shewed on vs/ that we shuld be called the sonnes of god. For this cause the worlde knoweth you not because it knoweth not him. Derely beloved/ now are we ỹ sonnes of God/ & yet it dothe not appere what we shalbe. But we knowe that when it shall appere/ we shalbe lyke him. For we shall se him as he is. And every man that hath thys hope in him pourgeth him silfe/ even as he ys pure. Whosoever committeth synne/ committeth vnrighteousnes also/ for synne is * vnrighteousnes. And ye knowe that he apperedto take awaye oure synnes/ and in him is no synne. As many as byde in him synne not: whosoever synneth hath not sene him/ neither hath knowen him.

* He that worketh ryghteousnes/ is borne of god & taught of his spirite.

B Babes let no man deceave you/ He that doeth righteousnes/ is righteous/ even as he is righteous. He that cõmitteth synne/ is of the devill: for the devyll synneth sence the begynnynge. For this purpose appered the sonne of god/ to lowse the workes of the devill. Whosoever is borne of god/ sinneth not: for his seed remayneth in him and he cannot sinne/ because he is borne of god. In this are the childrẽ of god knowen/ and the childrẽ of

taꝯ. Viij. f

Seed/ that is the holi goost

the devyll. Whosoever doeth not righteweſ-
nes/is not of God/nether he that loveth not
his brother.

Loue is the fyrst precept & cause of all other.

For this is the tydinges/that ye heard frō
the begynninge/that we shuld love one ano-
ther: not as Cayn which was of the wicked
and slewe his brother. And wherfore slewe he
him? Because his awne workes were evyll/&
his brothers good. * Marvayle not my bre-
thren though the worlde hate you. We kno-
we that we are translated from * deeth vnto
lyfe/be cause we love the brethren. He that lo
veth not his brother/abydeth in deeth. Who-
soever hateth his brother/is a mans slear. And
ye knowe that no mans slear/hath eternall lyfe
abydinge in him.

He that hateth his brother is in deathe & a murtherar & hath not eternall life.

Herby perceave we love: that he gave his
lyfe for vs: and therfore ought we also to geve
oure lyves for the brethrē. Whosoever hath
this worldes good & seith his brother have
neade: & shutteth vp his cōpassion from him:
how dwelleth the love of God in him? My ba
bes/let vs not love in worde/nether in tonge:
but with dede and in veritie: * for * therby
we knowe that we are of the veritie/and can
before him quiet oure hertes. But yf oure
hertes condempne vs/ God is gretter then
oure hertes/and knoweth all thinges. Belo-
ved/yf oure hertes condempne vs not/ then
have we trust to god warde: and what soever
we aye/ we shall receave of him: be cause we
kepe his commaundementes/ and do those
thinges which are pleasinge in his sight.

He that hideth hī selfe from

By loue we knowe that we are in the truthe & haue quyet consciēces to god warde.

And

And this is his cõmaundemẽt/that we be-
leve * on ẏ name of his sonne Jesus Christ/& love one another/as he gave cõmaundemẽt. And hey kepeth his cõmaundemẽtes dwelleth in him/and he in him: & therby we knowe that ther abydeth in vs of the sprete which he gave vs.

spyrite/is progȝe in the fayth and obtayneth all that he prayeth for.

* Fayth is the fyrst cõmaundement: & love the seconde & he that hath thẽ is in god & hath his spirite.

¶ The. iiii. Chapter

A YE beloved/beleve not every sprete: but prove the spretes whether they are of God or no: for many false Prophetes are gone out into the worlde. Herby shall ye knowe the sprete of God. Every sprete that confesseth that Jesus Christ is come in the flesshe is of God. And every sprete which cõfesseth not ẏ Jesus Christ is come in the flesshe/is not of God. And this is that sprete of Antichrist/ of whom ye have hearde/ howe that he shuld come: and even now alredy is he in the worlde.

They that saye workes iustifie from synne/ are they that denye christ to be come in the flesshe.

Lytell chyldre/ye are of God/& have overcome them: for greater is he ẏ is in you/ then he that is in the worlde. They are of the worlde/& therfore speake they of the worlde/& the B worlde heareth them. We are of God. He ẏ knoweth God/heareth vs: he that is not of God/heareth vs not. Herby knowe we ẏ sprete of veritie/& the sprete of errour.

Beloved/let vs love one another: for love cõmeth of God. And every one that loveth/is borne of God/and knoweth God. He that loveth not/knoweth not God: * for God is love. In this appered ẏ love of god to ve ward

because

because that god sent his only begotten sonne into the worlde/ that we myght live thorow him. Herin is love/not that we loved god/but that he loved vs/ and sent his sonne to make agrement for oure sinnes.

God hath shewed vs a token of loue.

Beloved/ yf god so loved vs/we ought also to love one another. No man hath sene god at eny tyme. Yf we love one another/ god dwelleth in vs/ and his love is parfect in vs. Herby know we/ that we dwell in him/ and he in vs: because he hath geven vs of his spirete. And we have sene and do testifie that the father sent the sonne/ which is the saveour of the worlde. Whosoever confesseth that Jesus is the sonne of god/ in him dwelleth god/ and he in god. And we have knowen and beleved the love that god hath to vs.

Loue is cõmended. 1.ioh.4.b. 1.tim.6.j.

God is love/ and he that dwelleth in love dwelleth in god/and god in him. Herin is the love perfect in vs/ that we shuld have trust in the daye of iudgement: for as he is/ even so are we in this worlde. Ther is no feare in love/but parfect love casteth out all feare/for feare hath paynfulnes. He ỹ feareth/ is not parfect in love.

D

We love him/ for he loved vs fyrst. Yf a man saye/ I love god/and yet hate his brother he is a lyar. For how can he ỹ loveth not his brother whom he hath sene/ love god whom he hath not sene? And this commaundemẽt have we of him: that he which loveth God/ shuld love his brother also. K

He that loueth not his brother/ loueth not God.

The.v. Chapter.

Whoso-

A Whosoever beleveth that Jesus is Christ/is borne of god. And every one ꝑ loveth him which begat/ loveth him also which was begotte of him. In this we knowe ꝑ we love the children of god/whē we love god/& kepe his cōmaldemente. This is ꝯ love of god/ꝑ we kepe his cōmaundemēt tes/& his cōmaundementes are not greveous *For all that is borne of god/over commeth the worlde. And this is the victory that over cōmeth the worlde/ even oure *fayth. Who is it that overcommeth the worlde: but he which beleveth that Jesus is ꝑ sonne of god?

io. viij. d. and. xv. b. epho. v. a

j. co. xv. c

*Fayth is oure victorie.

B This Jesus Christ is he that cā by water and bloud/ not by water only: but by water & bloud. And it is the sprete that beareth witnes/because the sprete ys trueth. (For there are thre which beare recorde in heuen/ the father/ the worde/ and the holy goost. And these thre are one) For there are thre which beare recorde (in erth:) the sprete/& water/and bloud: and these thre are one. If we receave the witnes of men/the witnes of god is greater. For this is the witnes of god/ which he testifyed of his sonne. He that beleveth on the sonne of god/hath the witnes in him silfe. He that beleveth not God/ hath made him a lyar/ because he beleved not the recorde that god gave of his sonne. And this ys that recorde/how that god hath geven vnto vs eternall lyfe/ and this lyfe is in his sonne. He that hath the sonne/ hath lyfe: and he that hath not the sonne of god/hath not lyfe.

iohñ. iij. d

In christ is the lyfe eternall

These

These thynges have I wrytten vnto you that beleve on the name of the sonne of God/that ye maye knowe howe that ye have eternall lyfe/and that ye maye beleve on the name of the sonne of god. And this is the trust that we have in him:that yf we aye eny thinge accordynge to his will he heareth vs. And yf we knowe that he heare vs what soever we aye/ we knowe that we shall have the peticions that we desyre of him.

Synne vnto deeth.

Yf eny may se his brother synne a synne that is not vnto deeth/ let him aye/ and he shall geve him lyfe for them that synne not vnto deeth. Ther is a synne vnto deeth/ for which saye I not that a may shuld praye. All vnrighteweSnes is synne/ and ther is synne not vnto deeth.

He that is borne of God/ synneth not.

We knowe that whosoever is borne of god/ synneth not:but he that is begotten of god keepeth him silfe/ and that wicked toucheth him not. We knowe that we are of god/ and that the worlde is altogedder set on wickednes. We knowe that the sonne of God is come/ & hath gevey vs a mynde to knowe him which is true:and we are in him that is true/ through his sonne Jesu Christ.

This same is very god/and eternall lyfe. Babes kepe youre selves from ymages.

Amen.

¶ The seconde pistle of S. Iohn.

THe elder to the electe lady and her chyldren which A I love in the trueth: and not I only/but also all that have knowē the trueth/for the truthes sake/which dwelleth in vs/and shalbe in vs for ever.

With you be grace/mercy/and peace from God ỹ father/& from the Lorde Iesus Christ the sonne of the father/in trueth and love.

I reioysed greatly/that I founde of thy chyldrē walkinge in trouth/as we have receaved a commaundement of the father. And nowe beseche I the lady/not as though I wrote a newe commaundement vnto the/but that same which we had frō the begynninge/that we shuld *love one another. And this is the love/that we shulde walke after his commaundementes. B *Loueis the fyrst comaundement.

This commaundement is (that as ye have heard from the begynninge) ye shuld walke in it. ffor many deceavers are entred in to C the worlde/which confesse not that Iesus Christ is come in the flesshe. This is a deceaver and an Antichrist. Loke on youre selves/that we loose not that we have wrought: but that we maye have a full rewarde. Whosoever transgresseth and bydeth not in the doctrine of Christ/hath not God. He ỹ endureth in the do-

the doctrine of Christ/hath bothe the father and the sonne.

If ther come eny vnto you & bringe not this learninge/ him receave not to housse:nether bid him God spede. For he that biddeth him God spede/ is partaker of his evyll dedes. I had many thinges to wryte vnto you/ nevertheless I wolde not wryte with paper and ynke:but I trust to come vnto you/& speake with you mouth to mouth /that oure ioye maye be full. The sonnes of thy electe systergrete the. Amen.

¶ The.iij.pistle of S. John.

The Elder Vnto the beloven Gayus/whom I love in ỳ trueth. Beloved/ I wisshe in all thinges that thou prosperedest and faredest well evē as thy soule prospereth. I reioysed greatly whē the brethren came/ and testified of the trueth that is in the/ how thou walkest in trouthe. I have no greater ioye then for to heare howe that my sonnes walke in veritie.

Beloved/thou doest faythfully what soever thou doest to the brethren/ and to straungers/which bare witnes of thy love before all the congregacion. Which brethren whē thou bryngest forwardes on their iorney(as it beseme god)thou shalt do well: because that for his names sake they went forth/and toke nothinge of the gentyls. We therfore ought

to re-

to receaue soche / that we also myght be helpers to the trueth.

I wrote vnto the congregaciō: but Diotrephes which loveth to have the preeminence amōge them / receaveth vs not. Wherfore yf I come / I will declare his dedes which he doeth / iestinge on vs with malicious wordes / nether is therewith content. Not onlye he himselfe receaveth not the brethrē / but also he forbiddeth them that wolde / and thrusteth them out of the congregacion.

Beloved / folowe not that which is evyll / but that which is good. He that doeth well is of God: but he ỳ doeth evyll seith not God. Demetrius hath good reporte of all men / and of the trueth: ye and we oure selves also beare recorde / & ye knowe that oure recorde is true. I have many thinges to wryte: but I will not with ynke and penne wryte vnto the. For I trust I shall shortly se the / and we shall speake mouth to mouth. Peace be with the. The lovers salute the. Grete the lovers by name.

¶ The Prologe to the epistle of S. Paul to the Hebrues.

ABoute this pistle hath ever ben noche doutynge and that amōge the great learned mē who shuld be the auctor therof: diverse affirminge that it was not Paules / partlye because the stile so disagreeth & is so Vulyk his other epistles / & partlye because it stondeth in

the seconde Chapter/this learninge was confyrmed to vs warde: that is to saye taught vs by them that heard it them selues of the Lorde. Now Paule testifieth Gala. j. that he receaued not his gospell of man ner by man but immediatlye of Christ & that by reuelacion. Wherfore saye they/seinge this mā confesseth that he receaued his doctryne of the Apostles / it cānot be Pauls/ but some disciple of the Apostles. Now whether it were Pauls or no I saye not/ but permyt it to other mennes iudgementes/ neither thinke I it to be an article of anye mannes layth/but that a man maye doute of the auctor.

Moreouer/manye there hath been which not onlye haue denyed this pistle to haue been wryten by anye of the Apostles/ but haue also refused it altogether as no catholick or godlye pistle/because of certen textes wrytten therin. For fyrst it sayth in the sixte: it is impossible that they which were once lyghted/ & haue tasted of the heuenly gyfte & were become partakers of the holy gooste/& haue tasted of the good worde of God & of the power of the worlde to come/ if they fall/shuld be renewed agayne to repentaūce or conuersion. And in the tēth it sayeth/if we synne wyllynglye after we haue receaued the knowledge of the truthe/ there remayneth no more sacrifice for synnes/but a fearfull lokynge for iudgemēt & violent fyer which shall destroye the aduersaries. And in the. vij. it sayeth that Esau founde no waye to repentaūce or cōuersyon/no though he sought it with teares. Which textes saye they/sounde: that if a mā synne anye more after he is once baptised / he can be no more forgeuen/ and that is contrary to all the scripture/and therfore to be refused to be catholyck and godlye.

Vnto which I answer: yt we shuld denie this pistle for those textes sakes/so shuld we denye fyrst Mathew which in his. vij. chap. affirmeth

that

that he which blaſphemeth the holy gooſt/ ſhall nether be forgeuē here ner in ỹ worlde to come. And then Marke which in his .xij. chap. ſayeth that he that blaſphemeth the holy gooſt/ ſhall neuer haue forgeuenes/ but ſhal be in daūger of eternall dānaciō. And thyrdly Luke which ſayth there ſhalbe no remiſſiō to hi that blaſphemeth the ſpirite of God. Moreouer John in his .i. piſtle ſayth there is a ſynne vnto deeth/ for which a mā ſhuld not praye. And .ij. Petr. ij. ſayth: yf a mā be fled frō the vnclennes of the worlde thorow the knowlege of the ſauyour Jeſus Chriſt/ and then be wrapt in agayne/ his ende is worſe then the begīninge & that it had bene better for him neuer to haue knowē the truthe. And Paul ij. timo. iij. curſſeth Alexāder the coperſmith/ deſyringe the Lorde to rewarde him accordinge to his dedes. Which is a ſigne that ether the piſtle ſhuld not be good/ or that Alexāder had ſynned paſt forgeuenes/ no more to be prayed for. Wherfore ſcinge no ſcripture is of priuat interpretaciō: but muſt be expounded accordinge to the generall articles of oure fayth & agreable to other opē & euidēt textes/ & cōfirmed or cōpared to lyke ſentēces/ why ſhuld we not vnderſtōde theſe places with lyke reuerēce as we do the other/ namely when all the remnāt of the piſtle is ſo godly & of ſo great learninge.

The fyrſt place in the .vj. Chapter will no more then that they which knowe the truthe/ & yet willinglye refuſe the light/ and chooſe rather to dwell in darckenes/ & refuſe Chriſt & make a mocke of him (as the phariſees which when they were ouercome with ſcripture & myracles that Chriſt was the verye Meſſias/ yet had ſoche luſt in iniquite that they forſoke him/ perſecuted him ſlewe him & did all the ſhame that coulde be ymagined to him) cānot be renued (eis Metano iam) ſayth the Greke/ to be conuerted:

that is to saye / soche malycious vnkyndnes which is none nother then the blasphemynge of the holy ghoost/deserueth that the spirite shall neuer come moze at them to conuert thē/which I beleue to be as true as eny other texte in all the scripture.

And what is meant by that place in the tēth chapter where he sayth/yf we synne willinglie after we haue receaued the knowledge of the truthe/there remayneth no moze sacrifice foz synne/is declared ymediatlye after. For he maketh a comparyson betwene Moses & Christ/sayenge: if he which despised Moses lawe dyed without mercie how moche wozse punishement is he wozthye of/that treadeth the sonne of God vnder fote & counteth the bloude of the couenaūt/by which bloude he was sanctified/as an vnholy thinge & blasphemeth the spirite of grace. By which wozdes it is many fest that he meaneth none other by the foze wozdes / then the synne of blasphemye of the spirite.

For them that synne of ignozaunce oz infirmitie/there is remedie/ but foz him that knoweth the trouthe/ & yet willinglye yeldeth him selfe to synne / and consenteth vnto the lyfe of synne with soule and bodye/ and had leuer lye in synne then haue his poysoned nature healed by the helpe of the spirite of grace/ & malyciously persecuteth the truthe: foz him I saye there is no remeadye the waye to mercie is locked vp & the spirite is taken frō him foz his vnthankfulnes sake no moze to be geuen him. Trouthe it is yf a man can tourne to God and beleue in Christ/he must be forgeuē how depe soeuer he hath synned: but that wyll not be without the spirite/ & soche blasphemers shall no moze haue the spirite offered them. Let euery mā therfoze take care & beware that he yelde not him selfe to serue synne/ but how ofte soeuer he synne let

him

him begynne agayne & fyght afreshe/ & no doute he shall at the last ouercome/ & in the meane tyme yet be vnder mercie for Christes sake/ because his harte worketh and wolde fayne be lowsed from vnder the bondage of synne.

And that it sayeth in the .vii. Esau found no waye (eis Metanoo iam) to be conuerted & reconciled vnto God & restored into his byrthryght agayne/ though he sought it with teares/ that teyt must haue a spirituall eye. For Esau in selynge his byrthryght despised not only that temporall promocion/ that he shuld haue been lorde ouer all his brethren & kynge of that countre: but he also refused the grace & mercie of God & the spirituall blessinges of Abraham & Isaac & all the mercie that is promised vs in Christ which shuld haue been his seed. Of this ye se that this epistle ought no more to be refused for holye/ godlye & catholicke then the other auctenticke scriptures.

Now therfore to come to oure purpose agayne/ though this epistle (as it sayth in the fyfte) laye not the grounde of the fayth of Christ/ yet it buyldeth conynglye theron/ pure golde/ syluer & precious stones/ & proueth the priesthode of Christ with scriptures inuitable. Who euer there is no worke in all the scripture that so playnlye declareth the meaninge & significacions of the sacrifices/ ceremonies & fygures of the olde testamēt/ as this pistle: in so moche that if wilfull blindnes and malicious malyce were not the cause/ this epistle onlye were ynough to wede oute of the heartes of the papistes that cankred hereSye of iustifyenge of workes/ concerninge oure sacramentes/ ceremonies and all maner tradicions of their awne inuencion.

And finallye in that ye se in the tenth that he had bene in bondes and pryson for Christes sake/ and in that he so myghtelye dryueth all to

Christ to be saued thorow him/and so cared for the flocke of Christ that he bothe wrote & sent/ where he harde that they begonne to faynte/ to comforte/ courage and strengthe them with the worde of God/and in that also that he sent Timothe Pauls diseiple both vertcous/well learned and had in great reuerence/it is easie to se that he was a kaythfull seruaunt of Christes & of the same doctryne that Timothe was of/ ye and Paule him selfe was / and that he was an Apostle or in the Apostles tyme or nere therunto. And seinge the pistle agreeth to all the rest of the scripture/ yf it be indifferētlye loked on/ how shuld it not be of auctorite and taken for holye scrypture?

¶ The pistle of S. Paul Vnto the Hebrues.

¶ The fyrst Chapter. ✠

GOd in tyme past diverslye and many wayes/spake vnto the fathers by Prophetes: but in these last dayes he hath spokey vnto vs by his sonne/whom he hath made heyre of all thinges: by whō also he made the worlde. Which sonne beynge the brightnes of his glory/& very ymage of his substance/ beatinge vp all thinges with the worde of his power/hath in his awne person pourged oure synnes/& is sittey on

the

B the right honde of the maiestie an hye/ and is more excellent they the angels/in as moche as he hath by inheritaunce obteyned an excellenter name they have they.

Christ hath purged oure synne.

ffor vnto which of the angels sayde he at eny tyme: Thou arte my sonne/ this daye begate I the? And agayne: I will be his father/ and he shalbe my sonne. And agayne whē he bringeth in the fyrst begotten sonne into the worlde/he sayth: And all the angels of God shall worshippe him. And of the angels he

psal.ij.b. ij.reg.vij

L sayth: He maketh his angels spretes/and his ministres flammes of fyre. But vnto the sonne he sayth: God thy seate shalbe forever and ever. The cepter of thy kyngdome is a right cepter. Thou hast loved righteweſnes & hated iniquytes. Wherfore God which is thy God/hath anoynted the with ỳ oyle of gladnes above thy felowes.

psa.xlv.b

psal.cxliij. psa.xlviij

oyle of gladnes is the holy ghoost.

And thou Lorde in the begynninge hast layde the foundacion of the erth. And the hevēs are the workes of thy hondes. They shall perisshe/but thou shalt endure. They all shall wexe olde as doth a garment: and as a vesture shalt thou chaunge them/ and they shalbe

D chaunged. But thou arte all wayes/ and thy yeres shall not fayle. ℣ Vnto which of the angels sayde he at eny tyme ? Sit on my right honde/ tyll I make thyne enemyes thy fote stole. Are they not all mynistrynge spretes/ sent to minister for their sakes which shalbe heyres of salvacion?

psal.cix. j.co.xv.

The .ii. Chapter.

t.iiii. Wherfore

If the despisers of Moses were so greuously punyshed: what shall become of them that make a mocke of Christ.

THerfore we ought to geve ẏ more heede to ẏ thinge we have herde lest we A
perysshe. For yf the worde which was spokē by angels was stedfast: so ẏ every trāsgressiō & disobedience receaved a iust recōpence to rewarde: how shall we escape / yf we despyse so great saluaciō which at ẏ fyrst begā to be preached of ẏ lorde him silfe / & afterwarde was cōfermed vnto vs warde / by thē ẏ hearde it / god bearynge witnes therto / bothe with sygnes and wonders also / and with diuers * mitacles / & gyftes of the holy goost / accordynge to his awne will.

* Miracles are called signes because they be a sygne token & an euydent proffeth at the thinge that is preached is Godes worde.

He hath not vnto the angels put in subiection the worlde to come / where of we speake. B
But one in a certayne place witnessed / sayinge. What is man / that thou arte myndfull of him? After thou haddest for a season made him lower then the angels: thou crounedst him with honour and glory / and hast set him above the workes of thy hondes. Thou hast put all thynges in subiection vnder his fete. In that he put all thynges vnder him / he left nothynge that is not put vnder him. Neverthelesse we yet se not all thynges subdued but him ẏ was made lesse thē ẏ angelles: we se that it was Jesus which is crouned with glory and honour for the sofferinge of death: that he by the grace of god / shulde tast of deeth for all men.

For it becam him / for whom are all thynge & by whom are all thynges / after that he had brought many sonnes vnto glory / that he C
shuld

shuld make the lorde of their salvacion par-
fect thorow sofferynge. For he that sancti-
fieth/and they which are sanctified/are all of
one/ For which cause sake/he is not a sham
de to call the brethren sayinge: I will declare
thy name vnto my brethren/and in the myd-
des of the congregacio will I prayse the. And
agayne: I will put my trust in him. And agay
ne. beholde here am I and the children which
god hath geven me.

psal.xxi
psal.xxii
esa.viii.d

For as moche then as the children were
parte takers of flesshe and bloud/he also him
silfe lyke wyse toke parte with them/for to
put doune thorow deth/him that had lord-
shippe over deeth/that is to saye the devyll/&
that he myght delyver the which thorow feare
of deeth were all their lyfe tyme in daunger of
bondage. For he in no place taketh on him the
angeles/but the seede of Abraham taketh he
on him. Wherfore in all thynges it became
him to be made lyke vnto his brethren/that he
myght be mercifull and a faythfull hye pre-
ste in thynges concernynge god/for to pourge
the peoples synnes. For in that he him silfe
suffered and was tempted/he is able to sucker
them that are tempted.

ozee.xlii.
j.cor.x.

The.iii.Chapter.

Wherfore holy brethren/partakers of
the celestiall calling/consyder the em-
bassadour and hye preest of oure pro-
fession/Christ Jesus which was faythfull to
him that made him/even as was Moses in
all his housse. And this man was counted

num.xii.

worthy of more glory then Moses: In as moche as he which hath prepared the housse hath most honoure in the housse. Every housse is prepared of some man. But he that ordeyned all thinges is god. And Moses verely was faythfull in all his housse as a minister / to beare witnes of tho thinges which shuld be spoken afterwarde. But Christ as a sonne hath rule over the housse / whose housse are we / so that we hold fast the confydence & the reioysynge of that hope / vnto the ende.

Wherfore as the holy goost sayth: to daye
psal.xcv if ye shall heare his voyce / harden not youre
hertes / after the rebellyon in the daye of temptacion in the wildernes / where youre fathers tempted me / proved me / and sawe my workes xl. yeare longe. Wherfore I was greved with ye generacion & sayde. They erre ever in their hertes: they verely have not knowē my wayes / so that I sware in my wrathe / that they shuld not enter into my rest. Take hede brethren that therbe in none of you an evyll herte in vnbeleve / that he shuld departe from ye lyvynge god: but exhorte one another dayly / whill it is called to daye / lest eny of you weye hardeherted thorow ye deceytfullnesse of sinne

We are partetakers of Christ yf we kepe
Fyrst substaunce is fayth. sure vnto the ende the fyrst substance / so longe as it is sayd: to daye yf ye heare his voyce / hardē not youre hertes / as when ye rebelled. For some / whē they heard / rebelled: howbeit not all ye cā out of Egypt vnder Moses. But with whō was he displeased xl. yeares? was

Was he not displeased with them that synned: whose carkases were ouerthrowen in the desert? To whom sware he that they shuld not enter into his rest: but vnto them that beleved not? And we se that they coulde not enter in/ because of * vnbeleve. nu.xiiij.c

* As fayth is the ground of all grace: euen so is vnbelefe the rote of all synne.

The.iiij. Chapter.

LEt vs feare therfore lest eny of vs forsakynge the promes of entrynge into his rest/ shulde seme to come behinde. ffor vnto vs was it declared/ as well as vnto them. But it proffited not them that they hearde the worde/ because they which hearde it/ coupled it not with fayth. But we which have beleved / do enter into his rest / as contrary wyse he sayde to the other: I have swore in my wrath/ they shall not enter into my rest. And that spake he verely longe after that the workes were made (& the foudacio of ỹ worlde layde. ffor he spake in a certayne place of ỹ seuẽth daye/ on this wyse: And god did rest ỹ seventh daye frõ all his worke. And in this place agayne: They shall not come into my rest. psa.xciiij

Seynge therfore it foloweth that some muste enter therinto/ (& they to whõ it was fyrst preached/ entred not therin for vnbeleves sake. Agayne he apoynteth in David a certayne present daye after so longe a tyme/ sayinge as it is rehearsed: this daye if ye heare his voyce/ be not harde herted. ffor if Josue had geven them rest/ then wolde he not afterwarde have spoke of another daye. There remayneth therfore yet a rest to ỹ people of God. ffor he ỹ is gene.ij.a

entred

* Synne is oure wozke/ from which all must cease that entre into the rest of a quyet cõscience in Chzist.

is entred into his rest doth *cease from his awne wozkes/as god did from his.

Let vs study therfoze to entre into that rest/ lest eny man faule after the same ensample/ in to vnbelefe. ffoz the wozde of god is quycke/and myghty in operacion/and sharper then eny two edged swearde: and entreth throughe/ even vnto the dividynge a sonder of the soule and the spzete/and of the ioyntes and the mary: and iudgeth the thoughtes and the intentes of the herte: nether is there eny creature invisible in the sight of it. ffoz all thynges are naked and bare vnto the eyes of him/ of whõ we speake.

ecclꝰ.v.d psalmo. xxxviij.

¶ The.v. Chapter.

ij.coz.iij.b

Seynge then that we have a great hye prest whych is entred into hevey (I meane Jesus the sonne of God) let vs holde oure profession. ffoz we have not an hye prest/which can not have compassion on oure infirmities: but was in all poyntes tempted/ lyke as we are: but yet with out synne. Let vs therfoze goo boldely vnto the seate of grace/ that we maye receave mercy/ and fynde grace to helpe in tyme of nede.

* ffoz every hye prest that is taken from amõge men/is ordeyned foz men/in thynges pertaynynge to god: to offer gyftes and sacryfyses foz synne: which can have compassion on the ignoraunt/and on them that are out of the waye/because that he him silfe also is compased with infirmitie: ffoz the which infirmities sake/ he is bounde to offer foz synnes/ as well foz

welle for hys awne parte/ as for the peoples. And noman taketh honour vnto him silfe/but he that is called of God/as was Aaron. i.pa.xxviij

Even so lykewise/Christ glorified not him silfe/to be made the hye preist: but he that sayde vnto him: thou arte my sonne/this daye begat I the/ glorified him. As he also in another place speaketh: Thou arte a preist for ever after the order of Melchisedech. ¶ Which in the dayes of his flesshe/ did offer vp prayers and supplicacions/ with stronge crynge and teares/ vnto him that was able to save him from deeth: and was also hearde/ because of his godlines. And though he were Goddes sonne/ yet learned he obediẽce/ by tho thynge which he suffered/ and was made parfaite/ & the cause of eternall saluacion vnto all them that obey him: and is called of God an hye preist/ after the order of Melchisedech. psal.ij.b. psal.cix.

Wherof we have many thynges to saye which are harde to be vttered: because ye are dull of hearinge. For whereas cõcerninge ỹ tyme/ ye ought to be teachers/ yet have ye nede agayne that we teache you the fyrst principles of the worde of god: and are become soche as have nede of mylke/ and not of stronge meate: For every man that is feed with mylke/ is inexpert in the worde of rightwesnes. For he is but a babe. But stronge meate belongeth to them that are parfecte which thorow custome have their wittes exercised/ to iudge both good and evyll also.

¶ The.vi. Chapter.

Wherfore

Wherfore let vs leave ỹ doctryne pertayninge to the beginninge of a Christey may/& let vs go vnto perfeccio/ and now no more laye the foundacio of repentaunce from deed workes/& of fayth towarde God/of baptyme/of doctryne/& of layinge on of hondes/& of resurreccion from deeth/& of eternall iudgemẽt. And so will we do/yf God permitte. ffor it is not possible ỹ they/ which were once lyghted/and have tasted of the hevenly gyft/ and were become partetakers of the holy goost/& have tasted of the good worde of God/& of the power of the worlde to come: yf they faule/ shuld be renued agayne vnto repentaunce: for as moche as they have (as concerninge them selves) crucified the sonne of God a fresshe/makynge a mocke of him. ij.pet.ij.d

ffor that erth which drinketh in the rayne wich cõmeth ofte vpon it/and bringeth forth erbes mete for them that dresse it / receaveth blessynge of god. But that grounde/which beareth thornes & bryars/is reproved/ & is nye vnto cursynge: whose ende is to be burned. Nevertheless deare frendes/we trust to se better of you and thynges which accompany salvacion/ though we thus speake. ffor god is not vnrighteous that he shuld forget youre worke and laboure that procedeth of love/ which love shewed in his name/ which have ministred vnto the saynctes/and yet ministre. Yee/ & we desyre that every one of you shew the same diligence/to the stablyshynge of hope/even vnto the ende: that ye faynt not/but folowe

folowe them/ which thorow fayth & pacience inheret the promyses.

For when god made promes to Abraham/ because he had no greater thinge to sweare by he sware by him silfe sayinge: Surely I will blesse the and multiply the in dede. And so after that he had taryed a longe tyme/he enioyed the promes. Men verely sweare by him that is greater then them selves/ and an othe to confyrme the thynge/ys amonge them an ende of all stryfe. So god willynge very aboundanly to shewe vnto the heyres of promes/the stablenes of his counsayle/ he added an othe/ that by two * immutable thinges (in which it was vnpossible that god shuld lye) we myght have parfect consolacion/which have fled/for to holde fast the hope that is set before vs/ which hope we have as an ancre of the soule both sure and stedfast. Which hope also entreth in/ into tho thynges which are with in the vayle/whither ỹ fore runner is for vs entred in/ I mea Jesus that is made an hye preest for ever/after the order of Melchisedech. gen.xxij

* Two immutable thinges: the promise & the othe.

The.vii.Chapter.

This Melchisedech kynge of Salem (which beinge preest of ỹ most hye god met Abraham/as he returned agayne from the slaughter of the kynges/and blessed him: to whom also Abraham gave tythes of all thynge) fyrst is by interpretacion kynge of righteweslues: after ỹ he is kynge of Salē/ỹ is to saye kynge of peace/ with out father/ without mother/with out kynne/ and hath nether begyn- gen.xliij.

begynnynge of his tyme/ nether yet ende of his lyfe: but is lykened vnto the sonne of god and cotinueth a preste for ever.

Consyder what a man this was/ vnto whō the patriarke Abraham gave tythes of the spoyles. And verely those children of levy/ which receave the office of the prestes/ have a commaundement to take a cordynge to the lawe/ tythes of the people/ that is to saye/ of their brethren/ yet though they spronge out of the loynes of Abraham. But he whose kynred is not counted amonge them/ receaved tythes of Abraham/ and blessed him that had the promyses. And no man denyeth but that which is lesse/ receaveth blessinge of ỹ which is greater. And here men that dye receave tythes. But there he receaveth tythes of whom it is witnessed/ that he liveth. And to saye the trueth/ Levy him silfe also which receaveth tythes/ payed tythes in Abraham. For he was yet in the loynes of his father Abraham when Melchisech met him.

If now therfore perfeccion came by the presthod of the levites (for vnder that presthod the people receaved the lawe) what neded it further more that another prest shuld ryse/ after the order of Melchisedech/ and not after the order of Aaron? Now no dout/ yf the presthod be translated/ then of necessitie must the lawe be translated also.

For he of whom these thynges are spoken/ pertayneth vnto another trybe/ of which never man served at the aultre. For it is evident

that oure

that oure lorde sprange of the tribe of Juda / of which tribe spake Moses nothynge concernynge presthod.

And it is yet a more evydent thinge / yf after the similitude of Melchisedech / ther ary se a nother prest / which is not made after the lawe of the carnall commanndmēt: but after the power of the endlesse lyfe (for he testifieth: Thou arte a prest forever / after the order of Melchysedech) They the commaundmēt that went a fore / is disanulled / because of hir weaknes and vnproffitablenes. For the lawe made nothynge parfecte: but was an introduccion of a better hope / by which hope / we drawe nye vnto god. psal. cix.

And for this cause it is a better hope / that it was not promysed with out an othe. Tho ose prestes were made wt out an oth: but this prest with an oth / by him that saide vnto him The lorde sware / and will not repent: Thou arte a prest for ever after the order of Melchisedech. And for that cause was Jesus a stablysshar of a better testament. psal. cix.

And amonge them many were made prestes / because they were not suffred to endure by the reason of deeth. But this man / because he endureth ever / hath an everlastinge presthod. Wherfore he is able also ever to save them that come vnto god by him / seynge he ever lyveth / to make intercessyon for vs.

Suche an hye prest it became vs to have / which is wholy / harmlesse / vndefyled / separat from synners / & made hyar then hevens.

Which nedeth not dayly (as yonder hie prestes) to offer vp sacrifice/ fyrst for his awne synnes/ and they for the peoples synnes. For that did he at once for all when he offered vp him silfe. For the lawe maketh men prestes/ which have infirmitie: but the worde of the othe that came sence ỹ lawe/ maketh the sonne prest/ which is parfecte for ever more.

Christ once sacrificed/ purged all sinnes.

The. viii. Chapter

Of the thynges which we have spokē/ this is the pyth: that we have soche an hye preste that is sitten on ỹ right honde of the seate of maieste in heven/ and is a minister of holy thynges/ and of the very tabernacle/ which God pyght/ and not mā. For every hye prest is ordeyned to offer gyftes and sacrifises/ wherfore it is of necessitie/ that this man have some what also to offer. For he were not a preste/ yf he were on ỹ erth where are prestes that acordynge to ỹ lawe/ offer gistes/ which prestes serve vnto ỹ ensample & shadowe of hevenly thynges: even as the answer of God was geven vnto Moses when he was about to fynnisshe the tabernacle: Take hede (sayde he) that thou make all thynges accordynge to the patrone shewed to the in the mount.

A

B

exo. xxv. act. vij. k.

Now hath he obtayned a more excellent office/ in as moche as he is the mediator of a better testament/ which was made for better promyses. For yf that fyrst testament had bene fautelesse: they should no place have bene sought for the seconde. For in rebukynge thē he sayth

C

he sayth: Beholde the dayes will come (sayth the lorde) and I will fynnysshe apon the houss-se of Israhel/ and apon the houssse of Juda/ a newe testament: not lyke the testament that I made with their fathers at that tyme/ whē I toke them by the hondes/ to lede them oute of the londe of Egipte/ for they continued not in my testament/ and I regarded them not sayth the lorde. Hie.xxxi Covenaunt.

ffor this is the testament that I will make with the houssse of Israhell: After those dayes sayth the lorde: I will put my lawes in their myndes/ and in their hertes I will wryte thē/ and I wilbe their God/ and they shalbe my people. And they shall not teache/ every man his neghboure/ and every man his brother/ saying: knowe the lorde: ffor they shall knowe me/ from the leest to the moste of them: ffor I wilbe mercifull over their vnrightwesnes/ & on their synnes and on their iniquities. In ỹ he sayth a new testament he hath abrogat the olde. Now that which is disanulled and wexed olde/ is redy to vanysshe awaye.

The.ix.Chapter.

That fyrst tabernacle verely had ordinaunces/ and servynges of god/ & wordly holynes. ffor there was a fore tabernacle made/ wherin was the candlesticke/ and the table/ and the shewe breed/ which is called wholy. But with in the secōde vayle was ther a tabernacle/ which is called holiest of all/ which had the golden senser/ and the arcke of

the testamẽt overlayde roundabout with golde/wherin was the goldey pot with manna/ and Aarons rodde that spronge/and the tables of the testament. Over the arcke were the cherubis of glory shadowynge the seate of grace. Of which thynges/we wyll not now speake perticularly.

When these thynges were thus ordeyned/ the prestes went all wayes into the fyrst tabernacle & executed the service of god. But into the seconde went the hye prest alone/once every yeare: and not with out blould/ which he offered for him silfe/ and for the ignorauncе of ỳ people. Wherwith ỳ holy goost this signifyeng/ ỳ the waye of holy thynge was not yet opẽned/whill as yet ỳ fyrst tabernacle was stondynge. Which was a similitude for the tyme they present/ and in which were offered gyftes and sacrifises that coulde not make them that minister parfecte/ as pertaynynge to the conscience/ with only meates & drinkes/and divers wesshynges and iustifyinges of the flesshe/ which were ordeyned vntyll the tyme of reformacion.

✠ But Christ beynge an hye prest of good thynges to come/came by a greater and a moare parfecte tabernacle/ not made with hondes: that is to saye/ not of this maner bildynge/ nether by the blould of gotes and calves: but by his awne blould we entred once for all into the holy place/and founde eternall redemcion. For yf the blould of oxen and of Gotes & the asshes of an heyfer/whẽ it was sprynckled

led / puryfied the vncleane / as touchynge
the purifiynge of the flesshe: How moche mo. j.pet.j.d.
re shall the bloud of Christ (which thorow i.io.j.d.
the eternall spirete / offered him silfe with out apoc.j.d.
spot to God) pourdge youre consciences from j.pet.iij.
deed workes for to serve the livynge god? rom.8.8.

And for this cause is he the mediator of ỹ
newe testament / that thorow deeth which cha
unsed for the redempcion of those transgressi-
ons that were in ỹ fyrst testamẽt) they which
were called / mygh̄t receave the promes of eter
nall inheritaunce. ¶ For wher soever is a testa
ment / there must also be the deeth of him that gala.iij.6
maketh the testament. For the testament ta-
keth auctoritie when men are deed: For it is
of no value as longe as he that made it is a li
ve. For which cause also / nether that fyrst te-
stament was ordeyned with out bloud. For
when all the commaundementes were redde
of Moses vnto all the people / he toke ỹ bloud
of calves and of Gotes / with water and pur- genesis.
ple woll and ysope / and sprynkled both the xviiij.
boke and all the people / sayinge: this is the
bloud of the testament which god hath apoyn
ted vnto you. Moreover / he sprenkled the ta-
bernacle with bloud also / and all the mini-
strynge vessels. And almost all thynges / are
bye the lawe / pourged with bloud / and with
out effusion of bloud / is no remission.

It is theyr nede that the similitudes of he-
venly thynges be purified with soche thyn-
ges: but the hevenly thynges them selves are
purified with better sacrifises then are those.

For Christ is not entred into the holy places
that are made with hondes/ which are but si- D
militudes of true thynges: but is entred into
very heven/ for to appere now in the sight of
God for vs: not to offer him silfe often/ as the
hye priest entreth in to ỹ holy place every yeare
with straunge bloud/ for then must he have of
ten suffered sence the worlde begā. But now
in the ende of the worlde/ hath he appered on
ce/ to put synne to flyght/ by the offerynge vp
of him silfe. And as it is apoynted vnto men
that they shall once dye/ and then commeth
the iudgement/ even so Christ was once offe-
red to take a waye the synnes of many/ and L
tom. 8. b. vnto them that loke for him/ shall he appeare
j. pet. iij. c agayne without synne/ vnto saluacion.

The. ix. Chapter.

For the lawe which hath but the shado A
we of good thynges to come/ and not
leui. ix. j. the thynges in their awne fassion/ can
never with ỹ sacrifises which they offer ye-
re by yere continually/ make the cōmers ther
vnto parfayte. For wolde not then those sacri
fises have ceased to have bene offered/ becau-
se that the offerers once pourged/ shuld have
had no moare consciēces of sinnes. Neverthe-
lesse in those sacrifises is ther mencion made
of synnes every yeare. For it is vnpossible D
that the bloud of oxen/ and of gotes shuld ta-
ke awaye synnes. B

psalmo. Wherfore when he commeth into the worl
xxxix. de/ he sayth: Sacrifice and offeringe thou wol
dest not have: but a bodie hast thou ordeyned

me

me. In sacrifices and synneofferynges thou hast no lust. Then I sayde: Lo I come / in the chefest of the boke it is writtey of me / that I shuld doo thy will / o god. Above whey he had sayed sacrifice and offerynge / and burnt sacrifices and synneofferynges thou woldest not have / nether hast alowed (which yet are offered by the lawe) and then sayde: Lo I come to do thy will o god: he taketh a waye the fyrst to stablisshe the latter. By the which will we are sanctified / by the offeringe of the body of Jesu Christe once for all. psalmo.xl.

And every preest is redy dayly ministrynge / and ofte tymes offereth one maner of offerynge / which can never take awaye synnes. But this man after he had offered one sacrifyce for synnes / sat him doune for ever on the right honde of god / and from hence forth tarieth till his foes be made his fotestole. For with one offerynge hath he made parfecte for ever them.y are sanctified. And ꝑ holy goost also beareth vs recorde of this / eyen whey he tolde before: This is the testament that I will make vnto them after those dayes sayth the lorde. I will put my lawes in their hertes and in their mynde I will write them & their synnes and iniquyties will I remember no moare. And where remission of these thinges is / there is no moare offerynge for synne. Christes bodye is but once offered. psa.cix.& 1.cor.xv. hie.x.xxxj

Seynge brethren that by the meanes of the bloud of Jesu / we maye be bolde to enter into that holy place / by the newe and livynge waye / which he hath prepared forvs / through Here foloweth our redutye / if we will be partakers of ꝑ mercye before rehersed.

the vayle/ that is to saye by his flesshe. And seynge also that we have an hye prest which is ruler over ỹ housse of god/ let vs drawe nye with a true herte in a full fayth/ sprynckled in oure hertes from an evyll conscience/ and wesshed in oure bodies with pure water/ and let vs kepe the profession of oure hope/ with oute wauerynge (for he is faythfull that promysed) & let vs consyder one another to provoke vnto love/ & to good workes: & let vs not forsake the felisshippe that we have amõge oure selves/ as the maner of some is: but let vs ephorte one another/ and that so moche the more/ because ye se that the daye draweth nye.

We ought to care eche for others saluacion/ as we shuld yf we truly loued eche other.

For yf we synne willyngly after that we have receaved the knowledge of the trueth/ there remayneth no more sacrifice for synnes but a fearfull lokynge for iudgement/ and violent fyre which shall devoure the adversaries He that despiseth Moses lawe/ dyeth with out mercy vnder two or thre witnesses. Of how moche sorer punyshment suppose ye shall he be counted worthy/ which treadeth vnder fote the sonne of god: and counteth the bloude of the testament as an vnholy thynge wherwith he was sanctified/ and doth dishonoure to the spirite of grace. For we knowe him that hath sayde/ vengeaunce belongeth vnto me/ I will recompence sayth the lorde. And agayne the lorde shall iudge his people. It is a fearfull thynge to fawle into the hondes of the livynge God.

dut. xxxij. mat. xxij lo. viij. c. ij. cor. xiij

du. xxxij rom. xij.

Call to remẽbraunce the dayes that are passed ỹ

sed/in the which after ye had receaved light/ ye endured a greate fyght in adversities/ partly whill all men wondred and gased at you for the shame and tribulacion that was done vnto you/and partly whill ye became companyons of thē which so passed their tyme. For ye suffered also with my bondes/ and toke a worth the spoylynge of youre goodes/ & that with gladnes/knowynge in youre selves how that ye had in heven a better and an endurynge substaunce. Cast not awaye therfore youre confidence/ which hath great rewarde to recōpence. For ye have nede of pacience/ that after ye have done ỳ will of god/ ye myght receave the promes. For yet a very lytell whyle/ and he that shall come will come/and will not tary. But the iust shall live by faith. And yf he withdrawe him silfe/my soule shall have no pleasure in him. We are not whiche withdrawe oure selves vnto dampnacio/but partayne to fayth to the wynnynge of the soule. aba.ij.a. rom.j.b gala.iiij.b

The.xi. Chapter.

Fayth is a sure confidence of thynges which are hoped for/ and a certayntie of thynges which are not sene. By it ỳ elders were well reported of. Thorow fayth we vnderstonde that the worlde was ordeyned by the worde of god: and that thynges which are sene/were made of thynges which are not sene. By fayth Abell offered vnto god a more plenteous sacrifice then Cayn: by which/ he obteyned witnes that he was righteous/god testifyinge of his gyftes: by which

Fayth & trust in christ only/ is the lyfe & quyetnes of the conscience & not trustyng in workes how holye soeuer they appere.

matthew. xxiij.d. also he beynge deed/yet speaketh.

By fayth was Enoch trãslated ỹ he shuld
gen.v.c.j not se deeth: nether was he founde: for God
eccl.xliiij had takeyn him awaye. Before he was takeyn
awaye/he was reported of/ that he had plea- B
sed God: but with ont fayth it is vnpossible
to please him. ffor he that commeth to God/
must beleve that God is/and that he is a re-
warder of them that seke him.

By fayth Noe honored God/after that he
gen.vj.c. was warned of thinges which were not sene/
eccl.xliiij and prepared the arcke to the savinge of his
housshold/ thorowe the which arcke/ he con
dempned the worlde/and became heyre of the
righteweSnes which commeth by fayth.

gen.xij.a By fayth Abrahã/whẽ he was called obey
ed/to goo out into a place/which he shuld af-
terwarde receave to inheritaunce / and he wẽt
out not knowynge whether he shuld goo.

By fayth he removed into the londe ỹ was
promysed him/as into a straunge countre / C
dwelt in tabernacles: & so dyd Isaac & Jacob/
heyres with him of the same promes. ffor he
loked for a citie havinge a foundaciõ / whose
bylder and maker is God.

gen.xxj. Thorow fayth Sara also receaved strẽgth
to be with chylde/& was delivered of a chyl-
de whey she was past age/because she iudge
him faythfull which had promysed.

gen.xxij And therfore spronge therof one (& of one
and.xlviij which was as good as deed) so many in mul-
titude/as the starres of ỹ skye/& as the sond
of the see shore which is innumerable.

An

And they all dyed in fayth / & receaved not
D the promyses: but sawe them a farre of / & be-
leved them / and saluted them: and confessed
that they were straungers and pilgrems on
B the erthe. They that saye soche thinges / de-
clare that they seke a coūtre. Also yf they had
bene myndfull of that countre / from whey
ce they came oute / they had leasure to have re
turned agayne. But now they desyre a better /
that is to saye a hevenlye. Wherfore God is
not a shamed of them evey to be called their
God: for he hath prepared for them a citie.

In fayth Abraham offered vp Isaac / whē
he was tempted / & he offered him beinge his gen.xxij
onlye begottey sonne / which had receaved the eccl.xliij
promyses of whō it was sayde / in Isaac shall
thy seed be called: for he cōsidered / that God gene.xxj
was able to rayse vp agayne frō deeth. Wher rom.iv.b
fore receaved he him / for an ensample. In
fayth Isaac blessed Jacob and Esau / concer- ge.xxvij
ninge thinges to come.

By fayth Jacob whey he was a dyinge /
blessed both the sonnes of Joseph / & bowed ge.xlviij.
ff him selfe towarde the toppe of his cepter.

By fayth Joseph whey he dyed / remēbred gene.l.d.
the departinge of the chyldrey of Israel / and
gave commaundement of his bones.

By fayth Moses whey he was borne / was exo.ij.a.
hid thre monethes of his father & mother / be
cause they sawe he was a proper chylde: ne- exodi.j.c.
ther feared they the kynges commaundemēt.

By fayth Moses whey he was great / re- exod.ij.b.
fused to be called ỳ sonne of Pharaos dough-
ter / &

ter/& chose rather to suffre adversitie wᵗ the people of God/then to enioye the pleasures of synne for a ceason/ and estemed the rebuke of Christ greater ryches then the treasure of Egypt. ffor he had a respect vnto ỳ rewarde.

By fayth he forsoke Egypt/and feared not the fearcenes of the kynge. ffor he endured/ even as he had sene him which is invisible.

Thorow fayth he ordeyned the ester lam-
exo.xij.d be/and the effusion of bloud/ lest he that de-
stroyed the fyrst borne/shuld touche them.

By fayth they passed thorow the reed see as by drye londe/which when the Egypcians
exo.xiiij.e had assayed to do/they were drouned.

By fayth the walles of Jerico fell doune
iosu.vj.e after they were cõpased about/seven dayes.

By fayth ỳ harlot Raab perisshed not with
iosu.vj.d the vnbelevers/whē she had receaved the spy
and.ij.b. es to lodgynge peaseably.

And what shall I more saye/ỳ tyme wold be to short for me to tell of Gedeō/of Barach & of Samson/& of Jephthae: also of David & Samuel/& of the Prophetes: * which thorowe fayth subdued kyngdomes/wrought righteousnes/obteyned the promyses/stopped the mouthes of lyons/quēched the violence of fyre/escaped the edge of the swearde/ of weake were made strōge/waxed valient in fight/turned to flyght the armyes of the aliente. And the wemen receaved their deed raysed to lyfe agayne.

Other were racked/& wolde not be delyvered/that they myght receave a better resurrec-

cion.

cion. Other tasted of mockynges & scourginginges/moreover of bondes & presonmēt: were stoned/were hewen a sunder/were tēpted/were slayne with sweardes/walked vppe & doune in shepes skynnes/in gotes skynnes/in nede/tribulaciō/& vexaciō/which ỳ worlde was not worthy of: they wādred in wildernes/in moūtaynes/in dennes and caves of the erth.

And these all thorow fayth obtayned good reporte ¶ and receaved not the promes/God provydinge a better thinge for vs/that they with out vs shuld not be made parfecte.

¶ The. xii. Chapter.

A Wherfore let vs also (seynge that we are cōpased with so great a multitude of witnesses) laye a waye all that presseth doune/& the synne that hāgeth on/& let vs rūne with paciēce vnto the battayle ỳ is set before vs/lokynge vnto Jesus/the auctor & fynnysshar of oure fayth/which for the ioye that was set before him/abode the crosse/and despysed the shame/& is set doune on the right honde of ỳ trone of God. Consider ther fore how that he endured suche speakinge agaynst him of synners/lest ye shuld be weried B and faynte in youre myndes. ¶ For ye have not yet resisted vnto bloud shedding/stryvinge agaynst synne. And ye have forgotten the consolacion/which speaketh vnto you/as vnto chyldren: My sonne despyse not the chastenynge of the Lorde/nether faynt when thou arte rebuked of him: ¶ For whom the Lorde loveth/him he *chastineth: yee/& he scourgeth

rom. vj. & coll. iij. b. ephe. iiij. e j. pet. ij. a. and. iiij. a

We be called to sofre. For with oute sofferinge no mā cā be the sonne of god

If anye love the law of god and be chastised of god it is a comfort.

every

For ther-
by he is
sure that
god loue-
th him &
hath cho-
sen him to
his sonne
and heyre
of euerla-
stynge lyfe.

every sonne that he receaveth.

If ye endure chastninge/God offereth him
selfe vnto you/as vnto sonnes. What sonne
is that whom the father chasteneth not? If
ye be not vnder correccio (where of all are part
takers) they are ye bastardes and not sonnes.
Moreover seynge we had fathers of oure flesh
she which corrected vs/ and we gave them re
verence: shuld we not moche rather be in sub-
iection vnto the father of spretuall gyftes/
that we myght live? And they verely for a
feaue dayes/ murtred vs after their awne plea
sure: but he learneth vs vnto that which is
proffitable/ that we myght receave of his ho-
lines. No manner chastisynge for the present
tyme semeth to be ioyeous/ but greveous: ne-
vertheless afterwarde it bryngeth the quyet
frute of righteousnes vnto them which are
therin exercysed.

Why god
chastiseth

Stretch forthe therfore agayne the hondes
which were let doune/& the weake knees/& se
that ye have strayght steppes vnto youre fe-
te/lest eny haltinge turne out of ỳ waye: yee/
let it rather be healed. Embrace peace with all
men/& holynes: with out the which/no man
shall se the Lorde. And looke to/ that no man
be destitute of the grace of God/ & that no rote
of bitternes sprynge vp & trouble/& therby ma
ny be defiled: and that there be no fornicator/
or vnclene person/ as Esau/ which for one
breakfast solde his birthright. Ye knowe
how that afterwarde when he wolde have in
herited the blessinge/he was put by/& he fond

rom. xij.

gen. xxv
gen. xxvij

de no

de no meanes to come therby agayne: no
E though he desyred it with teares.

ffor ye are not come vnto the mounte that
can be touched/ & vnto burninge fyre/ nor yet
to myst & darcknes and tempest of wedder/ ne
ther vnto the sounde of a trõpe & the voyce of
wordes: which voyce they that heard it/ wis-
shed awaye/ that the cõmunicacion shuld not
be spoken to them. ffor they were not able to
abyde that which was spoken. If a beast had
touched the mountayne/ it must have bene sto
ned/ or thrust thorowe with a darte: evẽ so ter-
reble was ỹ sight which appered. Moses say
de/ I feare & quake. But ye are come vnto the
moũte Sion/ & to the citie of the livinge god/
F the celestiall Jerusalem: and to an innumera
ble sight of angels/ & vnto the congregacion
of ỹ *fyrst borne sonnes/ which are writtẽ in
hevẽ/ and to God the iudge of all/ and to the
spretes of iust and parfecte men/ and to Je-
sus the mediator of the newe testament/ & to
the sprynckynge of bloud that speaketh bet-
ter then the bloud of Abell.

Se that ye despise not him ỹ speaketh. ffor
yf they escaped not which refused him that
spake on erth: moche more shall we not esca-
G pe/ yf we turne awaye frõ him ỹ speaketh frõ
hevẽ: whose voyce thẽ shouke the erth/ & now
declareth sayinge: yet once more will I shake
not the erth only/ but also hevẽ. No dout ỹ
same that he sayth/ yet once more/ signifieth
the removinge a waye of those thinge which
are shaken/ as of thinges which have ended

ecyo.yiy.
and.yy.c

ey.yiy.c.

*Fyrst borne sonnes/ that is the sõnes of god because the fyrst borne were dedicated vnto god.

aggc.ij.B

theis

their course: that the thynges which are not shakē maye remayne. Wherfore if we receave a kyngdom which is not moved/ we have grace/ wherby we maye serve god and please him with reverence and godly feare. ffor oure god is a consumynge fyre.

du. tiij. d.

The. viii. Chapter.

Oure dutye yf we will haue oure part with Christ

LEt brotherly love continue. Be not forgetfull to lodge straungers. ffor therby have dyvers receaved angels into their houses vnwares. Remember them that are in bondes/ even as though ye were bounde with them. Be myndfull of them which are in adversitie/ as ye which are yet in youre bodies. Let wedlocke be had in pryce in all poyntes/ and let the chamber be vndefiled: for whore kepers and advoutrars god will iudge. Let youre conversacion be with out coveteousnes and be contēt with that ye have all redy. ffor he verely sayd: I will not fayle the/ nether forsake the: that we maye boldly saye: the lorde is my helper/ and I will not feare what man doeth vnto me. Remember them which have the oversight of you/ which have declared vnto you the worde of god. The ende of whose conversacion se that ye looke vpon/ and folowe their fayth.

A

iosue. j. a. psalmo. cxvij.

B

Jesus Christ yesterdaye and to daye/ & the same continueth for ever. Be not caryed about with divers and straunge learnynge. ffor it is a good thynge that the herte be stablisshed with grace/ and not with meates/ which have not profited them that have had their pastyme in

me in them. We have an altre wherof they
L maye not eate which serve in the tabernacle.
For ỹ bodies of those beastes whose bloud is
brought into the holy place by the hie preist to num. xix
pourge sinne/ are burnt with out the tentes.
Therfore Jesus/to sanctifye the people with
his awne bloud/ suffered with out the gate.
Let vs goo forth therfore out of the tentes/ & mic.ij.e.
suffer rebuke with him. For here have we no
continuynge citie: but we seke one to come.

For by him offer we the sacrifice of laude
all wayes to god: that is to saye/ the frute of
those lyppes/which confesse his name. To do
good/and to distribute forget not/for with su-
che sacrifises god is pleased. Obeye thē that
have the oversight of you/ and submit youre
selves to them/ for they watch for youre sou-
les/ even as they that must geve a compte:
that they maye do it with ioye/ and not with
grefe. For that is an vnprofitable thynge for
you. Praye for vs. We have confidence becau
se we have a good conscience in all thynges/&
desyre to live honestly. I desire you therfore
somwhat the moare aboundantly/ that ye so
do/that I maye be restored to you quyckly.

D The god of peace that brought again fro
deth oure lorde Jesus/ the gret shepperde of
the shepe/throwe the bloud of the everlastyn
ge testamēt/ make you parfect in all good wor
kes/ to do his will/ worckynge in you ỹ which
is pleasaūt in his syght throw Jesus christ
To whom be prayse for ever whill the worlde
endureth Amen.

The Prologe vpon the pistle

I beseche you brethren/ suffre the wordes of exhortacio: ffor we have writtey vnto you in feawe wordes: knowe the brother Timothe/whom we have sent frō vs / with whom (yf he come shortly) I will se you. Salute the that have the oversight of you/ & all the saynctes. They of Italy salute you. Grace be with you all. Amen.

¶ Sent from Italy by Timotheus.

¶ The Prolge vpon the pistles of S. James and Judas.

THough this epistle were refused in the olde tyme and denyed of manye to be the epistle of a verye apostle/ and though also it laye not the foundacyon of the fayth of Christ / but speaketh of a generall fayth in god/ nether preacheth his deathe and resurrecyon/ ether the mercye that is layde vp in store for vs in him/ or euerlastynge couenaūt made vs in his bloude/ which is the office and dutye of a verye apostle/ as Christ sayeth. Jo. xv. ye shall testifie of me: yet because yt setteth vp no mannes doctryne/ but cryeth to kepe the lawe of god / and maketh loue which is withoute percialite the fullfillinge of the lawe/ as christ and all the apostles dyd / & hath therto manye good and godlye sentēces in it: & hath also nothinge ey is not agreable to ỳ rest of the scripture / yf it be loked indifferentlye on: me thynketh it ought of ryght to be taken for holye scripture. ffor as for that place for which haplyt was at the begynninge refused of holye men (as it ought / if it had meant as they toke it / and for which place only/ for the false vnderstondinge/ it hath

it hath been chefely receaued of the papistes) yet if the circumstāces be well pondered it will apere that the auctors entent was farre other wise then they tooke him for.

For where he sayth in the .ij. chap. fayth without deedes is deed in it selfe/ he meaneth none other thinge then all the scripture dothe: how that that fayth which hath no good dedes folowinge/ is a false fayth & none of that fayth iustifieth or receaueth forgeuenes of synnes. For God promised thē onlie forgeuenes of their synnes which turne to god/ to kepe his lawes. Wher fore they that purpose to cōtinew still in synne haue no parte in that promyse: but deceaue thē selues/ if they beleue that God hath forgeuē thē their olde synnes for Christes sake. And after whē he sayth that a mā is iustified by dedes & not of fayth onlye/ he will no more then that fayth dothe not so iustifie euery where/ that nothinge iustifieth saue fayth. For dedes also do iustifie. And as fayth onlye iustifieth before God/ so do dedes onlye iustifie before the worlde/ wher of is ynough spoken/ partlye in the prologe on Paule to the Romayns/ & also in other places. For as Paule affyrmeth Roma. iij. that Abra ham was not iustified by workes afore God/ but by fayth onlye as Genesis beareth recorde/ so will James that dedes onlye iustified him be fore the worlde/ and fayth wrought with his de des: that is to saye/ fayth wherwith he was ryghteous before God in the hert did cause him to worke the will of God outwardlye/ wherby he was ryghteous before the worlde/ & wher by the worlde perceaued that he beleued in god loued & feared God. And as Hebre. xi. the scrip ture affirmeth that Rahab was iustified before God thorow fayth/ so doth James affirme that thorow workes by which she shewed hir fayth/ she was iustified before the worlde/ & it is true.

The pistle

And as for the epistle of Judas/ though men haue ¶ yet do doute of the auctoure/ ¶ though it seme also to be drawen oute of the seconde epistle of S. Peter/ and therto alledgeth scripture that is no where founde/ yet seinge the matter is so godly and agreynge to other places of holye scripture/ I se not but that it ought to haue the auctorite of holye scripture.

¶ The pistle of S. James

¶ The fyrst Chapter.

JAmes the seruaūt of God and of the Lorde Jesus Christ/ A sendeth gretinge to .y. xii. trybes which are scattered here and there. ✠ My brethren/ count it excedynge ioye when ye faule into diuers tēptacions/ for as moche as ye knowe how that the tryinge of youre fayth bringeth pacience: and let pacience haue her parfect worke/ that rom.v.a. ye maye be parfecte and sounde/ lackinge nothinge.

If eny of you lacke wysdome/ let him aye of God which geveth to all men indifferentlie/ and casteth no man in the teth: and it shall mat.vij.a ¶.xxi.c. mar.xj.c luc.xj.b. Io.xvj.b. and.xvj.e be geven him. But let him aye in fayth ¶ waver not. For he that douteth is lyke the waves of the see/ tost of the wynde and caried with violence. Nether let that man thinke that he shall receaue eny thinge of the Lorde.

A man

B A waveringe mynded man is vnstable in all his wayes.

Let the brother of lowe degre reioyce in ỳ he is exalted/ & the ryche in that he is made lowe. ffor evē as ỳ flower of the grasse/shall he vanysshe awaye. The sonne ryseth with heate/& the grasse wydereth/& his flower falleth awaye/and the beautie of the fassion of it perisssheth: even so shall the ryche man perisshe with his aboundance.

Happy is the man that endureth in temptacion/for when he is tryed he shall receave the croune of lyfe/which ỳ lorde hath promysed to them that love him. ℣

Let no man saye when he is tẽpted that he is tempted of God. ffor God tẽpteth not vnto evyll/nether tẽpteth he anie mā. But every mā is tẽpted/drawne awaye/& entysed of his awne concupiscẽce. Then when lust hath cõceaved/she bringeth forth synne/& synne whē it is fynisshed bringeth forthe deeth.

Erre not my deare brethren. ℣ Every good gyfte/& every parfayt gyft/is from above and commeth doune frō the father of light/ with whom is no variablenes/nether is he chaunL ged vnto darcknes. Of his awne will begat he vs with the worde of lyfe/ that we shuld be the fyrst frutes of his creatures.

Wherfore deare brethren/ let every man be swyfte to heare/slowe to speake/and slowe to wrath. ffor the wrath of man worketh not that which is ryghteous before God.

Wherfore laye a parte all fylthynes/all su

* In christ webe all lyke good/ & euery seruauntes eche to other for christes sake/ euery mā in his office. And he that taketh moze on him then that/ of what soeuer degree he be of is a false christē & an apostata frō Christ.

perfluite of maliciousnes/and receave with meknes the worde ẏ is grafted in you/ which is able to save youre soules ✠. ✠ And se that ye be doars of the worde & not hearers only/ deceavinge youre awne selves with sophistrie D
for yf eny heare the worde/and do it not/he is lyke vnto a man that beholdeth his bodyly face in a glasse. for assone as he hath loked on him silfe/he goeth his waye/ & forgetteth immediatlie what his fassion was. But who so loketh in the parfaict lawe of libertie/and continueth ther in (yf he be not a forgetfull hearer/ but a doar of ẏ worke) the same shall be happie in his dede.

Yf eny man amonge you seme devoute/ and refrayne not his tonge: but deceave his awne herte/this mannes devocion is in vayne
Pure devocion and vndefiled before God the father/is this:to vysit the frendlesse and widdowes in their adversite/ and to kepe him silfe vnspotted of the worlde. ✠

Pure devocion.

¶ The.ii. Chapter. ✠

BRethren have not the fayth of oure lorde Jesus Christ the lorde of glory in respecte of persons. Yf ther come into A
youre company a man with a golden rynge and in goodly aparell and ther come in also a poore man in vyle rayment/and ye have a respecte to him that weareth the gaye clothynge and saye vnto him. Sit thou here in a good place: and saye vnto the poore/ stonde thou there or sit here vnder my fote stole:are ye not parciall in youre selves/ and have iudged after

✠ To worke offearet cõpulsion is bõdage:but to loue is libertie & the fullfillinge of ẏ lawe before god/ & maketh

ter evyll thoughtes?

Harkey my deare beloved brethren. Hath not God chosey the poore of this worlde/ which are ryche in fayth/ and heyres of the kyngdom which he promysed to them that love him? But ye have despised the poore. Are not the rych they which oppresse you: and they which drawe you before iudges? Do not they speake evyll of that good name after which ye be named.

B

Yf ye fulfill the royall lawe accordynge to the scripture which sayth. Thou shalt love thyne neghbour as thy silfe/ ye do well. But yf ye regarde one person more they another/ ye commit synne/ and are rebuked of the lawe as transgressours. Whosoever shall kepe the whole lawe/ and yet fayle in one poynt/ he is gyltie in all. For he that sayd. Thou shalt not commit adulterie/ sayed also: thou shalt not kyll. Though thou do none adulterie/ yet yf thou kill/ thou arte a transgresser of the lawe. So speake ye/ and so do as they that shalbe iudged by the * lawe of libertie. For ther shalbe iudgement merciles to him that sheweth no mercy/ and mercy reioyseth agaynst iudgement: ¶

L

What a vayleth it my brethren/ though a man saye he hath fayth/ whey he hath no dedes? Can fayth save him? If a brother or a sister be naked or destitute of dayly fode/ and one of you saye vnto them: Departe in peace/ God sende you warmnes & fode: notwithstondynge ye geve thē not tho thynge which are

and mercifull to worke of his awne accorde And to the mercifull hath God bestdehim selfe to shew mercie And contrary vnto the vnmercifull he threatneth iudgement withoute mercie. And mercie reioyseth and triumphe thouer iudgement. For where mercye is/ there hath dāmacion no place by godes promise. God hath promysed all mercie to the mercifull onlye.

Now yf a nye that is not mercyfull beleueth to haue mercye of god he deceaueth himselfe: because he hath no Godes worde for him for godes promise partayneth to ỳ mercifull onlye: & true faith therfore is knowen by hir dedes.

ro su. ij. e.

nedfull to the body: what helpeth it the? Eve so fayth/ yf it have no dedes/ is deed in it selfe.

Ye & a may myght saye: Thou hast fayth/ and I have dedes: Shewe me thy fayth by thy dedes: and I will shewe the my fayth by my dedes. Beleveste thou ỳ ther is one God? Thou doest well. The devyls also beleve and tremble.

Wilt thou understonde o thou vayne man/ that fayth with out dedes is dead? Was not Abrahā oure father iustified throw workes when he offered Isaac his sonne vpō the aultre? Thou seist how that fayth wrought with his dedes/ and through the dedes was the fayth made parfect: & ỳ scripture was fulfilled which sayth: Abraham beleved God/ & it was reputed vnto him for righteweśnes: & he was called the frēde of God. * Ye se then how that of dedes a man is iustified/ & not of fayth only. Lyke wyse also was not Raab the harlot iustifyed throw workes/ when she receaved the messengers/ & sent thē out another wayer? For as the body/ with oute the spirite is deed/ evē so fayth with out dedes is deed.

D

The. iii. Chapter.

* The that taketh auctorite to rebuke other of that wherein he sinneth himselfe/ the

MY brethren/ be not every mā a * master/ remembringe how that we shall receave the more damnacion: for in many thinges we synne all. Yf a man synne not in worde/ the same is a parfecte mā/ & able to tame all the body. Beholde we put bittes into ỳ horses mouthes that they shuld obeye vs/ & we turne aboute all the body. Beholde also

A

also the shyppes / which though they be so gret/and are dryven of fearce windes/ yet are they turned about with a very smale helme/ whither soever the violence of the governer wyll. Even so the tonge is a lyttell member/ and bosteth great thinges.

same shall haue the greater damnacio He must be without synne that will cast ỹ fyrste stone.

Beholde how gret a thinge a lyttell fyre kyndleth/ & the tonge is fyre/and a worlde of wyckednes. So is the tonge set amonge oure members/that it defileth the whole body / & setteth a fyre all that we have of nature / and is it selfe set a fyre even of hell.

All the natures of beastes/ & of byrdes/and of serpentes/and thinges of ỹ see/ are meked & tamed of the nature of man. But the tonge can no man tame. Yt is an vntuely evyll full of deedly poyson. Therwith blesse we God the father/and therwith curse we mē which are made after the similitude of God. Out of one mouth proceadeth blessynge and cursynge. My brethren these thinges ought not so to be. Doth a fountayne sende forth at one place swete water and bytter also? Can the fygge tree/my Brethren/beare olive beries: other a vyne beare fygges? So can no fountayne geve bothe salt water and fresshe also. If eny man be wyse and endued with learnynge amonge you let him shewe the workes of his good conversacio in meknes that ys coupled with * wisdome.

* wysdome: All mekenes and obedience must be accordyng to the wisdome & worde of god.

But Yf ye have bitter envyinge and stryfe in youre hertes/ reioyce not: nether be lyars agaynst the trueth. This wisdome descedeth

Naturall that is all that a mā doth with oute the spirite of god.

not from a bove: but is erthy/ and *naturall/ and divelisshe. ffor where envyinge & stryfe is/ there is stablenes & all mānер of evyll wor kes. But the wisdom that is from above/ is fyrst pure/ they peasable/ gentle/ and easy to be entreated/ full of mercy and good frutes/ without iudgynge/ and without simulaciō: yee/ and the frute of righteweſnes is sowen in peace/ of them that mayntene peace.

¶ The.iiii. Chapter.

Godly wisdome how it is known.

Stryfe/ whence it cōmeth.

FRom whence commeth warre & fightynge amonge you: come they not here hence? even of youre volupteousnes that rayne in youre members. Ye lust/ and have not. Ye envie & have indignacion/ and cannot obtayne. Ye fight and warre & have not/ because ye aye not. Ye aye and receave not/ because ye aye a mysse: even to consume it apon youre volupteousnes. Ye advouterars/ & wemen that breke matrimonie: knowe ye not how ỹ the frēdshippe of ỹ worlde is ennimite to godwarde? Whosoever wilbe a frende of the worlde/ is made the enemie of god. Ether do ye thinke that the scripture sayth in vayne The *spirite that dwelleth in you/ lusteth evē contrary to envie: but geveth more grace.

Why men obtayne not.

He that is loued of the worlde is hated of god

* Christes spirite (which is in all that be his ro. viij.) resisteth hate enuie and all synne.

Submit youre selves to god/ and resist the devyll/ and he will flye from you. Drawe nye to god & he will drawe nye to you. Clense youre hondes ye synners/ and pourdge youre hertes ye waverynge mynded. Suffre afflicciōs: sorowe ye and wepe. Let youre laughter be turned to mornynge/ and youre ioye to hevynes.

Whose mocyon if we folo-

nes. Cast doune youre selves before the lorde/ and he shall lift you vp. Backbyte not one a-nother/ brethren. He that *backbyteth hys brother/ and he that iudgeth his brother/ backbyteth the lawe/ and iudgeth the lawe. But and yf thou iudge the lawe/ thou art not an obser-ver of ỹ lawe: but a iudge. Ther is one lawe gever/ which is able to save and to distroye. What art thou that iudgest a nother man?

Go to now ye that saye: to daye & to morow let vs go into suche a citie and continue there a yeare & bye and sell/ and wynne: and yet can not tell what shall happen to morowe. For what thynge is youre lyfe? It is even a va-poure that apereth for a lytell tyme/ and the vanysheth awaye: for that ye ought to saye: yf the lorde will and yf we live/ let vs do this or that. But nowe ye reioyce in youre bostinges. All suche reioysynge is evyll. Therfore to him that knoweth how to do good/ and doth it not/ to him it is synne.

The. v. Chapter.

GO to now ye ryche men. Wepe/ and howle on youre wretchednes that shall come apon you. Youre ryches is corrupte/ youre garmentes are motheaten. Youre golde and youre silver are cankred/ and the rust of them shalbe a witnes vnto you/ & shall eate youre flesshe/ as it were fyre. Ye have heaped treasure togedder in youre last dayes: Beholde the hyre of ỹ labourers which have reped doune youre feldes (which hyer is of you kept backe by fraude) cryeth: & ỹ cryes of them

we/ grace increaseth in vs and lustes myn-yshe: and therfore he sayth Submyt your selues to god &c.

*He that backbyteth or iudgeth his/ brother dothe iudge the lawe to be euell for ỹ lawe forbiddeth to do so.

He that knoweth and yet do-th not is without excuse. For God hath pro-mised no mercie: but to him that wyll do his godlye will.

them which have reped/are entred into the eares of the lorde Sabaoth. Ye have lived in pleasure on the erth and in wantonnes. Ye have norysshed youre herte/as in a daye of *slaughter. Ye have condempned and have killed the iust/and he hath not resysted you.

*Be patient therfore brethren/vnto the commynge of the lorde. Beholde the husbande man wayteth for the precious frute of the erth/and hath longe pacience ther vppon/vntill he receave (the erly and the latter rayne.) Be ye also patient therfore/and stirke youre hertes/for ỹ commynge of the lorde draweth nye. Grodge not one agaynst another brethrē/lest ye be dāpned. Beholde the iudge stondeth before the dore. Take (my brethren) the prophettes for an ensample of sufferynge adversitie/and of longe pacience/which spake in the name of the lorde. ℣ Beholde we counte them happy which endure. Ye have heard of the pacience of Job/& have knowen what ende the lorde made. For the lorde is very pitifull and mercifull.

But above all thynges my brethrē/sweare not/nether by heven/nether by erth/nether by eny other othe. Let youre *ye be ye/and youre naye naye: lest ye faule into ypocrecy. ℣ If eny of you be evyll vexed/let him praye. ℣ If eny of you be mery/let him singe Psalmes. ℣ If eny be deseased amonge you/let him call for the elders of the congregacion/and let the praye over him/and anoynte him with oyle in the name of the lorde: and the prayer of fayth shall

*Slaughter: as whē men will kyll/or bete to make them chete with all/and as the Iewes did in their feastes/make offrynges/& fetch in offerynges &c. (Two speciall raynes) have they/the one at sowēge tyme/& the ouer at blomynge tyme: of which if they lacke ether/all is frutelesse.

*whether ye saye ye or naye: se it be so.

For yf ye haue one thinge in the harte and ano-

shall save the sicke/ and the lorde shall rayse him vp: and yf he have committed synnes/ they shalbe forgeuen him.

* knowledge youre faultes one to another: & praye one for another/ that ye may be healed. The prayer of a righteous man availeth moche/ yf it be feruet. Helias was a man mortall even as we are/ and he prayed in his prayer/ that it might not rayne: and it rayned not on the erth by the space of thre yeares and sixe monethes. And he prayed agayne/ & the heve gave rayne & the erth brought forth her frute.

therfore confesse your faultes one to another/ & praye one for another/ that ye may be healed: for the effectuous & feruent prayer of a righteous man auayleth moche. iames. v.

Brethren yf eny of you erre from the trueth and a nother convert him/ let the same knowe that he which converted the synner frō goyng a straye out of his waye/ shall save a soule frō deeth/ & shall hyde ỹ multitude of synnes. mat. viii.

The ende of the pistle of Saynct James.

¶ The pistle of saynct Judas.

Judas the servaunt of Jesus Christ/ the brother of James. To them which are called sanctified in god the father/ and preserved in Jesu Christ. Mercy vnto you/ and peace & love be multiplied.

Beloved/ when I gave all diligence to write vnto you of the commen saluacion: it was nedfull for me to wryte vnto you/ to exhorte you/ that ye shuld continually labour in the fayth which was once geven vnto the saynctes

For

For ther are certayne craftely crept in / of which it was writē afore tyme vnto sothe ind gemēt. They are vngodly (& turne the grace of oure God vnto wantannes/(& denye God the only Lorde/and oure Lorde Jesus Christ.

My mynde is therfore to put you in remē brauncē/for as mocke as ye once knowe this/ how that the Lorde(after that he had delivered the people out of Egypt)destroyed them which afterwarde beleved not. The angels also which kept not their fyrst estate: but lefte their awne habitacion/he hath reserved in everlastinge chaynes vnder darcknes vnto ỳ iudgemēt ofthe greate daye:evē as Sodom (& Gomor/(& the cities aboute them(which in lyke maner defiled them selves with fornicacio and folowed* straunge flesshe) are set forth for an ensample/ and suffre the vengeaunce of eternall fyre. Lykwyse these dremers defylethe flesshe/despyse rulars and speake evyll of them that are in auctoritie.

num.xiii

gen.xix.

*Straunge flesshe that is turnyngc the naturall Vse Vnto the Vnnaturall.ro j

Yet Michael the archangell when he strove agaynst the devyll/(& disputed about the body of Moses/durst not geve raylinge sentēce/ but sayde:the Lorde rebuke ỳ. But these speake evyll of those thinges which they knowe not:(& what thinges they knowe naturally/as beastes which are without reason/in tho thinges they corrupte them selves. Wo be vnto them/for they have folowed ỳ waye of Cayn/ and are vtterly gevey to the errour of Balam for lukers sake/ and perysshe in the treason of Core.

gene.iiij. nu.xvj.a Nu.xxvij

These

Thèse are spotttes which of youre kindnes feast to gedder/ with out feare/ fedynge them selves. Cloudes they are with outen water/ca ried about of wyndes/and trees with out frute at gadringe tyme/twyse deed and plucked vp by the rotes. They are the ragynge waves of ẏ see/fominge out their awne shame. They are wandrynge starres to whom is reserved the myst of darcknes for ever. ij. pet. ij.

Enoch the seventh from Adam prophesied before of suche/saying: Beholde/ ẏ lorde shall come with thousande of sayntes/to geve iudgement agaynst all men/ & to rebuke all that are vngodly amonge them/of all their vngodly dedes/ which they have vngodly cõmitted/ and of all their cruell speakynges/ which vngodly sinners have spoken agaynst him. apoc. j. b.

These are murmurers/complayners/ walkynge after their awne lustes/whose mouthes speake proude thynges. They have men in greate reverence be cause of a vauntage. But ye beloved/remember the wordes which were spoken before of the Apostles of oure lorde Jesus Christ/how that they tolde you that ther shulde be begylers in the last tyme/ which shuld walke after ther awne vngodly lustes. j. timo. iiii. ij. tim. iij. ij. pet. iij.

These are makers of sectes fleshlie/havynge no sprete.

But ye derlye beloved/ edyfie yovre selves in youre most holy fayth/ prayinge in the holy goost/ and kepe youre selves in the love of God/lokinge for ẏ mercy of oure lorde Jesus Christ/vnto eternall lyfe. And have compas-

sion on

sion oy some/ seperatynge them: & other save with feare/ pullinge them out of the fyre/ and hate the fylthy vesture of the flesshe.

Unto him that is able to kepe you/ that ye faule not/ & to present you fautlesse before the presence of his glory with ioye/ ỹ is to saye/ to God oure saveour which only is wyse/ be glory/ maiestie/ dominion/ and power/ now & for ever. Amen.

¶ Her after foloweth the Apocalyps.

¶ The reuelacion of S. Iohn the diuine.

¶ The fyrst Chapter.

THe reuelacion of Iesus Christe/ which god gaue vnto him/ forto shewe vnto his seruauntes thinge which muste shortly come to passe. ✠ And he sent and shewed by his angell vnto his seruaunt Iohn/which bare recorde of the worde of god/and of the testimony of Iesus Christe/and of all thinges ye he sawe. Happy is he that redith/& they that heare the wordes of the prophesy/ and kepe thoo thinges which are writtey therin. ffor the tyme is at honde.

Iohn to the.vii. congregacions in Asia. Grace be with you and peace/from him which is and which was/and which is to come/& from the.vii. spretes which are present before his trone/& from Iesus Christ which is a faythfull witnes/ & fyrst begotte of the deed: & Lorde over the kinges of the erth. Vnto him that loued vs & wesshed vs frō synnes in his awne bloud/ & made vs kinges & Prestes vnto God his father/be glory/& dominion for ever more. Amey. Beholde he commeth with cloudes/& all eyes shall se him: & they also which peersed him. And all kinredes of ye erth shall wayle. Evey so. Amey. I am Alpha and O mega/the begynninge and the endinge/sayth the Lorde almyghty/which is & which was and which is to come.

The seve churches in Asia.

coll.j.e. j.cor.pv. hebr.ix.d j.pet.j.b. j.ioh.j.d. esa.iiij.d. mathew. xxiiij. iude.j.c.

Patho-
mos.

I Jhon youre brother & companyon in tri- L
bulacion/ & in the kyngdom & pacience which
is in Jesu Christe/ was in the yle of Path-
mos for the worde of god/ & for ỳ witnessynge
Sondaye of Jesu Christe. I was in the spyrete on a son-
daye/ and herde behynde me/ a gret voyce/ as it
had bene of a trompe sayinge: I am Alpha &
Omega/ the fyrst and the laste. That thou se
ist wrıte in a boke/ and sende it vnto the con-
gregacions which are in Asia/ vnto Ephesus
and vnto Smyrna/ and vnto Pargamos/ and
vnto Thiatira/ and vnto Sardis/ & vnto Phi-
The fyr- ladelphia/ and vnto Laodicia.
st figure. And I turned backe to se the voyce that spa D
Seve gol ke to me. And when I was turned: I sawe. vii
den cādel golden candelstyckes/ & in the myddes of the cā
stickes. delstyckes/ one lyke vnto ỹ sone of mā clothed
with a lynnen garmēt downe to the ground/ &
gyrd about the pappes with a golden gyrdle
His heed/ & his heares were white/ as white
wull/ & as snowe: and his eyes were as a flame
of fyre: & his fete lyke vnto fyne// as though
they had ben in a furnace: and his voyce as the
sounde of many waters. And he had in his
Seven ryght honde vii. starres. And out of his mouth
starres. went a sharpe twoo edged swearde. And his
face shone even as the sonne in his strength.

And when I sawe him/ I fell at his fete/ e
very as deed. And he layde his ryght honde a-
pon me/ sayinge vnto me: feare not. I am the
fyrst/ and the laste/ and am a lyve/ and was
esa. xli. 6 deed. And beholde I am a lyve for ever more/
c. xliiij. and have the kayes of hell and of deeth. wry

tether

The fyrst figure.

the vii. starres: the vii. messengers which thou hast seen: and the vii. candlestickes which are: and the vii. messengers which shalbe fulfylled herre after: and ye mysterye of the vii. starres which thou sawest in my ryght honde / & the vii. golden candlestyckes. The vii. starres are the messengers of the vii. congregacions: And the vii. candlestyckes which thou sawest are the vii. congregacions. ¶ The seconde Chapter.

messenger is the preacher of the congregacion.

VNto the messenger of the congregacion of Ephesus wryte: These thynge sayth he that holdeth the vii. starres in his right honde/ and walketh in the myddes of the vii. goldey candlestyckes. I knowe thy workes/ and thy labour/ and thy pacience/ & howe thou canneſt not forbeare thē which are evyll: and examinedst them which saye they are Apostles/ & are not: and hast founde them lyars and dydest wasshe thy selfe. And hast pacience: and for my names sake hast labored and hast not faynted. Neverthelesse I have sumwhat agaynst the/ for thou haste lefte thy fyrst love. Remember therfore from whence thou art fallen/ and repent/ and do the fyrst workes. Or elles I wyll come vnto the shortly/ and will remove thy candlestyke out of his place/ excepte thou repent. But this thou haste because thou hatest ỹ dedes of the Nicolaitans/ which dedes I also hate. Lett him ỹ hath eares heare/ what ỹ spirete sayth vnto the congregacions. To him that overcōmeth/ will I geve to eate of the tree of lyfe/ which is in the myddes of ỹ paradice of god.

The congregacion of Smirna.

And vnto the angell of the congregacion of Smyrna wryte: These thynges sayth he that is fyrst/ and the laste/ which was deed and is alive. I knowe thy workes and tribulacion & poverte/ but thou art ryche: And I knowe the blaspemy of them which e call them selves Jewes and are not: but are the congregacion of sathan. Feare none of thoo thynges which thou shalt soffre. Beholde/ the devyll shall caste of

you in

you into pʒeſon/ to tempte you/ and ye ſhall
have tribulacion. x. dayes. Be faythfull vnto
the deeth and I will geve the a croune of lyfe.
Let him that hath eares heare/ what the ſpʒe-
te ſayth to the congregacions: He that ouer-
cõmeth ſhall not be hurte of the ſeconde deeth.

And to the meſſenger of the congregacion
in Pergamos wʒyte: This ſayth he which
D hath ỹ ſharpe ſwearde with two edges. I kno
we thy wozkes & where thow dwelleſt/ evyn
where Sathans ſeat ys/ and thou kepeſt my
name and haſt not denyed my fayth. And in
my dayes Antipas was a faythfull witnes
of myne/ which was ſlayne amonge you whe
re ſathan dwelleth. But I have a fewe thyn-
ges agaynſt the: ỹ thou haſt there/ they that
mayntayne the doctryne of Balam which
taught in balake/ to put occaſion of ſyn befoze
the chylderne of Iſrahell/ that they ſhulde ea
te of meate dedicat vnto ydoles/ & to commyt
foznicacion. Even ſo haſt thou them that
mayntayne the doctryne of the Nicolaytans/
which thynge I hate. But be converted oz el
les I will come vnto the ſhoztly & will fyght
agaynſte thē with the ſwearde of my mouth
Lett him that hath eares heare what the ſpʒe
te ſayth vnto the congregaciõs: To him that
overcommeth will I geve to eate manna that
E is hyd/ and will geve him a whyte ſtone/ & in
the ſtone a newe name wʒytten/ which no mā
knoweth/ ſavinge he that receaveth it.

The con-
gregaciõ
of Perga
mos.

nu. xxiiij

The con-
gregaciõ
of Thea-
tyza.

And vnto the meſſenger of the congregaci-
on of Theatira wʒite: This ſayth the ſonne

of god/ which hath his eyes lyke vnto a flame of fyre/whose fete are like brasse: I knowe thy workes & thy love/ service/and fayth/and thy pacience/ & thy dedes/which are mo at the last then at the fyrste. Notwitstondinge I have a feawe thynges agaynst the/ that thou f
ſoffereſt that woman Jeſabell/ which called her ſylfe a prophetes to teache and to deceave my ſervauntes/ to make them commyt fornicacion/& to eate meate offered vppe vnto ydoles. And I gave her ſpace to repent of her fornicacion & ſhe repented not. Beholde I will caſte her into a beed/& them ꝑ commyt fornicacion wher into gret adverſite/excepte they tourne frō their deades. And I will kyll her childrey with deeth. And all the congregacions ſhall knowe that I am he which ſearcheth ꝑ reynes and hertes. And I will geve vnto evere one of you accordynge vnto youre workes.

Fornicacion is a ſynne abhominable

Hieremy xvij.d

Vnto you I ſaye/& vnto other of them of Thiatyra as many as have not this lerninge G
& which have not knowen the depnes of Sathā (as they ſaye) I will put apō you none other burthē/but ꝑ which ye have alreddy. Holde faſt tyll I come/& whoſoever overcōmeth and kepeth my worke vnto the ende/ to hym
Pſal. ij.c will I geve power over naciōs/ & he ſhall rule them with a rodde of yron: & as the veſſels of a potter/ ſhall he breake them to ſhevers. Evē as I receaved of my father/ evē ſo will I geve him ꝑ morynge ſtarre. Let him ꝑ hath eares heare what the ſprete ſayth to the congregacions. ¶ The.iii.Chapter.

And

A And wryte vnto the messenger of the congregacion of Sardis: this sayth he that hath the spryte of god/ and the vii. starres. I knowe thy workes/ thou hast a name that thou lyvest/ and thou art dead. Be awake and strength the thynges which remayne/ that are redy to dye. For I have not founde thy workes perfaycte before god. Remember therfore how thou hast receaved and hearde/ and hold faste/ & repēt. Yf thou shalt not wache/ I will come on ỹ as a thefe/ & thou shalt not knowe what houre I wyll come apon the Thou haste a fewe names in Sardis/ which have not defyled their garmentes: & they shall walke with me in whyte/ for they are worthy He that overcometh shalbe clothed in whyte araye/ & I will not put out his name out of the boke of lyfe/ and I will confesse his name before my father/ and before his angelles. Let him that hath eares heare what the spryte sayth vnto the congregacions.

The congregaciō of Sardis

j. thes. v. a
ij. pe. iij. e

B And wryte vnto ỹ tydinge bringer of ỹ congregaciō of Philadelphia: this sayth he ỹ is holy & true/ which hath ỹ keye of Dauid: which openyth & noman shutteth/ & shutteth & no man openeth. I knowe thy workes. Beholde I have set before the an open dooze/ and no man can shut it/ for thou haste a lyttell strengthe and haste kept my sayinges: and haste not denyed my name. Beholde I make them of the congregacion of Sathan/ which call themselves Jewes and are not/ but do lye: Beholde: I will make them that they shall come

esa. xxiij. & and Jos xxij. b.

The congregaciō of Philadelphia.

and worshippe before thy fete: and shall knowe that I love the.

Because thou hast kept ỹ wordes of my pacience/ therfore I will kepe ỹ frō the houre of tēptacion/ which will come vpō all ỹ worlde/ to tempte them ỹ dwell vpō the erth. Behold I come shortly. Holde that which thou haste/ that no man take awaye thy croune. Him that overcōmeth/ will I make a pyllar in the temple of my God/ & he shall goo no more oute. And I will wryt vpō him/ the name of my God/ & the name of ỹ cite of my god/ newe Jerusalē/ which cōmeth doune oute of heuē frō my God/ & I will wryte vpon him my newe name. Let him that hath eares heare/ what the sprete sayth vnto the congregacions.

The congregacō of Laodicia.

And vnto the messenger of ỹ congregacō which is in Laodicia wryte: This sayth (amē) the faythfull & true witnes/ ỹ begynninge of the creatures of God. I knowe thy workes ỹ thou arte nether colde nor hot: I wolde thou were colde or hotte. So they because thou arte bitwene bothe/ and nether colde ner hot/ I will spew ỹ oute of my mouth: because thou sayst thou arte riche & incresyd w goode & haste nede of nothynge/ and knowest not howe thou arte wretched and miserable/ poore/ blinde/ and nakyd. I counsell the to bye of me golde tryed in the fyre/ that thou mayste be riche & whyte raymēt/ ỹ thou mayste be clothed/ ỹ thy fylthy nakednes do not apere: & anoynt thyne eyes with eye salve/ ỹ thou mayste se.

wh̄ god loueth he chasteneth.

As many as I love/ I rebuke and chasten:

Be fer-

Be fervent therfore and repẽt. Beholde I stõ
de at the doore and knocke. Yf eny man hea-
re my voyce and opon the doore/I will come in
vnto him and will suppe with him/& he with
me. To him that overcommeth will I graun
te to sytt with me in my seate/evyn as I over
cam & have sytten with my father/in his sea-
te. Lett him ỹ hath eares heare what the spri
te sayth vnto the congregacions.

¶ The. iiii. Chapter.

After this I loked / and beholde a dore A
was open in hevey / and the fyrste voy-
ce which I harde / was as it were of a
trompet talkinge with me / which said: come
vp hydder / & I will shewe the thynges which
Raynet bowe. must be fulfylld here after. And immediatly
I was in the sprete: and beholde a seate was
put in hevey and one sate on the seate. And he
The secõde fygure that sat was to loke apõ like vnto a iaspar sto-
ne / and a sardyne stone: And there was a ray-
ne bowe a boute the seate / in syght lyke to an
Emeralde. And aboute the seate were. xxiiii. B
seates. And vpon the seates. xxiiii. elders
syttinge clothed in whyte rayment / and had
on their heddes crounes of gold.

And out of the seate proceded lightnynges /
and thundrynges / and voyces / and there wer
Seuen lampes. vii. lampes of fyre / burninge before ỳ seate /
which are the vii. sprettes of God. And befo-
re the seate there was a see of glasse lyke vnto
cristall / and in the myddes of the seate / and ro
unde aboute the seate / were iiii. bestes full of C
eyes before and behynde. And the fyrste best
Foure bestes. was lyke a lion / the seconde best lyke a calfe /
& ỳ thyrde beste had a face as a man and the
fourthe beste was like a flyingeegle. And the
iiii. bestes had eche one of them vi. wynges
aboute him / and they were full of eyes with
in. And they had noo reste daye nether nyght
sayinge: holy / holy / holy / lorde god almyghty /
which was / and is / and is to come.

And whey those beestes gave glory and ho D
nour and thankes to him that sat on the seate
which

which lyveth for ever & ever: the xxiiii. elders
fell doune before him that sat on the trone /
and worshipped him that lyveth for ever /
and caste their crounes before the trone say-
inge: thou arte worthy lorde to receave glory /
& honoure / and power / for thou haste created
all thinges / and for thy wylles sake they are /
and were created.

¶ The. v. Chapter.

A And I sawe in the right honde of him /
that sat in ỳ trone / a boke writtẽ with
in and on the backside / sealyd with vii. The boo
seales. And I sawe a stronge angell which ke sealed
cryed with a loude voyce: Who is worthy to with seue
opẽ the boke / and to loose the seales ther of. seales.
And no man in heven ner in erth / nether vn-
der the erth / was able to opẽ the boke / nether
to loke thereon. And I wepte moche / because
no man was founde worthy to opẽ and to re
de the boke / nether to loke thereon.

B And one of the elders sayde vnto me: wepe
not: Beholde a lion beinge of the tribe of Iu A lyon ob
da / the rote of Dauid / hath obtayned to opẽ tayned to
the boke / and to lose the vii. seales ther of. opẽ the
And I behelde / and loo / in the myddes of the booke.
seate / and of the. iiii. bestes / and in the myddes
of the elders / stode a lambe as though he had
bene kylled / which had vii. hornes and vii. e-
yes / which are the spretes of God / sent into
all the worlde. And he cam and toke the bo-
ke oute of the right honde of him that sate
apon the seate.

And

And whey he had take ẽ the boke/the. iiii. bestes and xxiiii. elders fell doune before the lãbe/ havynge harpes & goldey vialles full of odoures which are the prayers of saynctes & they songe a newe songe saynge: thou art worthy to take ỹ boke & to opẽ ỹ seales therof: for thou waste kylled & haste redemed vs by thy bloud / out of all kynreddes / and tonges / and people/ and nacions /and haste made vs vnto oure god / kynges and prestes and we shall raygne on the erth.

And I beheldē/and I herd the voyce of many angylles a boute the trone / and about the bestes and the elders/ and I herde thousand thousandes/ saynge w̄ a lowde voyce: Worthy is the lambe that was killed to receave power/ and riches and wisdom/ and strenghte/ and honoure and glory/ and blyssynge. And all creatures/ which are in hevey/ and on the erth/and vnder the erth/and in the see/and all that are in them herd I sayinge: blyssinge/honour/glory/and power/be vnto hym/that sytteth apon the seate/ and vnto the lambe for ever more. And the. iiii. bestes sayd: Amē. And the. xxiiii. elders fell apon their faces/ and worshypped him that lyveth for ever more.

dan. vij. c

The. vi. Chapter.

The lambe opened the seales

And I sawe whey the lambe openyd one of the seales/ and I herde one of the iiii. bestes saye/ as it were the noyse of thonder/come and se. And I sawe/ and behold there was a whyte horsse / and he that sat on him had a bowe/ and a croune was gevyn

vnto

vnto him/and he went forth conquerynge and for to overcome. And whē he opened the secō de seale/ I herde the secondc beste saye: come and se. And there went out another horsse that was red/ and power was geven to him that satte there on/to take peace from the erth/and that they shulde kyll one another. And there was geven vnto him a gret swearde.

B And whē he opened ỹ thyrde seale/ I herde the thyrde beste saye: come and se. And I beheldc/and loo/ a blacke horse: and he that sate on him/had a payre of balances in his honde. And I herd a voyce in the myddes of the .iiii. bestes saye: a measure of whete for a peny/and iii. measures of barly for a peny: and oyle and wyne se thou hurte not.

L And whē he opened the fourthe seale /I herde the voyce of the fourthe beste saye: come and se. And I loked and beholde a grene horse/and his name that sat on him was deeth/ and helle folowed after him/ and power was geven vnto them over the fourthe parte of the erth/ to kyll with swearde/ and with honger/ and with deeth/that cometh of vermen of the erth.

D And whē he opened the fyfte seale/ I sawe vnder the aultre/the soules of them that were kylled for the worde of God/and for the testymony which they had/and they cryed with a lowde voyce sayinge: How lōge tariest thou lorde holy and true/ to iudge and to avenge oure bloud on them that dwell on the erth? And longe whyte garmentes were geven vnto

every

The thyr de figure

every one of them. And it was sayde vnto them that they shulde reste for a lyttle season
esa.ij.b. vntyll the nomber of their felowes/ and bre-
ozee.v.b. thre/and of them that shulde bekylled as they
luc.xviij were/were fulfylled.
The.x. fi And I beheldе whеn he opened the sixte se
gure. ale/and loo there was a grett erth quake and the sunne was as blacke as sacke clothe made of heare. And the mone weqed every as bloud:

and

The fourth figure

and the starres of heven fell vnto the erth/ even as a fygge tree castith from her her fygges/when she is shaken of a myghty wynde. And heven vanyssheda waye/ as a scroll whē it is rolled togedder. And all mountaynes and yles/ were moved oute of their places. And the kynges of the erth/ & the great men/ & the ryche men/ and the chefe capteynes/ & the

myghty

myghty men/ and every bond man/ and every
free man/ hyd them ſelues in dennes/ and in
rockes of the hylles/ and ſayde to the hylles/
and rockes: fall on vs / and hyde vs from the
eſa.lij.b. ozee.x.b. luc.xxiij presence of him that ſytteth on the ſeate/ and
from the wrath of the lambe/ for the greete da-
ye of hys wrath ys cõme/ And who can endu-
re it.

¶ The.vii. Chapter.

And

The. vi. figure.

21 AND after that I sawe. iiii. angels stonde on the iiii. corners of ỳ erth/holdynge ỳ iiii. wyndes of the erth/ that ỳ wyndes shulde not blowe on the erthe / nether on the see/nether on eny tree. ✠ And I sawe another angell ascende from the ryssynge of the sunne which had the seale of the lyvynge god/ and he cryed with a loude voyce to the iiii angelles (to whom power was gewen to hurt the erth

Angell is a gerke wode & signifieth a messenger. And all the good gostes are called mes-

and the see) saying: Hurt not the erth nether the see/nether the trees/ tyll we have sealed ỹ seruauntes of oure god in their forheddes.

And I herde the nombre of them which were sealed/& there were sealed an C. and xliiii. M. of all the trybes of the chyldren of Israhell. Of the trybe of Juda were sealed xii. M Of the trybe of Ruben were sealed xii. M. of the trybe of Gad were sealed xii. M. Of the trybe of Asser were sealed xii. M. Of the trybe of Neptalym were sealed xii. M. Of the trybe of Manasses were sealed xii. M. Of ỹ trybe of Symeō were sealed xii. M. Of ỹ tribe of Leuy were sealed xii. M. Of ỹ trybe of Isacar were sealed xii. M. Of the trybe of zabuloy were sealed xii. M. Of the tribe of Joseph were sealed xii. M. Of the trybe of Beniamin were sealed xii. thowsande. B

After this I beheldē/ and lo a gret multitude (which noma coulde nombre) of all nacions and people/and tonges/ stode before the seate/ and before the lambe/clothed with longe whyte garmentes/ and palmes in there hondes/ & cryed with a lowde voyce/ sayinge: salvacion be assribed to him that sytteth apon the seate of oure god/ and vnto the lambe. And all the angelles stode in the compase of the seate/ & of the elders and of the iiii. bestes/ and fel before the seat on their faces / and worshipped god/ sayinge/ amen: Blessynge and glory/ wisdome and thankes/ and honour/ & power and myght/ be vnto oure god for evermore Amen. C

And one of the elders answered / sayinge vnto

Because they are sent so ofte from god to mā on message euen so prophetes/ preachers and the prelates of the churches are called angelles: that is to saye messengers/ Because their office is to bringe themessage of god vnto the people The good angelles here in this booke are the true bysshopes and preachers/ and the euell angelles are the heretykes and

vnto me: what are these which are arayed in longe whyte garmentes/& whence cam they? And I sayde vnto him: lorde thou wotest. And he sayde vnto me: these are they which cam oute of gret tribulacion & made their garmētes large & made them whyte in the blood of the lam be: therfore are they in the presence of the seate of God & serve him daye & nyght in hys temple/and he that sytteth in the seate wyll dwell amonge them. They shall honger no more nether thyrst/ nether shall the sunne lyght on them/nether eny heate: for the lambe which ys in the myddes of the seate shall fede them/and shall ledde them vnto fountaynes of lyvynge water/ and god shall wype awaye all teares from their eyes.

false prechers which euer falsifye gods worde/ with which the churche of Christ shalbe thus miserablye plaged vnto the ende of the worlde/as is paynted in these lygures.

¶ The. viii. Chapter.

D And when he had opened the seventh seale/there was silence in heven aboute the space of halfe an houre. And I sawe angelles stondynge before god/ and to them were geven vii. trompettes. And another angell cam & stode before the aultre havynge a goldey senser/and moche of odoures was geven vnto him/ that he shulde offre of the prayers of all sayncte apon the golden aultre/ which was before ỳ seate. And ỳ smoke of the odoures which came of ỳ prayers of all saynctes/ascended vppe before god out of ỳ angelles honde. And ỳ angell toke the senser & filled it with fyre of the aultre & caste it into the erth/and voyces were made/and thonderynges and lightnynges/and erth quake.

The. viii. figure.

The .vii. fygure.

And the.vii.angells which had the.vii.trō pettes prepared them ſelves to blowe. The fyrſt angell blewe/and there was made hayle and fyre/which were myngled with blond/ and they were caſte into ẏ erth: and the thyrd parte of trees was burnt/ & all grene graſſe was brent. And ẏ ſeconde angell blewe: & as it were a gret mountayne: burnynge wᵗ fyre was caſte in to the ſee/ & the thyrde parte of the ſee

ſee tourned to bloud/and the thyrde parte of the creatures which had lyfe/dyed/& the thyrde part of ſhippes were deſtroyed.

And the thyrde angell blewe/& ther fell a grett ſtarre from hevey burnynge as it were a lampe/& it fell into the thyrde parte of the ryvers/& into fountaynes of waters/and the name of the ſtarre is called wormwod. And ꝑ thyrde part was turned to wormwod. And many mē dyed of the waters becauſe they were made bytter. And the fourth angell blew/ and the thyrde parte of the ſunne was ſmytten & the thyrde parte of the mone/& ꝑ thyrde part of ſtarres: ſo that the thyrde parte of them was darckned. And the daye was ſmytten that the thyrde part of it ſhulde not ſhyne/& lyke wyſe ꝑ nyght. And I behelde and herd an angell flyinge thorowe the myddes of hevey/ſayinge with a lowde voyce: Woo/woo to the inhabiters of the erth becauſe of the voyces to come of the trompe of the .iiij. angells which were yet to blowe.

¶ The .ix. Chapter.

The.viiij figure.

A And the fyfte angell blewe/and I ſawe a ſtare fall from hevey vnto the erth. And to him was gevey the kaye of the bottomleſſe pytt. And he opened the botomleſſe pytt/and there aroſe the ſmoke of a grett fornace. And the ſunne/and the ayer were darckned by the reaſon of the ſmoke of the pytt. And there cam out of the ſmoke locuſtes vpō the erth: and vnto them was gevē power as the ſcorpions of the erth have power. And it

The. vjii fygure.

hurt ỹ grasse of the erth: nether eny grene thin
ge: nether eny tree: but only those mē which
have not ỹ seale in their forhede/ & to thē was
esai.xi.b. cōmaunded ỹ they shulde not kyll thē/ but ỹ
ozee.x.b. they shulde be veyed v monethes/ & their pay
luc.xxiii ne was as the payne ỹ cōmeth of a scorpion/
sapi.xvj. whē he hath stōge a mā. And in those dayes
shall men seke deeth/ & shall not fynde it/ and

shall

shall desyre to dye/ & deeth shall flye frō the.

B And the similitude of the locustes was lyke vnto horses prepared vnto battayll/and on their heddes were as it were crownes/lyke vnto golde: and their faces were as it had bene the faces of meyn. And they had heare as the heare of wemeyn. And their tethe were as the tethe of lyons. And they had habbergions/ as it were habbergions of yron. And the sounde of their wynges/was as the sounde of chariettes whēy many horsses runne to gedder to battayle. And they had tayles lyke vnto scorpions/and there were stinges in their tayles. And their power was to hurt meyn v. monethes. And they had a kynge over them/which is the angell of the bottomlesse pytt/ whose name in the hebrew tonge/is Abadon: but in the greke tonge/ Apollion. One woo is past/ and beholde two wooes come after this.

Abadon is as moche to say as a destroyer.

C And the sixte. angell bleve/ and I herd a voyce from the iiii. corners of the goldeyn aultre which is before god/saying to the sixte angell/which had the tromper Loose the iiii. angelles/ which are bounde in the grett ryver Eufrates. And the iiii. angelles were loosed which wer prepared for an houre/ for a daye/ for a moneth/ and for a yeare/ for to slee the thyrde part of mē. And the nombre of horsmē of warre/were twenty tymes cM. And I herde the nōbre of them. And thus I sawe the horses in a vision & them y sate on thē havyn ge fyry habbergions of a Jacyncte colowre/& brymstony/and the heeddes of y horses were

The. lxv. fygure.

The.iy. fygure.

as the heeddes of lyons. And out of their mou thes went forth fyre and ſmoke/and brymſto ne. And of theſe iii. was the thyrde parte of men kylled: that is to ſaye/of fyre/ſmoke/and brymſtone/ which proceded out of the mou thes of them: For their power was in their mouthes and in their tayles: for their tayles were lyke vnto ſerpētes/ and had heedes/and with them they dyd hurt. And the remnaunt

D

of the

of the mē which were not kylled by these pla
ges/repented not of the dedes of their hondes
that they shulde not worshyppe devyls/ and
ymages of golde/and sylver/and brasse/and
stone/and of wood / which nether can se /ne-
ther heare/nether goo. Also they repented not
of their murther/ and of their sorcery nether
of their fornacion nether of their thefte.

¶ The. y. Chapter.

The. y. figure.

And

AND I sawe another myghtye angell come doune from hevey/ clothed with a
The.y. fygure. cloude/ and the rayne bowe apon his A
heed. And hys face as it were the sunne/ and his fete as yt were pyllars of fyre and he had in his honde a lytell boke opyn: and he put his ryght fote apon the see/ and his lyfte fote on the erth. And cryed with a lowde voyce/ as whey a lyon roreth. And whey he had cryed/ sevey thondres spake their voyces. And whē the vii. thondres had spokey their voyces/ I was aboute to wryte. And I herde a voyce from hevey sayinge vnto me/ seale vp thoo thynges which the vii. thondres spake/ and wrīte them not.

dan.xii.c And the angell which I sawe stonde apon the see/ and apon the erth/ lyfte vppe his hon B de to hevey/ and swore by him that liveth for ever more/ which created hevey/ and the thynges that ther in are/ and the see/ and the thynges which therin are: that there shulde be no lenger tyme: but in the dayes of the voyce of the seventh angell/ whey he shall begyn to blowe: evē the mistery of god shalbe fynisshed as he preached by his servaunte ỳ prophete.

And the voyce which I herde from hevey spake vnto me agayne/ and sayde: goo and take the lytle boke which ys opey in the honde L of the angell/ which stondeth apon the see/ and apon the erth. And I went vnto the angell/ & sayde to him: geve me the lytle boke/ and he
ezc.iij.c. sayd vnto me: take it/ and eate it vp/ & it shall make thy belly bytter/ but it shalbe in thy mouth

mouth as swete as hony. and I toke the lyt
le boke out of his honde/ and ate it vp/ and it
D was in my mouth as swete as hony/ & as so
ne as I had eate it/ my belly was bytter. And
he sayde vnto me: thou muste prophesy agay
ne amonge the people/ and nacions / and ton
gues/ and to many kynges.

¶ The. xi. Chapter.

The. xi. figure.

And

And they was geveyn me a rede lyke vnto a rodd/and it was sayd vntome: Ryse and mete the temple of god/& the aultre/and them that worshippe therin and the quyre which is within the temple cast oute and mete it not: for it is gevyn vnto the gentyles and the holy cite shall they treade vnder fote. xlii. monethes. And I will geve power vnto my two wytnesses / and they shall prophesy. M. iic. lx. dayes/clothed in sacke cloth. These are two olyve trees/and two cādlesticckes/ stōdinge before ỳ god of ỳ erth A

The. xi. fygure.

And if eny man will hurt them/ fyre shall procede out of their mouthes / and consume their ennemyes. And yf eny mā will hurt thē this wyse muste he be kylled. These have power to shut heven/that it rayne not in the dayes of their prophesyinge: and have power over waters to turne them to bloud/& to smyte the erth wt almaner plages / as often as they will. B

And when they have fynysshed their testimony/the beste that cam oute of the bottomlesse pytt shall make warre agaynst them and shall overcome them/and kyll them. And their boddyes shall lye in the stretes of the greate cite / which spiritually is called Sodom and Egypte/where oure lorde was crucified. And they of the people and kynredes/ & tonges / & they of the nacions / shall se their bodyes. iii. dayes and an halfe/ and shall not suffre their boddyes to be put in graves. And they that

dwell

dwell apon the erth/ shall reioyce over them & be glad/ and shall send gyftes one to another for these two prophetes vexed them ỹ dwelt on the erth.

And after. iii. dayes and an halffe the spyrite of lyfe from god/ entred into thē. And they stode vp apō their fete: and greate feare came apon thē which sawe them. And they herde a greate voyce from hevē/ saying vnto thē. Come vp hidder. And they ascended vp into hevē in a clowde/ & their ennemyes sawe thē. And ỹ same houre was ther a gret erth quake/ and the tenthe parte of the cite fell/ and in the erth quake were slayne names of men seven. M. and the remnaunt were feared/ & gave glory to god of hevē. The seconde woo is past/ & beholde ỹ thyrd woo wyll come and

And the seventh angell blewe/ and there were made great voyces in hevē/ sayinge: the kyngdoms of this worlde are oure lordes & his christes/ & he shall raygne for ever more. And the. xxiiii. elders/ which sytt before god on their seates/ fell apon their faces/ and worshipped God sayinge: we geve the thankes lorde God allmyghte: which arte and wast/ and arte to come/ for thou haste receaved thy great myght/ and hast raygned. And the nacions were angry/ and thy wrath is come/ and the tyme of ỹ deed that they shuld be iudged & that thou shuldest geve rewarde vnto thy servauntes the prophettes and saynctes/ and to them that feare thy name small and great and shuldest destroye them/ which destroye ỹ erth.

erth. And the temple of God was openyd in
heu̅/& there was sene in his tẽple/the arcke
of his testam̃t: and ther folowed lyghtnyn-
ges/and voyces/and thondrynges & erth qua
ke/ and moche hayle. ¶ The. xii. Chapter

The. xii.
fygure.

The. xii.
fygure.

AND ther appered a gret wonder in heu̅ A
A woman clothed with the sunne/ and
the mone vnder her fete/and apon her
heed a croune of. xii. starres. And she was w
chylde

chylde and cryed travaylinge in byrth/ & payned redy to be delyvered. And ther appered a nother wonder in hevey/ for beholde a grett red drago/ havynge .vii. heddes/ & ten hornes and crounes vpō his heddes: & his tayle drue the thyrde parte of the starres/ and cast them to the erth.

B And the dragon stode before the woman which was redy to be delyvred: for to devoure her chylde as sone as it were borne. And she brought forth a man chylde/ which shulde rule all nacions with a rode of yron And her sonne was takey vp vnto God/ and to his seate. And the woman fleed into wyldernes/ where she had a place/ prepared of god/ that they shulde fede her there a M. ii. C and lxy. dayes.

And ther was grett battayll in hevey/ Michael & his angells fowght with the dragon and the dragon fowght and his angelles/ and prevaylled not: nether was their place founde eny more in hevey. And the grett dragon/ that olde serpent called the devyll and Sathanas was cast out. Which deceaveth all the worlde. And he was cast into the erth/ & his angelles were cast out also.

And I harde a lowd voyce sayinge: in hevē C is nowe made salvacio & strengthe & ỹ kyngdome of oure God/ & the power of his Christ for he is cast doune which accused them before god daye and nyght. And they overcame him by the bloude of the lambe/ and by the wordes of their testimony/ and they lo-

ved

ued not their lyues vnto the deeth. Therfore reioyce hevens / and ye that dwell in them. Woo to the inhabiters of the erth / and of the see: for ỳ devyll is come doune vnto you which hath greet wrath / because he knoweth that he hath but a short tyme.

And when the dragon sawe / that he was caste vnto the erth / he persecuted the woman which brought forth the man chylde. And to the woman were geven two wynges of a great egle / that she myght flye into the wyldrenes / D into her place / where she is norysshed for a tyme / tymes / and halffe a tyme / from the presence of the serpent. And the dragon cast out of his mouth water after the woman as it had bene a ryver because she hulde have bene caught of the floud. And the erth holpe the woman / and the erth opened her mouth / and swalowed vp the rever which the dragon cast out of hys mouth. And the dragon was wroth with the woman: and went and made warre with the remnaunt of hyr sede / which kepe the commaundmentes of god / and have the testimony of Jesus Christe. And I stode on the see sonde.

¶ The. xiii. Chapter.

AND I sawe a best rise out of the see / ha- A
vinge vii. heddes / and x. hornes / & apon hys hornes x. crownes / and apon hys heed / the name of blasphemy. And the beest which I sawe / was lyke a catt of the mountayne / and his fete were as the fete of a bear / and his mouth as the mouthe of a lyon. And the dragon

The. xiii figure.

The. viii figure.

dragon gave him his power and his seate/ & grett auctorite: and I sawe one of his heedes as it were wolded to deth/and his dedly wond he was healed. And all the worlde wondred at the beast/& they worshipped ỳ drag̃ which gave power vnto the beest/& they worshipped the beest sayinge: who is lyke vnto the beest? who is able to warre with him?

And ther was a mouth geve vnto him that spake great thinges and blasphemies/and power was geve vnto him/to do xlii. monethes And he opened his mowth vnto blasphemy agaynst God/to blaspheme hys name/and his tabernacle and them that dwell in hevey. And it was gevey vnto him to make warre with the saynctes/& to overcome them. And power was gevey him over all kynred/tonge/and nacion: and all that dwell apon the erth worshipt him: whose names are not writtey in the boke of lyfe of the lambe/which was kylled from the begynnynge of the worlde. If eny may have an eare/lett him heare. He that leadeth into captivite/shall goo into captivite: he that killeth with a swearde/must be kylled with a swearde. Heare is the pacience/and the fayth of the saynctes.

Gen. iv. a matthew xxvj.

And I beheldē another beest commynge vp oute of the erth/and he had two hornes like a lambe/and he spake as dyd the dragon. And he dyd all that the fyrste beest coulde do in his presence/and he caused the erth/and them which dwell therin/to worshippe the fyrst beest/whose dedly woulde was healed. And he dyd grett wonders/so that he made fyre come doune from hevey in the syght of men. And deceaved them that dwelt on the erth by the meanes of those signes which he had power to doo in the sight of the beest/sayinge to thē that dwelt on the erth: that they shuld make an ymage vnto the beest/which had the woūde of a swearde/and dyd lyve.

And

D And he had power to geve a ſpyrete vnto the ymage of the beeſt/and that the ymage of the beeſt ſhuld ſpeake/ and ſhuld cauſe that as many as wolde not worſhippe the ymage of the beeſt/ſhuld be kylled. And he made all bothe ſmale and grett/ ryche and pooze/ fre and bond/to receave a marke in their right hondes/ or in their forheddes. And that no mā myght by or ſell/ ſave he that had the marke/ or the name of the beeſt/ other the nombre of his name. Here is wiſdome. Let him that hath wytt count the nombre of the beeſt. For it is the nombre of a man/and his nombre is ſixe hondred/threſcore and ſixe.

¶ The. xiiii. Chapter.

A And I loked/ and loo a lambe ſtode on the mount Syon/and with him C. and xliiii. thouſande havynge his fathers name wrytten in their forhedes. And I herde a voyce from heven/ as the ſounde of many waters/ and as the voyce of a gret thoundre/ And I herde the voyce of harpers harpynge with their harpes. And they ſonge as it were a newe ſonge/ before the ſeate/ and before the foure beeſtes/ and the elders/ and no man coulde learne that ſonge/ but the hondred and xliiii. M. which were redemed from the erth. These are they/ which were not defyled with wemen/for they are virgyns. These folowe the lambe whither ſoever he goeth. These were redemed from men beynge the fyrſte frutes vnto God and to the lambe/ & in their mouthes was folde no gyle. For they

the. xiiii. fygure.

The.xiiii fygure.

are with out? ſpott before the trone of god. K

And I ſawe an angell flye in the myddes of heven havynge an everlaſtynge goſpell/ to preache vnto them that ſytt and dwell on the erth/and to all nacions/kinreddes/and tonge and people ſayinge with a lowde voyce: feare God and geve honour to him/for the houre of his iudgement is come: and worſshypp him/ that made heven and erth/& the ſee/and foun-

psal. xlv
act. xiiij.

taynes

wynes of water. And there folowed another angell / sayinge: Babilon is falleñ is falleñ that gret cite / for she made all nacions drynke of the wyne of hyr fornicacion. esaie. xxi. hie. li. a

And the thyrde angell folowed them sayinge with a loude voyce: If eny may worshippe the beest and his ymage / and receave his marke in his forhed / or on his honde / the same shall drynke of the wyne of the wrath of God which is powred in the cuppe of his wrath. And he shalbe punnysshed in fyre and brymstone / before the holy Angels / and before the lambe.

¶ And the smoke of their turment ascendeth vp evermore. And they have no rest daye ner nyght / which worshippe ẏ beast and his ymage / and whosoever receaveth the prynt of his name. Here is the pacience of sayncte. Heare are they that kepe the commaundmentes and the fayth of Jesu.

And I herde a voyce from heven sayinge vnto me: wryte. Blessed are the deed / which here after dye in the lorde / even soo sayth the spirite: that they maye rest frō their labours / but D their workes shall folowe them. And I loked and beholde a whyte clowde / and apon the clowde one syttynge lyke vnto the sonne of man / havynge on his heed a goldē crowne / & in his honde a sharpe sykle. And another angell came oute of the temple / cryinge with a lowde voyce to him that sate on the clowde. Thruste in thy sycle and repe: for the tyme is come to repe / for the corne of the erth is rype. The. xv. figure. Joel. iij. c

The.xv. fygure.

And he that ſate on the clowde thruſt in his ſykle on the erth/and the erth was reped.

And another angell came oute of the temple/which is in heven/ havynge alſo a ſharpe ſycle. And another angell came oute from ỳ aultre/ which had power over fyre/and cryed with a lowde crye to him that had the ſharpe ſykle/and ſayde: thruſt in thy ſharpe ſykle/ & gadder the cluſters of the erth for her grapes

are

are rype. And the angell thrust in his sykle
on the erth/ and cut doune the grapes of the
vyneparde of the erth: and cast them into the
gret wynefat of the wrath of god/ and the wy
nefat was trodden with out the cite/ & blond
came oute of the fat/ evē vnto the hors brid
les by the space of a thowsande and. vi. C.
furlonges. ¶ The. xv. Chapter.

A AND I sawe another signe in hevē gretT The. xvi
& merveilous .vii. angells havynge the figure.
seven laste plages/ for in thē is fulfyl.
led ỳ wrath of god. And I sawe as it were a
glassye see/ mingled with fyre/ & thē that had
gotten victory of the beest/ & of his ymage/ &
of his marke/ & of the nombre of his name stō
de on the glassye see/ havinge ỳ harpes of god
and they songe the songe of Moses the serva
unt of god/ and the songe of the lambe/ sayin-
B ge. Gret and marvellous are thy workes lor-
de god almyghty/ iuste & true are thy wayes/
kynge of saynctes. Who shall not feare o lor
de/ and glorify thy name? for thou only arte
holy/ & all gentylls shall come and worship. Hiere. v.
pe before the/ for thy iudgmentes are made
manyfeste.

And after that/ I loked/ and beholde ỳ tem
ple of the tabernacle of testimony was opyn
C in heven/ and the seven angelles cam out of
the temple/ which had the seven plages/ clo-
thed in pure & bright lynnen/ and havynge
their brestes gyrded with golden gerdelles.
And one of the fowre beestes gave vnto ỳ se-
uē angells vii. golden vialles/ full of ỳ wrath

of God which lyueth for ever more. And the temple was full of the ſmoke of the glory of God/and of his power/and no man was able to entre into the temple/ tyll the ſeuen plage of the ſeuen angels were fulfilled.

¶ The.xvi.Chapter.

The.xvi fygure.

AND I herde a great voyce out of ỳ temple ſayinge to the ſeuen angels: goo your weyes / poure out youre viales of

wrath apon the erth. And the fyrst went/and poured out his viall apō the erth/ & there fell anoysom and a sore botche apō the mē which had the marke of the best/ & apon thē which worshipped his ymage. And the seconde an
B gell shed out his viall apon ỹ see/ & it turned as it were into the bloud of a deed mā: & every lyvinge thynge dyed in the see. And ỹ thyrde angell shed out his vyall apon the ryvers and fountaynes of waters/ & they turned to bloud. And I herde an angell saye: lorde which arte and wast/ thou arte ryghteous & holy / because thou hast gevē soche iudgmentes/ for they shed out the bloude of sayntes/ and prophettes/ & therfore hast thou geven them bloud to drynke: for they are worthy. And I herde another out of the aultre saye: even soo lorde god
C almyghty / true and righteous are thy iudgementes.

And the fourth angell poured out his viall on the sunne/ and power was gevē vnto him to vexe men with heate of fyre. And the men raged in gret heate/ and spake evyll of the name of God which had power over those plages/ and they repented not/ to geve him glory. And the fifte angell poured out his vyall apon the seate of the beste/ and his kyngdome wexed derke/ and they gnewe their tonge for sorowe/ and blasphemed the god of heven for
D sorowe/ and payne of their sores/ and repented not of their dedes.

And the sixte angell poured out his vyall apon the gret ryver Euphrates / and the wa-

ter dryed vp/ that the wayes of the kynges of the este shulde be prepared. And I sawe thre vnclene sprettes lyke frogges come out of the mouthe of the dragon/ and out of the mouthe of the beeste/and out of the mouthe of the false prophett. For they are the sprettes of devyls workynge myracles/to go out vnto the kynges of the erth and of the whole worl de to gadder them to the battayle of that gret daye of God allmyghty. Behold I come as a thefe. Happy is he that watcheth and ke- peth his garmentes/ lest he be fownde naked/ and men se his filthynes. And he gaddered them togedder into a place called in the he- brue tonge Armagedon.

Matthew xxiiij. Luke. xij. c. i. cor. v. a

And the seventhe angell poured out his vi- all in to the ayre. And there came a voyce out of hevey from the seate/ sayinge: it is done. And there folowed voyces/ thondrynges/and lightnynges/and there was a grett erthqua- ke/soche as was not sence men were apon the erth/ so myghty an erthquake and so grett. And the greate cite was devyded into thre par ties/And the cities of nacions fell. And grett Babilon came in remembraunce before God/ to geve vnto hyr the cuppe of wyne of the fe- arcenes of his wrathe. Every yle fled awaye/ and the mountaynes were not fownde. And ther fell a gret hayle/ as it had bene talentes/ out of hevey apon the men/and the men blas- phemed God/be cause of the plage of the hay le/for it was grett and the plage of it sore.

The. xvii. Chapter.

And

the. xvii. fygure.

AND there cam one of the seven angels/ which had the seven vialles/and talked with me/sayinge vnto me: come I will shewe the the iudgment of the great whore that sytteth apon many waters/with whome have committed fornicacion the kynge of the erth/so that the inhabitors of the erth/are dronken with the wyne of her fornicacion. And he caryed me a waye into the wildernes in the

spirite.

spiete. And I sawe a woman sytt apon a rose
colored best full of names of blaphemie which
had ten hornes. And the woman was arayed
in purple and rose colour/and decked with gol-
de/precious stone/and pearles /and had a cup
the. xvii of golde in her honde/full of a hominacions B
figure. and fylthynes of her fornycacion. And in her
forhed was a name wrytten/a mistery/gret
Babylon the mother of whordome/ and abo-
minacions of the erth. And I sawe the wyfe
dronke with the bloud of saynctes/ and with
the bloud of the witnesses of Jesu. And whey
I sawe her/I wondred with grett mervayle.

And the angell sayde vnto me: wherfore
mervaylyst thou? I wyll shewe the ỹ miste-
ry of the woman/ and of the best that berith
her/which hath seven heddes/and ten hornes.
The best that thou seest/was/ and is not/and
shall ascende out of the bottomlesse pytt/and
shall goo into perdicion/and they that dwell
on the erth shall wondre (whose names are
not wrytten in the boke of lyfe from ỹ begyn
nynge of the worlde)when they beholde the
best that was/and ys nott. And here ys a myn
de that hath wisdome.

The seven heddes are seven mountaynes/ L
on which the woman sytteth: they are also se-
ven kynges. Fyve are fallen/ and on ys/ and
another is not yet come. Whē he cōmeth he
muste contynew a space. And the beste that
was/and ys not/is even the aygth/and ys one
of the seven/ and shall goo into destruccion.
And the ten hornes which thou seist/ are ten
kynges

kynges/which have receaved no kyngdome/ but shall receave power as kynges at one hou re with the beest. These have one mynde/ and shall geve their power and strenghte vn- to ỹ beste. These shall fyght with the lambe/ and the lambe shall overcome them: ffor he is lorde of lordes/and kynge of kynges: and they that are on hys syde/ are called/ and chosen and faythfull.

And he sayde vnto me: the waters which D thou sawest/where the whore syttith/ are peo- ple/and folke/ and nacions/ and tonges. And the ten hornes/which thou sawest apon the beest/are they that shall hate the whore/ and shall make her desolate/ and naked/ and shall eate their flesshe/ & burne her with fyre. ffor God hathe put in their hertes/ to fulfyll hys wyll/ and to do with one consent/ for to geve hir kyngdom vnto the beast/vntill the wordes of God be fulfylled. And the woman which thou sawest/ ys that gret cyte/ which raig- neth over the kynges of the erth.

¶ The. xviii. Chapter.

A And after that I sawe another angell come from heven/havinge gret power/ and the erth was lyghtned with hys bryghtnes. And he cryed myghtyly with a stronge voyce sayinge: Great Babilon is ful len/ys fallen/and ys become the habitation of devels/ and the holde of all fowle spirittes/ and a cage of all vnclene and hatefull bydes for all nacions have dronken of the wyne of the wrath of her fornycacion. And the kyn- ges

The. xvi. figure

xviii. figure.

ges of the erth have committed fornicacion with her / and her marchauntes are weyed B ryche of the abundance of her pleasures.

And I herde another voyce from hevey saye: come a waye from her my people / that ye be not partiakers in her synnes / that ye receyve not of her plages. For her synnes are gon vp to hevey / and God hath remembred her wycked-

wyckednes. Rewarde her evey as she rewarded you/ and gere her dubble accordynge to her wozkes. And poure in dubble to her in the same cuppe which she fylled vnto you. And as moche as she glozyfied her silfe and lyved wantanly/ so moche poure ye in foz her of punysshment / and sozowe/ foz she sayde in her herte: I sytt beinge a quene and am no wyddowe and shalbe no sozowe. Therfoze shall her plages come at one daye/ deeth/ and sozowe/ and honger/ and she shalbe brent with fyze: foz stronge ys the lozde god which iudgeth her. e. w. vlij b.

L And the kynges of the erth shalbe wepe her and wayle over her/ which have committed fornicacion with her/ and have lyved wantanly with her/ when they shall se the smoke of her burnynge/ and shall stonde a farre of/ foz feare of her punnysshment/ sayinge: Alas/ Alas/ that gret cite Babilon/ that myghty cite ffoz at won houre is her iudgment come. And the marchauntes of the erth shall wepe and wayle in them selves/ foz no man wyll bye their ware eny moze/ the ware of golde/ & silver/ & precious stones/ nether of pearle/ and raynes / and purple/ & skarlet/ and all thyne wodde/ and almanner vessels of yvery/ and almanner vessels of most precious wodde/ and of brasse / and of yron / and synamon/ and odoures/ and oyntmentes / and frankynsence/ and wyne/ and oyle/ and fyne floure/ and wheate/ beestes/ and shepe/ and horsys / and charrettes/ and boddyes and soules of men.

D

And

And the apples that thy ſoule luſted after/ are departed frō the. And all thynges which were deyntie/and had in pryce ar departed frō the/ and thou ſhalt fynde them no more. The marchaūtes of theſe thynges which were weyed ryche ſhall ſtonde a farre of from her/ for feare of the punyſhment of her / wepynge and waylynge/ and ſaying:alas alas / that grett cite/that was clothed in raynes/and purple/ and ſcarlett/ and decked with golde/ and precious ſtone/ and pearles: for at one houre ſo great ryches ys come to nought

And every ſhippe governer/ & all they that occupied ſhippes/and ſhippmen which worke in the ſee/ ſtode a farre of/ and cryed/ when they ſawe the ſmoke of her burnynge/ſayinge what cite is lyke vnto this grett cite? And they caſt duſt on their heddes/ and cryed wepynge/and waylinge/and ſayed: Alas Alas ꝑ greate cite wherin were made ryche all that had ſhyppes in the ſee/ by the reaſon of her coſtlynes for atone houre is ſhe made deſolate

Reioyce over her thou hevē/ and ye holy Apoſtles/ and prophetes: for god hath geven youre iudgment on her. And a myghty angell toke vp a ſtone lyke a grett mylſtone/and caſt it into the ſee/ ſayinge: with ſuche violence ſhall that gret cite Babilon be caſt/and ſhall be founde no more. And the voyce of harpers/ and muſicions/ and of pypers/ and trompetters/ſhalbe herde no more in the: and no craftes man/of whatſoever craft he be/ſhalbe founde eny more in the. and the ſoūde of a mylſt

ſhalbe

ſhalbe herde no more in the/ & the voyce of the
bryde grome and of the bryde/ſhalbe herde no
more in the: for thy marchauntes were ỳ grete
men of ỳ erth. And with thyne inchantment
were deceaved all nacions: & in her was foun-
de the bloude of the prophettes/ & of ỳ ſayncte
and of all that were ſlayne apon ỳ erth.

¶ The. xix. Chapter.

A And after ỳ/ I herde ỳ voyce of moche
people in heven ſayinge: Alleluia. Sal-
uacion & glory and honour/ & power be
aſcribed to ỳ lorde oure god/ for true & ryghte
ous are his iudgmentes/ for he hath iudged ỳ
grete whore/ which did corrupt the erth with
her fornicacion/ & hath avenged the bloud of
his ſervauntes of her hond. And agayne they
ſaid: Alleluya. And ſmoke roſe vp for evermo
re. And the xxiiij. elders/ & the iiij. beſtes fell
downe/ & worſhypped god that ſate on the ſea
te ſayinge: Amen Alleluya. And a voyce cam
out of the ſeate/ ſaying: prayſe oure lorde god
all ye that are his ſervauntes/ and ye that fea
re him both ſmall and grete.

And I herde the voyce of moche people/ evē
B as the voyce of many waters/ and as the voy-
ce of ſtronge thondrynges/ ſayinge: Alleluya/
for god omnipotent raigneth. Let vs be glad
and reioyce and geve honour to him: for the
mariage of the lambe is come/ and hys wyffe
made her ſylfe reddy. And to her was graun-
ted/ that ſhe ſhulde be arayed with pure and
goodly raynes. For the raynes is the ryghte-
weſnes of ſaynctes. And he ſayde vnto me:

The.xiy. fygure.

mat.xxij luc.xiiij. happy are they which are called vnto the Lãbes supper. And he sayde vnto me: these are the true sayinges of God. And I fell at his fete/to worshippe him. And he sayde vnto me se thou do it not. For I am thy felowe seruaunt/and one of thy brethern/and of them that have the testimony of Jesus. Worshippe God. For the testymony of Jesus ys the spryt of prophesy. And I sawe heven open/ and behol

behold̄e a whyte horsse: and he that sat apon him was fayth full and true/ & in ryghtewesnes dyd iudge and make battayle. His eyes were as a flame of fyre: and on his heed were many crounes: and he had a name writtē/ ꝙ̄ no man knewe but him sylfe. And he was clothed with a vesture dipt in bloud/and hys name ys called the worde of God. And the warriers which were in heven/ folowed him apon whyte horsses/clothed with whyte and pure raynes: and out of his mouthe went out a sharppe swerde /that with yt he shuld smyte the hethen. And he shall rule them with a rode of yron /and he trode the wynefatt of fearsnes & wrath of almyghty god. And hath on his vesture and on his thygh a name writtē: kynge of kynges/and lorde of lordes. The.xix figure. esa.lxiii. j.tim.vj.

D And I sawe an angell stonde in the sunne/ and he cryed with a lowde voyce/ sayinge to all the fowles that flye by ꝑ myddes of hevē come and gaddre youre selves to gedder vnto the supper of the gret god/ that ye maye eate the flesshe of kynges/ and of hye captaynes/ and the flesshe of myghty men /and the flesshe of horsses/and of them that sytt on them/ and the flesshe of all free men and bond men/ and of small and gret. And I sawe the beste and the kynges of the erth/and their warriers gaddred to gedder to make battayle agaynste him that satt on the horsse and agaynst his sowdiers.

And the beste was takē/and with him that false prophett that wrought myracles before

him/with which he deſceaved thē that receaved ỳ beeſtes marke/& them that worſhipped his ymage. Theſe both were caſt into a pōde of fyre burnyge with bzymſtone: & ỳ remnaunte were ſlayne with ỳ ſwearde of him that ſat apon the horſſe/ which ſweard proceded out of his mouthe/and all the foules were fulfilled with their fleſſhe.

¶ The.xx. Chapter.

The.xx. fygure.

And

A And I sawe an angell come doune from heven/havinge the kaye of the bottomlesse pyt/& a gret chayne in his honde. And he toke the dragō that olde serpēt/which is the devyll and Satanas/& he bounde him a thousand yeares: and cast him into the bottomlesse pit/and he bounde him/and set a seale on him/ŷ he shuld deceave the people no moare/tyll the. M. yeares were fulfilled. And after ŷ he muste be loosed for a litell season.

The. xx. fygure.

And I sawe seattes/& they sat apon them/& iudgement was geven vnto them: and I sawe the soules of them that were behedded for the witnes of Jesu/& for the worde of God: which had not worshypped the best/nether his ymage/nether had taken his marke vpon their forheddes/or on their hondes: and they lyved/and raygned with Christ a. M. yere:

B but the wother of the deed men lyved not agayne/vntyll the. M. yere were fynisshed. This is that fyrst resurreccion. Blessed and holy is he that hath parte in the fyrst resurreccion. ffor on suche shall the seconde deeth have no power/for they shalbe the prestes of God and of Christ/and shall raygne with him a. M. yere.

And when the. M. yeares are expyried/Satan shalbe lowsed out of his preson/and shall goo oute to deceave the people which are in the fowre quarters of the erth Gog and Magog/to gadder them to gedder to batayle/who senombre is as the sonde of the see: and they went vp on the playne of the erth/and compa-

ezechie. xxxviii. & xxxix.

sed the tentes of the sayuctes about/& the be-
loved cite. And fyre cam doune from God/out
of heven/& devoured them: & the devyll that
desceaved them/ was cast into a lake of fyre &
bzymstone/ where the beest and the falce pro-
phet were and shalbe tozmented daye and
nyght foz ever moze. D

And I sawe a grett whyte seate and him
that sate on it/ from whose face fleed awaye
both the erth and heavē/and their place was
no more founde. And I sawe the deed / both
grett and small stonde before God: And the
bokes were opened and another boke was ope
ned/which is the boke of lyfe/ and the deed
were iudged of thoo thynges which weer
wzytten in the bokes accozdinge to their de-
des:and the see gave vp her deed/which were
in her/and deth & hell delyvered vp the deed /
which were in them: and they were iudged
every man accozdinge to his dedes. And deth
and hell were cast into the lake of fyre. This
is that second deeth. And whosoever was
not founde wzitten in the boke of lyfe / was
cast into the lake of fyre.

¶The.xxi.Chapter.

esa.lxv.c and.lxvj ij.pet.iij. AND I sawe a newe heven & a newe erth
for the fyrst heven/ and the fyrst erth/ A
were vanysshed awaye/ and there was
no moze see. ✱ And I Jhō sawe that holy cite
newe Jerusalem come doune from God oute
of heven prepared as a bryde garnysshed foz
hyr husband. And I herde a grett voyce out
of heaven sayinge: beholde / the tabernacle
of God B

The.xxi tygure.

The. xvi. figure.

of God is with men/ & he will dwell with the And they shalbe his people/ & God him sylfe shalbe with them & be their god. And God shall wype awaye all teares frō their eyes. And there shalbe nomore deeth/ nether sorowe nether crying/ nether shall there be eny more payne/ for the olde thynges aregone. And he that sate apon the seate/ sayde: Behold I make all thynges newe. ¶ And he sayde vnto me: esa. xxv. esa. xlviij. 1. cor. v.

wryte/ for these wordes are faythfull & true.

And he sayde vnto me: it is done/ I am Alpha and Omega/ the begynnynge/and the ende. I will geve to him y^t is a thyrst of the well of the water of lyfe fre. He that overcõmeth shall inheret all thynges/& I will be his God/ and he shalbe my sonne. But the fearefull & vnbelevynge/ and the abhominable/and murdrers/& whormongers/ & sorcerers/ and ydolaters/ and all lyars shall have their parte in the lake which burnyth with fyre and brym. L
stone/ which is the seconde deth.

And there cam vnto me one of the vii. angels which had the vii. vyals full of the vii. laste plages: and talked with me sayinge: come hydder/ I will shewe the the bryde/ the lambes wyfe. And he caryed me awaye in the spryte to a grett and an hye mountayne/ and he shewed me the grett cite/ holy Jerusalem descendinge out of hevey frõ God/ havynge the brightnes of God. And her shynynge was lyke vnto a stone moste precious/ evey a Jaspar D
cleare as cristall: and had walles greit & hye/ and had xii gates/ and at the gates xii. angels: and names writtey/ which are the xii. trybes of Jsracll: on the est parte iii gatis /& on the nozth syde iii gates/ and to wardes the south iii gates/ and from the west iii gates: & the wall of the cite had xii foundacions/ & in them the names of the lambes. xii. Apostles.

And he that talked with me/ had a goldey readto measure the cite with all and the gates therof and the wall therof. And the cite was

sylt iiii. square/ and the length was as large as the bredth of it/and he measured the cite with the rede. xii M. furlonges: & the length and the bredth/ and ỳ heyth of it/were equall. And he measured the wall therof. xiiii. cubittes: the measure that ỳ angell had was after the measure that man vseth. And the sylding of the wall of it was of iaspar. And the cite was pure gold lyke vnto cleare glasse & the foundacions of the wall of ỳ cite was garnisshed with all maner of precious stones The fyrste foundacion was iaspar/the seconde saphyre/the thyrde a calcedony/the fourth an emeralde: the fyft sardonix: the sixt sardeos: the seventh crysolite/the aygth berall: the nynth a topas: the tenth a crysoprasos: the eleventh a iacyncte: the twelfe an amatist.

The xii. gates were xii pearles/ every gate was of one pearle/ and the strete of the cite was pure golde/as thorowe shynynge glasse. And there was no temple therin. For the lord god allmyghty and the lambe are the temple of it/and the cite hath no nede of the sonne nether of the mone to lyghten it. For the brygthnes of God dyd light it: and the lambe was the light of it. And the people which are saved shall walke in the light of it: and the kynges of the erth shall brynge their glory vnto it. And ỳ gates of it are not shut by daye. For there shalbe no nygth there. And there shall entre into it none vnclene thynge: nether what soever worketh abhominacion: or maketh lyes: but they only which are wrytten in

esai. lx. c.

Bb. v. the lam-

the lambes boke of lyfe.

¶ The. xxii. Chapter.

AND he ſhewed me a pure ryver of water of lyfe clere as criſtall: procedynge oute of the ſeate of God and of the lambe. A
In the myddes of the ſtrete of it and of ether ſyde of ỳ ryver was there wode of lyfe: which bare xii mãner of frutes: & gave fruite every moneth: and the leves of the wodde ſerved to heale the people with all. And there ſhalbe no more curſſe/ but the ſeate of god and the lambe ſhalbe in it: and his ſervauntes ſhall ſerve him: And ſhall ſe his face/ and his name
eſa. lx. d. ſhalbe in their forheddes. And there ſhall be no nyght there/ and they nede no candle/ nether light of the ſunne: for the lorde God geveth them light/ and they ſhall raygne for B evermore.

And he ſayde vnto me: theſe ſayinges are faythfull/ and true. And the lorde god of ſaynctes and prophetes ſent his angell to ſhewe vnto his ſervauntes/ the thynges which muſte ſhortly be fulfylled. Behold I come ſhortly. Happy is he that kepeth the ſayinge of ỳ prophecy of this boke. I am Jhon which ſawe theſe thynges & herde them. And when I had herde and ſene/ I fell downe/ to worſhippe before the fete of the angell which ſhewed me theſe thynges. And he ſayd vnto me: ſe thou do it not/ for I am thy felowe ſervaunt and the felowe ſervaunt of thy brethren the prophettes and of them which kepe the ſayinges of this boke. But worſhippe God.

And

And he sayde vnto me: seale not the sayin-
L ges of prophesy of this boke. ffor the tyme is
at honde. He that doeth evyl/ let him do evyl
still: and he which is fylthy/ let him be fylthy
still: and he that is righteous/ let him be more
righteous: and he that is holy/ let him be mo-
re holy. And beholde I come shortly/ and my
rewarde with me/ to geve every man accordin
ge as his dedes shalbe. I am Alpha & Ome-
ga/ the begynninge and the ende: the fyrst and
the last. Blessed are they that do hys comma-
ndmentes/ that their power maye be in the esa. xli. &
tree of lyfe/ and maye entre in thorow the ga and. xliiij
tes into the cite. ffor without shalbe dogges
and inchaūters/ and whormongers/ and mor
therers/ and ydolaters/ and whosoever loveth
or makith lesynges.

I Jesus sent myne angell/ to testyfye vnto
D you these thynges in the congregacions. I
am the rote and the generacion of David and
the bright morynge starre. And the spirite
and the bryde sayde come. And let him that esa. lv. a.
heareth/ saye also come. And let him that is
athyrst come. And let whosoever wyll/ take
of the water of lyfe fre.

I testifye vnto every man that heareth the
wordes of prophesy of thys boke. yf eny man
shall adde vnto these thynges/ god shall adde
vnto him the plages that are wrytten in this
boke. And yf eny man shall mynyshe of the
wordes of ỳ boke of this prophesy/ god shall
take a waye his parte out of the boke of lyfe/ &
oute of ỳ holy citie/ & frō thoo thynge which
are writ-

are written in this boke. He which testifyeth these thinges sayth: be it / I come quyckly / Amen. Even soo: come lorde Jesu. The grace of oure lorde Jesu Christ be with you all. Amen.

The ende of the newe testament.

Thele are the Epistles taken oute of the olde testament / which are red in the church after the vse of Salsbury vpon certen dayes of the yere.

¶ The fyrst frydaye in Aduent / the Epistle.

esa. lj. HErken vnto me / ye that folowe ryghteousnes and seke the lorde. Looke vnto the rocke ye were cut oute / and to the caue and pit ye were digged oute. Look vnto Abraham youre father and vnto Sara that bare you: how I called him onlye / and blessed him and multiplied him. For the lorde hath compassion on Sion and hath compassion on all that is decayed therin / and will make his wildernes as paradise / and hit deserte as the garden of the lorde. Joye and gladnes shalbe found therin / with thankesgeuynge and the voyce of prayse. Herken vnto me my people / & turne youre eares to me my folke. Ther shall a lawe go oute from me / and my iudgement will I stablishe to be a light vnto nacions. My ryghteousnes is nye / and my salvacyon

shall

shall go oute/and myne armes shall iudge nacions/ and ylondes shall loke for me & shall tarye after myne arme. Lyfte vp youre eyes to heauen and beholde the erth beneth. For heauen shall vanysshe awaye as smoke / and the erthe shall weare awaye as a vesture/ and the inhabiters therof shall perysshe awaye after the same maner/but my salvacion shall endure euer/ & my ryghteousnes shall not perisshe. Herken vnto me ye that knowe righteousnes and so let the people that have my lawe in their hertes. Feare not the rebukes of mayne ther faynte for their blasphemyes . For wormes shall eate them as a garment / and mothes shall deuoure them as it were woll. But my ryghteousnes shall contynew ever / and my saluacyon from generacion to generacion.

The wensdaye in the seconde weke of Aduēt

The epistle.

THus sayth the lorde: I will returne to Syon and will dwell in the myddle of Jerusalem. And Jerusalem shalbe called the citie of trouth and the hill of the lorde Sabaoth and an holy hill. Thus sayth the lorde Sabaoth: yet there shall syt bothe olde men and olde wemen in the stretes of Jerusalem and men with staues in their handes for the multitude of dayes. And the stretes of the citie shalbe filled with boyes and wenches playenge in the stretes therof. Thus sayth the lorde zabaoth/though it seme harde in the eyes of the remnanaūt of this pepole / shall zach. viij.

it seme

it seme harde in myne eyes sayth the lorde za-
baoth. Thus sayth the lorde zabaoth: beholde
I will delyuer my people from the eest contre
and from the lande of the goynge downe of
the sonne/ and wyll bryng them that they
shall dwell in the myddes of Jerusalem. And
they shalbe my people/ and I wilbe their God
in truthe and righteousnes.

The frydaye next folowynge The Epistle.

esa.lxij. THis sayth the lorde: vpō the walles of
Jerusalem / I have set kepers which
shall never cease / neither by daye ner
yet by nyght. And ye that stere vp the remem-
braunce of the lorde/ se that ye pause not/ ne-
ther let him have rest vntill he have prepa-
red and made Jerusalem glorious in the erth
The lorde hath sworne by his ryght honde
and by his stronge arme/ that he will not geue
thy corne anye moare to be eaten of thyne ene
myes: and that alyenes shall not drynke thy
new wyne wherfore thou hast laboured. But
they that made it shall eate it and shall praye
the lorde: & they that gathered it / shall drynk
it in the courte of my holye temple. Go from
gate to gate / and prepare the waye for the
people/ cast vp gravayle and make the waye
hye and clense it of stones/ and set vp a baner
for the people. Beholde the lorde will make
it knowen vnto the endes of the worlde. And
saye ye vnto the daughter of Sion: beholde he
that is thy sauyoure cometh and his rewarde
with him and his worke before him. And they
shall be called a people of holynes redemed

of the

of the lorde. And thou shalt be called an haunted citie and not forsaken.

¶ The frydaye in ỹ. iiii. weke of Advēt. ỹ pist.

There shall come a rodde oute of the stocke of Jesse/and a braunche shall sprynge oute of his rote. And on him shall lyght the spirite of the lorde: the spirite of wysdome and of vnderstondynge/the spirite of councell and of strength/the spirite of knowledge and of reuerence/ and it shall make him sauer of the feare of the lorde. And he shall not iudge after the syght of his eyes: nether shall rebuke after the hearynge of his eares. But he shall iudge the causes of the poore w̄ rygh teousnes/ & shall rebuke with equitie for ỹ vmble of ỹ erthe. And he shall smyte ỹ erth with the rodde of his mouth/ & with ỹ breth of his lyppes shall sleye the wycked. And righteousnes shalbe the gyrdle of his loynes/and fayth fullnes the gyrdle of his raynes. esa. xi.

¶ On the wensdaye in the thirde weke of aduent. The Epistle.

The worde that Esaias the sonne of Amos saw in a vision/cōcernynge Juda and Jerusalem. It shall come to passe in the last dayes that the mount of the house of the lorde/ shalbe set in the tope of the mountaynes/ and shalbe lyfte vp above the hilles: and all nacions shall resorte therto. And moche people shall go and saye: come and let vs go vp to the hill of the lorde and vnto the house of the God of Jacob: that he maye teache vs his wayes/and that we maye esa. ii.

walke

walke in his pathes. For oute of Sion shall come the lawe/ and the worde of God oute of Jerusalem. And he shalbe iudge amonge the hethen and tell manye nacions their fautes. and they shall tourne their swearde into mattockes and their speares into sythes. One nacion shall not lyfte vp a swearde agaynst another/ neither shall they teache to warre anye moare. O house of Jacob come & let vs walke in the lyght of the lorde.

The wensdaye in the fourthe weke of aduent

The Epistle.

Joel.ij. THis sayth the lorde. Childrey of Sion be glad and reioyse in the lorde youre God. For he hath geuen you a teacher of righteousnes/ and wyll make descende vnto you the fyrst rayne and the later/ as at the beginnynge. And the barnes shalbe full of corne/ and the wyne presses flowe with wyne & oyle. And I will restore you agayne with my great power which I haue sent vnto you/ the yeres which the locustes and caterpillers haue deuoured. And ye shall eate & haue ynough and prayse the name of the lorde youre God/ which hath wrought wonders with you. And my people shall not be in shame for euer. And ye shall knowe that I am in the myddes of Israel/ and that I am the lorde youre God/ & that there is no moo. And my people shall not be in shame for euer. And ye shall knowe

Joel.iij. that I the lorde youre God/ dwell in Syon my holye mounte. And Jerusalem shalbe holye/ and there shall no straunger passe thorow there

anye

anye more. And at that daye the mountaynes shall droppe swete wyne/ and the hilles shall flowe with mylke/and all the brokes of Juda shall runne with water. And a fountayne/ shall go oute of the house of the lorde and water the ryuer of Sittim. Egipt shall goo to ruyne/ and Edom shalbe a desert and a wyldernes/which oppressed the chyldren of Israel/and which sheed ynnocent blonde in their lande. And Juda shall contynew euer/and Jerusalem from generacion to generacion. And I will clense their blonde which I haue not clensed. And the Lorde shall dwell in Sion.

The frydaye in ỹ iiii weke of aduēt The Epistle.

Shoute and be glad daughter of Syon for beholde I come and dwell in the myddes of the sayth the lorde. And manye nacions shall cleaue vnto the lorde at that daye and shalbe my people. And I will dwell in the myddle of the/ and thou shalt knowe that the lorde Sabaoth hath sent me vnto the. And the lorde shall inherit Juda which is his parte in the holye grounde/ and he shall chose Jerusalem yet agayne. Let all flesshe holde their peace before the lorde: for he is ryseu oute of his holye temple. zacha.ii.

On saynt Johns the euangelistes daye The epistle.

He that feareth God/ will do good: & he that kepeth the lawe shall obtaine wisdome: and she will come agaynst him as an honorable mother: as a woman ecclesiastici.xv.

yet a virgen shall she receaue him. She shall fede him with the brede of lyfe and vnderston dynge: & the water of wholsome wysdome she shall geue him to drynke. And she shall exalt him amonge his neybours: and shall opē his mouthe evē in ỹ thyckest of the congregaciō. And she shall fyll him wt the spirite of wisdo me & vnderstondynge/ & with the garment of glorye shall apparell him. She shall make him ryche wt ioye and gladnes and shall enhe ret him of an euerlastynge name.

¶ The xii daye. The epistle.

esa.lx. Up and receaue lyght Jerusalem: for thy lyght is come/ and the glorye of the lorde is vp ouer the. ffor beholde/ darcknes shall couer the erth/ and a thick mist the nacions. But ỹ lorde shall rise as the sonne ouer the/ & his glorie shalbe sene vpon the And the hethen shall walke in thy lyght/ and the kynges in the brightnes that is risen over the. Lyfte vp thyne eyes rounde aboute and se. All these are gathered together and are come vnto the. Thy sonnes shall come from farre/ and thy daughters shalbe euer by thy syde. Then thou shalt se/ and shalt have plentye: thyne harte shall wonder and breake oute in ioye/ when the multytude of the see are turned to the/ and the armyes of the hethen are come vnto the. The aboundaunce of Camells shall couer the/ and the dromadaryes of Madian and Epha shall come all of them from Saba/ and bringe golde and frankyn sence/ & shall preache the prayse of the lorde.

The

¶ The next sondaye after the .xii. daye The Epistle.

I Will prayse the O lorde/ that though thou were angrye with me/ yet thyne anger is turned/ and thou hast comforte me. Behold God is my saluacion: I will be bolde therfore and not feare. ffor the lorde God is my strength and my prayse wherof I synge: and is become my savyoure. And ye shall drawe water in gladnes oute of the welles of saluacion. And ye shall saye in that daye: geue thankes vnto the lorde: call on his name: make his dedes knowen amonge the hethen: remember that his name is hie. Lyfte vp. Synge vnto the lorde/ for he hath done excellentlye/ and that is knowen thorow oute all the worlde. Crye and showte thou inhabiter of Sion/ for great amonge you is the holye of Israel. esaie.xii.

¶ On Asshe wensdaye the Epistle.

And now therfore sayth the lorde. Turne to me with all youre hartes/ in fastinge and lamentacyō. And teare youre hartes and not youre garmentes) and turne vnto the lorde youre God. ffor he is full of mercie and compassion/ longe yer he be angrye/ and great in mercie and repenteth whan he is at the poynte to punyshe. Who can tell whether the lorde will turne and have compassion and shall leave after him a blessynge? Sacrifice & drynk offerynge vnto ỹ lorde youre God. Blowe a trompet in Sion/ proclayme ioel.ii.

fastynge and call a congregacion. Gather the people together/ bryng the elders to one place/gather the younge childrey and they that sucke the brestes/together. Let the brydgrome come oute of his chamber and the bryde oute of hir parloure. Let the prestes that mynister vnto the lorde/wepe betwene the porche and the alter/ and saye: spare (lorde) thy people & delyver not thyne enheritaunce vnto rebuke that the hethey shuld raygne over the. Why should they saye: amonge the nacions / where is their god. And the lorde envyed for his lordes sake and had compassion oy his people. And the lorde answered and sayde vnto his people Beholde/I sent you corne/new wyne and oyle / that ye shalbe satisfied therwith. Nether will I delyver you anye moare vnto ỹ hethey

¶ On the frydaye nexte folowynge.

The Epistle.

esa.lviii. Crye with the throte and spare not. Lyfte vp thy voyce as a trompet / and tell my people their offences and the house of Jacob their synnes. For me they seke daye by daye/and will knowe my wayes/as a people that doth ryghteousnes / and hath not forsakey the equitie of their God. They seke of me ryghteous iudgementes/and wyll drawe nye vnto God. Why have we fasted and thou hast not loked vpon it/have vmbled oure soules/& thou woldest not wyt it. Beholde whey ye fast/ye cay fynde youre awne lustes/ and cay call cruelly oy all youre detters. Ye fast to lawe and stryve and to smyte with fyst wyckedly

wyckedlye. Fast not as ye now do / to make youre voyce to be harde vp ay hie. Shuld it be soche a maner of fast that I shuld chose / a daye that a man shuld hurte his soule in? Or to bowe downe his heed lyke a bulrushe? Or to spreade sack cloth and asshes vnder him? Shuldest thou call this a fast / and a daye acceptable vnto the lorde? Or is not this rather ỳ fast ỳ I have chosen? To lose wycked bōdes & to vnbynde bondylles of oppression? And to let the brused go free? And that ye shuld breake all maner yockes? ye and to breake the breed to the hungerye / & to bringe the poore that are harbourlesse vnto house / & whē thou seest a naked / that thou cloth him and ỳ thou shuldest wdrawe thy selfe frō helpinge thyne awne flesshe? Then shuld ỳ lyght breake oute as dothe ỳ daye sprynge / & then healthe shulde shortlye bud oute. And thy righteousnes shall go before the / and the glorye of the lorde wolde come apon the. Then shuldest thou call / & the lorde shuld answer: then shuldest thou crye / and he shall saye / lo here am I. For I the lorde thy God am mercifull.

¶ On the wensdaye after the fyrst sondaye in lent / the Epistle.

And the lorde sayde vnto Moses: come vp to me into the hill / and be there / and I will geue the tables of stone and a lawe and commaundementes / which I have wrytten to teache them. Then Moses rose vp and his mynister Josue / and Moses went vp into the hill of God / & sayde vnto the elders: exodi. xxiiij.

tarye ye here/vntill we come agayne vnto you: & beholde here is Aaron & Hur with you. If anye may have anye matters to do/let him come to them. When Moses was come vp into the mounte/a cloude covered the hill/ and the glorye of the Lorde abode vpon mounte Sina/& the Lorde covered it.vi.dayes, And ỹ seventh daye he calléd vnto Moses oute of the cloude. And the fassion of the glorie of ỹ Lorde was lyke consuminge fyer on the tope of the hill in the sight of the chyldren of Israell. And Moses went into the mountayne. And Moses was in the mountayne fourtye dayes and fourtye nyghtes.

¶ Another for the same daye.

The epistle.

iii.regum .xix.

IN those dayes came Elias to Barsabe/ that is in Juda/and lefte his lad there. And he wẽt into the wildernes a dayes iorneye/and came & sat vnder a genapet tree/& wysshed to his soule that he myght dye/ and sayed:yt is now ynough Lorde/ take my soule/for I am not better then my fathers. And as he laye and slepte vnder a genapet tree: beholde/an angell touched him/and sayde thus: vp and eate. And he loked vp:and beholde there was at his hed a cake bakey on the coles and a cruse of water. And he ate and dranke and layde him doune agayne. And the angell of the Lorde came agayne the seconde tyme and touched him/and sayde: vp and eate: for thou hast a great waye to goo. And he arose and ate and dranke and walked thorow the

strength

strēgth of that meate fourtye dayes and fourtye nyghtes/ even vnto the mounte of God Horeb.

¶ The frydaye nexte folowinge.

The epistle.

THis sayth the Lorde. The soule that sinneth/ she shall dye. The sonne shall not beare parte of the fathers wyckednes. The ryghteousnes of the ryght shalbe vpon him/ and the wyckednes of the wycked shalbe on him. And yet the wycked if he turne from all his synnes which he dyd/ and kepe all myne ordinaunces/ and do iustlie and ryghteouslye/ he shall live & not dye. None of the synnes that he hath done shalbe reconed vnto him: In the ryghteousnes that he hath done/ he shall lyve. For I desier not the deeth of a synner (sayth the Lorde Jehovah) but rather that he shuld tourne from his waye/ and lyve. And so yf a ryghteous tourne from his ryghteousnes and do wyckednes/ and shall do lyke vnto all the abhominacyons whych a wycked doth/ shall he lyve? No/ none of those ryghteousnes that he dyd shalbe remembred. But in the wyckednes which he wrought/ & in the synne which he dyd/ in them shall he dye. But you wyll saye/ the waye of the Lorde is not equall. Here I praye you ye house of Israel. Is not my waye equall? If a ryghteous tourne from his ryghteousnes and do wyckedlye/ and dye therfore: in the wyckednes which he dyd he shall dye. And when a wycked turneth from his ezc. xviii

wyckednes and doth iustlye and ryghteouslye/he shall saue his soule: because he feared and turned from all his wyckednes which he dyd/he shall lyue and not dye/ sayth the lorde allmyghtie.

¶ The wensdaye after the seconde sondaye in lent.the epistle.

hester.viiii

IN the dayes of hester / Mardocheus prayed the lorde / beynge myndfull of all his workes & sayde lorde/ lorde kynge allmyghtie: for in thy power all thynges are put/nether is there anye that can resist thy wyll/if thou have determyned to save Israel. Thou madest heaven and erth/and whatsoeuer is contayned within the compasse of heauen:thou art lorde of all / nether is there anye that can resist thy maiestie. Thou knowest all thyngs/ & wottest þ it was not of pryde or of spyte/or anye desyer ofglorie þ I dyd not worshipp mooste proude Amon :for I wolde have been readye/and that gladlye(for the sauynge of Israel)to have kyst even the steppes of his fete. But I feared leaste I shuld tourne þ glorye of my God vnto a man/and feared to worshyp anye man saue my God. And now lorde kynge and God of Abraham have mercie on thy people for oure enemyes are mynded to destroye vs & to bringe thyne inheritaunce vtterly to naught. Despice not þ portion which thou delyuieredest for thy selfe oute of Egipt. Heare my prayer & be mercifull vnto the parte and inheritaunce/ and tourne oure sorow into Joye that we maye lyue and prayse thy name

O lor-

O lorde/and stoppe not the mouthes of them that prayse the. And all Israell with lyke mynde & prayer/cryed vnto the lorde/because that present death was not farre from them.

¶ The frydaye next folowynge. The epistle.

AT that tyme Joseph sayde vnto his brother. Heare I praye you a dreame that I dreamed. Beholde we ware makynge of sheues in the feld: and se/my sheffe arose and stode vpright/and youre sheues stode rounde aboute & made an obeysance vnto my sheffe. They sayde his brethren vnto him what shalt thou be oure kynge/or shalt thou raynge ouer vs? And they hated him the more for his dreame and for his wordes. And he dreamed yet another dreame and tolde it his brethren. And he sayd: beholde/I dreamed yet another dreame/Me thought the sonne and the mone and eleuen starres dyd worshipp me. And when he had tolde it his father and his brethren/his father rebuked him and sayde vnto him: what meaneth this dreame which thou hast dreamed? shall I come and thy mother and thy brethren and fall before the on the grounde? And though his brethren hated him: yet his father kept the thynge in mynde. And when his brethren were gone to pasture their fathers shepe at Sichem/Israell sayde to Joseph: do not thy brethren fede the shepe at Sichem? come that I maye sende ỹ to the. And he sayde: here am I. And he sayde: go good sonne and se whether it be welt with thy brethren and with the shepe/and bringe me

genesis. xxxvii.

worde agayne. And he sent him oute of the valeye of hebron for to goo to Sichem. And a man founde him wāderynge in ỹ felde & ayed him sayenge: what sekest thou? And he sayde/ I seke my brethren: tell me I praye ỹ/ where fe de they? And the man sayde: they are departed hēce. For I harde thē saye: let vs go to dothā And when they sawe him a farre of/ and yer he drue nye them/ they contryved to sle him And they sayd one to another: beholde/ this dreamer cometh. But now come & let vs kyll him and cast him into a sand pitte/ & saye some cruell beast hath deuoured him/ and let vs se whertо his dreames will come. When Ruben harde that/ he wolde have ryd him oute of their handes/ and sayed: let vs not kill him. And Ruben sayed moreouer/ shed no blonde/ but cast him into yonder pit ỹ is in the wyldernes and laye no hondes vpon him: for he wolde have ryd him oute of their handes and delyuered him to his father agayne.

¶ The wensdaye after the thyrd sondaye in lent. The Epistle.

exodi. xx. THus sayth ỹ lorde God. Honoure thy father and mother/ that thy dayes maye be prolonged in the lande which thy lorde God geueth the. Thou shalt not kyll. Thou shalt not breake wedlocke. Thou shalt not steale. Thou shalt beare no false wytnes agaynst thy neyboure. Thou shalt not couet thy neyboures house: nether shalt thou couet thy neyboures wyfes/ his marsaruaunt/ his mayde/ his oxe/ his asse or ought that is his.

And

And all the people ſawe the thunderinge and the lyghtenynge and the noyes of the horne/ and how the mountayne ſmoked. And when the people ſawe it/they remoued & ſtode a farre of and ſayde to Moſes: talke thou with vs and we will heare: but let not God talke with vs leaſt we dye. And Moſes ſayde vnto ỹ people/feare not. For God is come to proue you and that his feare maye be amõge you/that ye ſynne not. And the people ſtode a farre of/ and Moſes went into the clowde where god was. And ỹ lorde ſayd vnto moſes: thus thou ſhalt ſaye vnto the chyldren of Iſrael. Ye haue ſene how I have talked wt you oute of heuen. Ye ſhall not make therfore wt me/Gods of golde: in no wyſe ſhall ye do yt. An alter of erth ſhalt thou make vnto me/& there offer thy burnt offeringes & thy peace offeringes/& thy ſhepe & thyne oxen. And vnto all places where I ſhall put ỹ remembraunce of my name/ thyther will I come vnto the & bleſſe the.

¶ The frydaye nexte folowynge. Epiſtle.

IN theſe dayes when there was no water for the multitude/they gathered them ſelves together agaynſt Moſes & agaynſt Aaron. And the people dyd chyde wt Moſes & ſpake ſayinge: wolde god we had peryſſhed wht oure brethren peryſſhed before the lorde. Why have ye brought ỹ cõgregacyõ of ỹ lorde into this wildernes/ỹ bothe we & oure catell ſhuld dye here? wherfore leed ye vs oute of Egipt to bringe vs vnto this vngracious place/which no place of ſeed ner of fygge ner vynes

mme. pp

vynes ner of pomegarnardes / nether is there
anye water to drynk ¶ And moses and Aaron
went from the congregacion vnto the doze of
the tabernacle of wytnes / and fell on their
faces: and the glozie of the lozde appered vnto
the. And the Lozde spake vnto Moses sayin
ge: take the staffe / and gather / thou and thy
brother Aaron the congregacion to gether / &
saye vnto the rock before their eyes / that he
geue forth his water. And thou shalt brynge
them water oute of the rocke / and shalt geue
the compayne drynke / and their bestes also.
And Moses tooke the staffe from before the
lozde as he commaunded him. And Moses &
Aaron gathered the congregacion together
before the rocke / and he sayde vnto them / hea-
re ye rebellious / must we fet you water oute
of this rocke? And Moses lyfte vp his hand
with his staffe and smote the rock two tymes
and the water came oute aboundantlye / and
the multitude dranke / and their bestes also.
And the lozde spake vnto Moses and Aaron /
because ye beleued me not / to sanctifie me in
the eyes of the childzen of Israel / therfore ye
shall not brynge this congregacion into the
lande which I have geuen them. This is the
water of strife / because ỳ childrē of Israel stro
ue vō ỳ lozde / & he was sanctified vpō them.

¶ The wensdaye after the iiii. sondaye in
lent. The Epistle.

esaie. i. THis sayth the lozde God. Washe &
be cleane: put awaye the wyckednes of
youre ymaginacions oute of my syght

Lease

Ceaſe to do euell and learne to do well. Stodye to do ryghteouſlye and helpe the oppreſſed. Aduenge the fatherleſſe and defende the cauſe of wydowes. Come let vs ſhewe eche his grefe to other and make an atonement ſayth the lorde. And ſo though youre ſynnes be lyke to purple / they ſhalbe made as whyt as ſnow / and though they be as reed as ſkarlet / they ſhall be made lyke whyte woll. Yf ye wyll agree and herken / ye ſhall eate the beſt of the lande ſayth the lorde God.

¶ Another for the ſame daye.

THus ſayth the lorde. I will ſanctifie my name that is defyled amonge the hethen. Which ye have defyled amonge them: that the hethen maye knowe that I am the lorde (ſayth the lorde Iehouah) when I am ſanctified vpon you in their ſyght. And I will take you from the hethen / and will gather you oute from all landes and will bringe you oute of youre awne contre. And I will poure pure water vpon you / and ye ſhalbe clenſed from all vnclennes / and from all youre ydoles. I will clenſe you. And I will geue you a new harte / and will put a new ſpirite in you. And will take awaye that ſtonye harte oute of youre fleſſhe / & geue you a fleſſhie heart. And I will put my ſpirite in you / and will make that ye ſhall walke in myne ordinaunces and kepe my lawes & do them. And ye ſhall dwell in the lande which I gaue youre fathers. And ye ſhalbe my people / and I wilbe youre God. ezechiel. xxxvi.

¶ The frydaye after the iiij ſondaye in lent

The

The epistle.

iii. regum
xvii.

IN those dayes it chaunsed that the sonne of the wyfe of the house was sycke/ & the sycknes was so great that there remayned no breth in him. Then she sayde to Helias/what have I to do with the/thou man of god: Wydest thou come to me/ that my synne shuld be kepte in mynde & to sle my sonne? And he sayde vnto hir/ geve me thy sonne/ & he tooke him oute of hir lappe and caried him vp into an hie chamber/ where he him selfe dwelt/ & layde him on the bed. And he called vnto the Lorde & sayde: O Lorde my god/hast thou dealt so cruelly with the wydowe with whome I dwell/as to kyll hir sonne? And he measured the chyld. iii. tymes/ & called vnto the Lorde & sayde: Lorde my God/let this childes soule come agayne into him. And the Lorde herkened vnto the voyce of Helias/ & this chyldes soule came agayne vnto him/and he revived. And Helias toke the chylde and caried him doune oute of the chamber into the house/ & delyvered him to his mother. And Helias sayd: se/thy sonne is alyve. Then sayde the woman to Helias: now I knowe that thou arte a man of God/ & that the worde of the Lorde is trulye in thy mouth.

¶ The wensdaye after the .v. sondaye in lent The epistle.

leui. xix.

AT that tyme the Lorde spake to Moses sayinge: speake vnto the hole multitude of the chyldren of Israel/ & saye

to

to them: I am the Lorde youre God. Ye ſhall not ſteale ner lye / ner deale falſly one with another. Ye ſhall not ſwere by my name falſ-lye / ẏ thou defyle not the name of thy god: I am the Lorde. Thou ſhalt not begyle thy neyboure with caviłlacions / ner robbe him violently: nether ſhall the workmans laboure abyde with the vntill ẏ morninge. Thou ſhalt not curſſe the deffe / ner put a ſtomblinge blocke before the blinde / but ſhalt feare thy God. I am the Lorde. Ye ſhall do none vnryghteouſnes in iudgemẽt. Thou ſhalt not favor ẏ poore ner honoure the myghtie / but ſhalt iudge thy neyboure ryghteouſlye. Thou ſhalt not go vp & doune a falſe prevye accuſar amonge the people / nether ſhalt thou helpe to ſhed ẏ blonde of thy neyboure. I am ẏ Lorde. Thou ſhalt not hate thy brother in thyne harte / but ſhalt in anye wyſe rebuke thyne neyboure / ẏ thou beare no ſynne for his ſake. Thou ſhalt not advenge thy ſelfe ner beare hate in minde agaynſt the chyldren of thy people / but ſhalt love thyne neyboure evẽ as thy ſelfe. I am the Lorde. Myne ordinaunces ſhall you kepe / ſayth the Lorde almyghtie.

¶ The friday after ẏ .v. ſonday in lent. ẏ piſt. leve. ẏ vii.

IEremyas ſayde: Lorde all ẏ forſake ẏ / ſhalbe aſhamed. And they ẏ departe from the ſhalbe wrytten in ẏ erth. ffor they have loſt the Lorde ẏ is the foũtayne of the water of lyfe. Heale me Lorde / & I ſhalbe whoale: ſave me Lorde / and I ſhalbe ſafe / for thou art he that I prayſe. Beholde they ſaye

vnto

vnto me: where is the worde of the lorde? Let it come to passe/and I enforced not to be a shepparde that shuld not folowe the: and the daye of destruccion have I not desyred/thou knowest. And ỳ proceaded oute of my mouth was ryght in thy syght. Be not terryble vnto me lorde: for thou art my trust in ỳ euell daye. Let thẽ ỳ persecute me be cõfounded/& let not me be cõfounded. Let their hartes fayle them/and not myne harte fayle. Bryng vpon them ay euell daye/& bruse them agayne and agayne.

¶ The wensdaye after palme sondaye The Epistle.

esaie.liii. ESaias sayde/lorde/who beleueth oure sayinge/& the arme of ỳ lorde/to whome is it opened? He came vp as a sparow before him/& as a rote oute of a drye lande. There was nether fassyon or bewtie on him. And when we looked on him/there was no godlynes ỳ we shuld lust after him. He was despised & cast oute of mennes cõpanye/& one that had soffered sorowe/& had experynce of infirmitie: & we were as one that had hid his face from him. He was so despisable/that we esteemed him not. Truly he tooke vpon him oure deseases/& bare oure sorowes. And yet we counted him plaged/& beaten & humbled of God. He was wounded for oure transgression/and bruised for oure iniquities. The correccio that brought vs peace was on him/& with his stripes we were healed. And we went astraye as shepe/and turned euery man his waye: and the lorde put on him the wyckednes of vs all

He.

he ſoffered wronge & was euell entreated/ & yet opened not his mouth: he was as a ſhepe ledde to be ſlayne: & as a lambe before his ſhe ter/ he was domme & opened not his mouth. By ỹ reaſon of ỹ affliccion/ he was not eſtemed: & yet his generaciō who can nōbre? Whē he is taken from ỹ erth of liuynge mē: for my peoples tranſgreſſion he was plag:d. He put his ſepulchre wᵗ the wycked/ & with ỹ ryche in his deth: becauſe he dyd none iniquitie/ neither was gyle founde in his mouth. And yet the lorde determyned to bruſe him wᵗ infirmities. His ſoule gevynge hir ſelfe for trangreſſion/ he ſhall ſe ſeed of longe cōtinuaunce/ and the will of ỹ lorde ſhall proſpere in his hande Becauſe of ỹ laboure of his ſoule/ he ſhall ſe & be ſatiſfied. With his knowledge/ he beynge iuſt/ ſhall iuſtifie my ſeruauntes & that a great nōbre: & he ſhall beare their iniquities. Therfore I will geue him his parte in many & the ſpoyle of ỹ ryche he ſhall deuyde: becauſe he gaue his ſoule to death/ & was nombred with the treſpaſers/ & he bare the ſynne of many/ and made interceſſion for tranſgreſſors.

¶ On good frydaye the Epiſtle.

ANd the lorde ſpake vnto Moſes & Aarō in ỹ lōde of Egipt ſayinge: This moneth ſhalbe youre chefe moneth: euen ỹ fyrſt moneth of the yere ſhall it be vnto you. Speake ye vnto all ỹ felowſhipe of Iſrael ſayinge: ỹ they take the tēth daye of this moneth to euery houſholde/ a ſhepe. Yf ỹ houſholde be to few for a ſhepe/ they let him & his neyboꝛ exodi. vij

res that is next vnto his house/take accordyn
ge to the nombre of soules/and counte vnto a
shepe accordynge to euery mannes eatynge.
A shepe without spot & a male of one yere old
shall it be/& from amonge the lambes & the
gotes shall ye take yt. And ye shall kepe him
in warde vntill ỳ .xiiii. daye of ỳ same moneth
And euery man of ỳ multitude of Israel shall
kyll him aboute euē. And they shall take of ỳ
bloude & stryck it on ỳ .ii. syde postes & on the
vpper doze post of ỳ houses/ wherin they eate
him. And they shall eate the flesshe thesame
nyght/roste w̄ fyer/ & with vnlevēded breade
& with soure erbes they shall eate it. He ỳ ye
eate not therof sodē in water/ but rost w̄ fyer:
both heed/fete & purtenaunce together. And se
that ye let nothynge of it remayne/ vnto the
.morynge: if ought remayne/burne it w̄ fyer.
Of this maner shall ye eate it: with youre loy
nes gyrded/& shoes on youre fete/ & youre sta-
ues in youre handes . And ye shall eate it in
haste/for it is the lorde passeouer.

¶ The last sondaye after trynyte sondaye.

The Epistle.

Jeremiae. xxxiii.

BEholde/the dayes will come sayth the
lorde/ ỳ I will stere vp vnto Dauid a
ryghteous braunche/ & he shall raigne
a kynge/ & shalbe wyse/ & shall do equitie &
iustice in the erth. And in his dayes Juda shal
be safe/& Israel shall dwell without feare.
And this is the name that they shall call him
the lorde oure righteousnes. Wherfore the da
yes will come sayth ỳ lorde/ that they shall

sare

saye no more/ ẏ lorde lyueth ẏ brought ẏ chil
dren of Israel oute of ẏ lande of Egipt. But
the lorde lyueth which delyuered & brought ẏ
seed of ẏ house of Israel / oute of the lande
of the north and from all landes whether I
thrust them. And they shall dwell in their aw
ne lande sayth the lorde God almyghtie.

¶ On the wensdaye in the ember wek afore
Mighelmas.

THus sayth ẏ lorde God/ beholde ẏ da-
yes will come sayth the lorde/ that the
earer shall ouertake ẏ reper & treader of amos.ix.
grapes ẏ sower of seed. And ẏ mountaynes
shall drope swetnes/ & the hilles shalbe hera-
ble. And I will turne ẏ captiuite of my people
Israel: & they shall buylde the cities that are
fallen in dekeye/ and shall in habyt them / and
shall plant vynes, and drynke wyne / & shall
make gardens & eate the frute of them. And
I will plant them their awne land/ and they
shall not be anye more plucked oute of their
lande which I have geuen them / sayth the
lorde thy God.

¶ The frydaye in the Ember weke before
Mighelmas. The Epistle.

TVrne Israel vnto the lorde thy God: ose.xiii.
for thou art fallen for thy wyckednes
ses sake. Take wordes with you and
turne vnto the lorde. And saye vnto him: re-
myt all wyckednes and gene thynges / and
we will paye the openly that we have promp
sed with oure lyppes. Assur shall not saue vs/
nether will we ryde on horsses: nether will we

saye to ȳ worke of oure awne handes/ye are oure Godes/for thou hast compassion on the frendlesse. I will heale their obedience & will love thē of myne awne accorde: for my wrath is crased from them. I wilbe as dew to Israel/& he shall florisshe as a lylee/& stretch oute his rotes as Libanon. His braūches shall runne oute/& as an olive tree shall his glorie be/ & his savoure as Liband. They that shall turne & syt in his shadow/shall lyve with corne/ & florisshe as vynes. His renoune shalbe as the wyne of Libanon. Ephraim/what have ye anye moare to do with ydoles? I have healed him and loked on him. I wilbe as a great fyrre tre/and of me shall thy frute be founde. Who is wyse to understonde these thinges & hath wyt to perceave them? ffor the wayes of the Lorde are straycht/ and the righteous shall walke in them: but the wycked shall stomble in them.

Therafter foloweth the Epistles of the sayntes which are also taken oute of the olde Testament.

On saynt Nicolas daye. The pistle.

eccl. xliii

Behold an excellent Preste which in his dayes pleased God/ & was founde righteous/& in tyme of wrath made an atonement: lyke to him there is not founde/ that kept the lawe of the moost hyest. And he was in covenaunt with him/ & in his flesshe he wrote the covenaunt/& in tyme of temptacyon

eyon he was foulde faythfull. Therfore he made him a covenaunt with ayn oth/that nacions shuld be blessed in his syght/ & that he shuld be multiplied as ỳ dust of the erth. He knew him in his blessinges & gave him ayn inheritaunce. And he kept him thorow his mercie/ that he founde grace in the eyes of God. Ayn everlastinge covenault dyd he make him/ & gave him the office of ỳ hie preste. He made him happie in glorye. Jn fayth & in his softenes/ he made him holy/ & chose him oute of all flesshe.

¶ On the concepcio of oure ladye. The pist.

AS a vyne/so brought I forth a savoure of swetnesse. And my flowres are the frute of glorie & riches. I am ỳ mother of bewtifull love & of feare/ & of greatnes and of holye hope. Jn me is all grace of lyfe & trwthe. And in me is all hope of lyfe & vertue. Come vnto me all ỳ desyer me / & be fylled with the frutes that sprynge of me. For my sprite is sweter then honye or honye combe. The remembreunce of me is for ever & ever. They that eate me/ shall honger the moare/ and they that drinke me/ shall thurst the more. He that herkeneth to me/ shall not be ashamed/ and he that worketh by my counceil / shall not synne. And they that bringe into lyght / shall have eternall lyfe. ecclesiastici.xxiiii.

¶ On candlemas daye. The epistle.

BEholde/ I sende my messenger which shall prepare the waye before me. And sodenly shall the lorde whome ye seke/ come vnto his temple/ & the messenger of the mala.iii.

couenaunt whome ye desyer. Beholde/he com meth sayth the lorde Sabaoth. Who shall en dure in the daye of his commynge/or who shall stonde to beholde him? For he is as try. inge fyer and as the erbe that fullers scoure withall. And he shall syt tryenge and purgyn ge syluer/and shall purifie the sonnes of leui/ and shall fyne them as gold and syluer. And they shall bryng offerynge vnto the lorde of ryghtousnes. And the sacrifice of Juda and of Jerusalem shalbe delycious vnto the lorde as in the olde tyme and in the yeres that were at the begynnynge.

¶ On the Annunciacion of oure ladye which is oure layde daye in lent/ the Epistle.

esaie.vii. And the lorde spake to Achas sayenge. Axe ỳ a signe of the lorde thy God/frō alowe beneth/or from ay hie aboue. But Achas answered I will not aye/neither wyll tempte the lorde. Wherfore the lorde sayde: Herken ye of ỳ house of Dauid: Is it so smalle a thynge for you/ to be greuous to men/but ỳ ye shuld also be payn full vnto God? neuerthe later yet ỳ lorde/he will geue you a signe. Be holde a vyrgyn shalbe wt child/ & shall beare a sonne/ and shall call his name Emanuel. He shall eate butter & honye/ ỳ he maye have vn derstōdynge to refuse ỳ euell & to chose ỳ good

¶ On saynt Philip & Jacobs daye. ỳ epistle.

sapi.v. They shall ỳ ryghteous stonde wt great constance agaynst them ỳ vexed them and toke awaye that they had laboured for. When the wycked shall se that they shal

be troubled

be troubled with horrible feare/and shall wonder at the sodeyn & vnloked for victorye/& shall saye in them selues/ repentynge & sorowynge for anguyshe of hert. These be they which we sometyme mocked and iested on. We were oute of oure wyttes and thought their lyuynge madnes/and their ende to be without honoure But beholde/ how they are counted amonge the childrey of God/and have their inheryta-unce amonge the sayntes.

¶ On the Nativite of. S. Jhon baptistes daye. The Epistle.

THus sayth the lorde. Herke ye yles vnto me/and geue hede ye people that are afarre. The lorde called me out of the wombe and made mencion of my name/whey I was in my mothers bowelles. And he made my mouth lyke a sharpe swerde. In the shadowe he led me with his hande. And he made me as an excellent arow/ and hid in his quyver. And he sayd to me: thou art my saruaunt O Israel/in whome I wilbe glorified. And I sayde: I laboure in vayne and spende my strength for nought/and vnprofytably. How be yt my cause I commyt to the lorde and my trauayle vnto my God. And now sayth ỳ lorde that formed me in the wombe/to be his saruaunt and to tourne Jacob vnto him. Beholde I have made the a lyght/ that thou shuldest be saluacion/euen vnto the ende of the worlde kynges shall se/ and rulers shall stande vp & shall worshipe/ because of the lorde which is saythfull/& the holye of Israel hath chosen ỳ esa. xlix.

¶ On the visitacion of oure layde the epistle.

cantic. ii. I Am the floure of ỳ felde/ & lylyes of the valeyes. As ỳ lylye amõge the thornes so is my loue amonge ỳ daughters. As the appletre amonge the trees of ỳ wood so is my beloued amonge the sonnes/ in his shadow was my desyre to syt/ for his frute was swete to my mouth. He brought me into his wyne seller: and his behauer to mewarde was louely. Behold my beloued sayde to me: vp & hast my loue/ my doue/ my bewtifull & come/ for now is wynter gone & rayne departed & past. The floures apere in oure contre & the tyme is come to cut ỳ vynes. The voyce of ỳ turtle doue is harde in oure lande. The fygge tre hath brought forth hir fygges/ & the vyne blossoms geue a sauoure. Vp hast my loue/ my doue/ in the holes of the rocke and secret places of the walles. Shew me thy face and let me here thy voyce/ for thy voyce is swete and thy fassyon bewtifull.

¶ On saynt Marye Magdalens daye The Epistle.

prouerbi. xxxi. A Woman of power and verite/ if a man coulde fynde: ỳ valew of hir were farre a boue perles. The harte of hir husbãd trusteth in hir/ ỳ he nedeth not spoyles. She rendereth him good & not euell all ỳ dayes of hir lyfe. She sought woll & flax & did as hir handes serued hir. She eis lyk̃ a marchaūtes ship ỳ bryngeth hir vitayles from farre. She ryseth yet daye and geueth meate to hir houshold/ & fode to hir maydens. She consydred a

grounde

grounde ond bought yt/and of the frute of hir handes planted a vyne. She gyrde hir loynes with strength & couraged hir armes. She perceaued that hir huswyfrye was proffitable/& therfore dyd not put oute hir candle by nyght She set hir fyngers to the spyndle/ and hir handes caught holde on the dystaffe. She opened hir hand to the poore/ and stretched oute hir handes to the nedye. She feared not least the colde of snowe shuld hurt hir house/ for all hir housholde were doble clothed. She made hir gaye ornamentes/ of byce and purple was hir apparell. Hir husband was had in honoure in the gates /as he sat with the elders of the lande. She made liney and solde it/and delyuered a gyrdell to the merchaunt. Strength and glorye were hir rayment/and she laughed in the later dayes. She opened hir mouth with wysdome/ and the lawe of ryghteousnes was on hir tonge. She had an eye to hir honsholde and eate not breed ydlye. Hir childrey arose and blessed hir/ and hir husband commended hir. Many e daughters have done excellentlye but thou hast passed them all. Fauoure is a deceauable thynge/ and bewtie is vanytie. But a woman that feareth God/ she shalbe prayesed. Geue hir of the frute of hir handes/ and let hir workes prayse hir in the gates.

¶ On the assumpcion of oure layde. ℣ epistle

In all those thinges I sought rest: and in some mannes inheritaunce wolde ha- ecclesiastiue dwelt. Then the creator of all thynge commaunded and sayde vnto me: & he that xxiiij.

created me dyd set my tabernacle at rest and
sayd vnto me/dwell in Jacob and have thyne
inheritaunce in Israel/and rote thy selfe amõ
ge myne elect. From the begynnynge and be-
fore the worlde was I created / and vnto the
worlde to come/ will I not cease: and before
him have I mynistred in the holye habitacion
And soin Sihon was I settled/ & in the holye
citie lykwyse I rested/and in Jerusalem was
my powet. And I roted my selfe in an honou
rable people/ which are the lordes parte/ and
he their inheritaunce: and amonge the multi-
tude of sayntes I helde me fast. As a Cedar
tree was I lyfte vp in libanon/ and as a Cy-
pers tree in mounte Hermon. As a palme tree
was I exalted in Cades/ and as roseplantes
in Jericho. As a bewtifull olyue tree in the fel
des/ and and as a plantayne tree was I exal-
ted vpon the waters. In ỳ stretes I gaue an
odoure as synamon & balme ỳ smelleth well/&
gaue an odoure of swetnes as perfect myrre.

¶ On the Natiuite of oure ladye.

The Epistle as is afore on the concepcion of
oure ladye. Ecclesiastici. xxiiii.

¶ On saynt Mathewes daye the apostle the
Epistle.

ezechie. j. The symylitude of the faces of the foure beastes: the face of a man and the face of a lyon on the ryght hand of ỳ foure of them. And the face of an egle aboue the foure. And their faces and their wynges stretched oute aboue an hie. Eche had two wynge coupled together and two that couered their

bodyes.

bodyes. And they went all straygħt forwarde And whether they had lust to go/thether they went/and turned not back agayne in their go ynge. And the symylytude of the bestes and the fassyon of them was as burnynge coles of fyer and as fyer brandes / walkynge betwene the beastes. And the fyer dyd shyne/and oute of the fyer proceaded lyghtenynge. And the beastes ranne & returned after ỳ fassyon of lyghtenynge.

¶ On saynt luke

The Epistle as is aboue on S. Mathewes daye the Apostle. Eze.i.

¶ On. S. katheryns daye The Epistle.

LOrde/I dyd lyfte vp my prayer vpon the erth/ and besoughte to be delyuered from death. I called vpon the lorde ỳ father of my lorde/ that he shuld not leaue me helplesse in the daye of my trybulacion/ and in the daye of the proude man. I praysed thy name perpetually /and honoured it with confession/ and my prayer was harde. And thou sauedest me that I perisshed not/and delyueredest me oute of the tyme of vnryghteousnes. Therfore will I confesse and prayse the/and will blesse the name of the lorde ecclesia.li

¶ Here ende the pistles of the olde Testament.

¶ This is the Table/whe re in you ſhall fynde/the Epiſtles and the Goſpels/after the vſe of Salſbury.

For to fynde them the ſo-ner: ſo ſhall you ſeke/after the-ſe Capitall letters by name: A.B.C.D. which ſtande by the ſyde of this boke/alwayes on/or vnder ỳ letter ther ſhall you fynde a croſſe ✠ where the Piſtle or ỳ Go ſpell begynneth/and where the ende is/there ſhall you finde an halfe croſſe ✠

¶ And the fyrſte lyne in this table alwaye is the Piſtle/and the ſeconde lyne is alwaye the Goſpell.

¶ On the fyrſt Sondaye in the Advent.

D This alſo we knowe. Roma.xiii.
A When they drewe nye vnto. Mat.xxi.

On the wendſdaye.

B Be pacient therfore brethren. Jaco.v.
A The beginning of the Goſpell. Mar.i

On the frydaye.

A Eſaye the.li.Chapter.
A In thoſe dayes Jhon. Mat.iii.

¶ On the.ii.Sonday in the Advent.

A Whatſoever thyngis are writen. ro.xv
E And there ſhalbe ſygnes. Luc.xxi.

¶ On the Wendſday.

A zacharie the.viii. Chapter.
B Verely I ſaye vnto you Mat.xi

On the frydaye.

C Eſaye the.lvii.Chapter

Johy

B Jhon bare witnes of him Joh.ii
¶ Dy the.iii. Sonday in the Advent.
A Let men this wyse esteme vs. i. Cor.iiii
A When Jhon beinge in preson Mat.xi.
Dy the wendsdaye.
A Esaie the.ii. Chapter.
L And in the.vi. moneth the. Luke.i.
Dy the frydaye.
A Esaie the.xi. Chapter.
D Mary arose in those dayes. Luke.i.
¶ Dy the.iiii. Sondaye in the Advent.
A Reioyce in the Lorde all waye. Phili.iiii
L And this is the recorde of John. Joh.i
Dy the wendsdaye.
D Joel the.ii. and.iii. Chapter.
L And this rumor of him went. Luk.vii
Dy the frydaye.
D zacharie the.ii. Chapter.
B Take hede beware of the leue. Mar.viii
¶ Jn the Christmas even.
A Paul the seruaunt of Jesus. Rom.i.
L When his mother mary was Mat.i
¶ Jn the Christmas nyght at the.i. masse
L For the grace of God. Tit.ii
A It folowed in those dayes Luke.ii
At the.ii. masse.
B But after that the kyndnes. Tit.iii.
L The shepherders sayde One to. Luke.ii
At the.iii. masse.
A God in tyme past diuersly. Hebr.i
A Jn the beginninge was that. Joh.i
¶ Dy saynt Stevens daye.
L Steven full of faith & power. Act.vi

D Wherfore beholde I sende. Mat.xxiii
¶ On saynt Johns Evangelist.
A Ecclesiast.the.xv.Chapter.
E Folowe me/Peter turned. Joh.xxi
¶ On the chyldermasse daye.
A And I loked/& lo a lambe. Revela.xiiii
L Lo the angell of the Lorde ape. Mat.ii.
¶ Of the sondaye after crystmasse.
A And I saye that the heyre as. Gala.iiii
E And his father and mother mer.Luke.ii
¶ On the newe yeres daye
L For the grace of God that bring. Tit.ii
L And whey the eyght daye was. Luke.ii
¶ On the therteyn even.
L For the grace of God that bring. Tit.ii
D Whey Herode was dead. Mat.ii
¶ On the thertenth daye.
A Esaye the lx.Chapter
A Whey Jesus was borne. Matt.ii
¶ On the fyrst sondaye after the thertenth daye.
A Esaye the.xii.Chapter.
D The nexte daye/John sawe. John.i.
¶ On the.ii.Sondaye after the thertenth daye.
A I beseche you therfore brethren. Ro.xii
I And whey he was.xii.yere olde. Lu.ii.
¶ On the wends daye.
A Brethren myhertes desyre. Rom.x.
B Whey Jesus had herde that. Mat. iiii.
¶ On the frydaye.
A Let every soule submit him Ro.xiii
B And Jesus returned by the. Lu.iiii

¶ On

¶Dy the.iii. Sondaye after the thertenth daye.

B Seyngr that we have divers. Rom.xii
A And the thyrde daye was the. Johy.ii.

Dy the wendsdaye

C This is a true sayinge/and by. i.Tim.i
A And he departed thens:and. Mar.vi

Dy the frydaye.

C For I knowe/and surely bele. Rom.xiiii
E And cam into Capernaum. Luke.iii.

¶Dy the.iiii. Sondaye after the thertenth daye.

D Be not wyse in youre awne opi. Ro.xii
A When Jesus was come dou. Mat.viii

Dy the wendsdaye.

G I beseche you brethren for. Rom.xv.
A And he entred agayne into. Mar.iii

Dy the frydaye.

D Are ye not ware that ye are. i.Cor.iii
D And Jesus went aboute all. Mat.iiii

¶Dy the.v. Sondaye after the thertenth daye.

B Owe nothinge to eny man. Ro.xiii
C And he entred into a shyppe Mat.viii

Dy the wendsdaye

A As concerninge the thinges. i.Cor.vii
G It chaunsed as they went on. Luke.ix

Dy the frydaye.

D Let every man abyde in the. i.Corin.vii
B And they brought children. Mar.x

¶Dy the.vi. Sondaye after the thertenth daye.

B Owe therfore no debt vs. Colos.iii

The

D The kyngdome of heuen is. Mat.viii.
On the wendsdaye
A I exhorte therfore that a bove.i.Tim.ii
L A certayne man had two son. Mat.xxi
When the weddinge goth oute.
D Perceave ye not how that. i.Cor.iy
A For the kyngdome of heauen. Mat.yy
On the wendsdaye.
A If oure Gospell be yet hyd. ii.Cor.iiii
L And they departed thens/and. Mat.iy
On the frydaye.
L Seynge they that we have. ii.Cor.iiii.
L He that ys not with me/ys. Mat.xi
On the Sondaye.ly.
D For ye suffre fooles gladly. ii.Corin.xi.
A When moche people were. Lu.viii
On the wendsdaye.
A I call God for a recorde vnto. ii.Cor.ii.
A And he began agayne to. Mar.viii.
On the frydaye.
B Seynge that we knowe. ii.Corin.v.
L When he was demaunded. Lu.xvii
On the Sondaye.l.
A Though I speake with the. i.Cor.xiii
J He toke vnto him the twelve. Luk.xviii
On the wendsdaye
L Pothel the.ii.Chapter
B Moreover when ye faste be not.Mat.vi.
On the frydaye.
A Esaye the.lviii.Chapter.
G Ye have heurde how it is sayde.Mat.v.
On the.i.Sondaye in lent.
A We ar helpers therfore. ii.Corin.vi

T They was Jesus ledd awaye. Mat.iiii
T Dy the wendsdaye in the.iiii.tymes
E Exodi tha.xxxiii.chapter. & iii.Reg.xix
D They answered certayne Mat.xii
Dy the frydaye.
E Ezechiels the.xviii.Chapter
A After that there was a feast. John.v.
CDy the.ii.Sondaye in lent
A ffurthermore we beseche i.Tessa:iiii
E And Jesus went thence and Mat.xv
Dy the wendsdaye.
E Hester the.viii.Chapter
E And Jesus ascended to Jeru. Mat.xx
Dy the frydaye.
B Genesis the.xxxvii.Chapter
D Herken another symilitude. Mat.xxi
CDy the.iii.Sondaye in lent
A Be ye followers of God Ephe.v
E And he was a castinge out Luk.xi
Dy the wendsdaye
E Exodi the.xx.Chapter
A They came to Jesus the. Mat.xv.
Dy the frydaye
A Numeri the.xx.Chapter
A They cam he to a cite of Dame. Joh.iiii
CDy the.iiii.sondaye half lent.
E ffor it is writtyn that Abraha Gal.iiii
A After that went Jesus his. John.vi
Dy the wendsdaye
E Ezechiel the.xxxvi.Chapter & Esaie.l
E And as Jesus passed by/he. John.ix
Dy the frydaye.
E iii.Regum the.xvii.Chapter.

A A certayne man was sycke Jhon.xi
¶ On the.v. Sonday in lent
L But christ beynge the hye Hebre. ix
F Which of you can rebuke me Jhon.viii
On the wensday
L Levitici.the.xiy.chapter
E It was at Jerusalem the feast Jhon.v
On the frydaye
B Hieremie the.xvii.Chapter
F Then gathered the hye prestes Jhon xi
¶ On the Palme Sonday
A Let the same mynde be in you phi.ii.
A Ye knowe that after.ii.dayes.mat.xxvi
On the wensday
D Esaye the.liii.Chapter
A The feaste of swete breed drue Lu.xxii
On the good fryday
A Exodi the.xii.Chapter
A When Jesus had spoken Jhon.xviii
On esterevey
A If ye be then rysen agayne Colloss.iii
A The saboth daye at euen Mat.xxviii.
¶ On esterday
L Pourge therfore the olde leve i.Cor.v
A Mary magdalen/and Mary Mar.xvi
On the Monday
F Which preachynge was pub. Actu.x
B And beholde two of the wet Lu.xxiiii
On the Tewsday
D Yemen and brethren chyldren. Actu.xiii
F Jesus him selfe stode in the Lu.xxiiii
On the wensday
B Yemen of Israel why mat. Act.iii.

After

A After that Jesus shewed him. Jhon. xxi
On the Thorssday
E The angell of the lorde spake Act. viii
L Mary stode without at the Jhon. xx
On the ffryday
L ffor as moche as Christ hath i. Pet. iii
D They ỳ xi. disciples went. Mat. xxviii
On the Satterday
A Wherfore laye a syde all ma i. Pet. ii.
A The morowe after the Jhon. xx
¶ On the. i. Sonday after esterday
A ffor all that ys borne of god i. Jhon. v
E The same daye at nyght which. Jhū. xx
On the wensday
L Yf christ be preached howe i. Co. xv
L When Jesus was ryssen the Mar. xvi
On the ffryday
L Obeye them that have the ouer. Heb. viii
L And they departed quickly Mat. xxviii
¶ On the. ii. Sonday after esterday
D Christ also suffered for oure i. Pet. ii
L I am a good shepherd/a good Jhon. x
On the ffryday
A ffor as moche as ye know how. i. Pet. i.
L On the morowe after the sab. Lu. xxiiii
On the wendsday
D Lykewyse they as by the symne Ro. v.
D They cam the disciples of Jhon Mat. ix
¶ On the. iii. Sonday
after esterday
L Derely beloued I beseche you i. Pe. ii
D After a whyle ye shall not se Jhon. xvi
On the wensday

A My lytell chyldren/these . i. Joh. ii
B There arose a question betwe. Jo. iii

On the Frydaye.

A Ye are all the children. i. Thes. v
A I am come a lyght in to the. Johñ. xii

¶ On the. iiii. Sondaye after esterdaye

L Every good gyfte/and every. Jaco. i
B But now go I my waye to. Johñ. xvi

On the wendsdaye.

A Brethren have not the fayth Jaco. ii
B Holy father kepe in thyne Johñ. xvii

On the frydaye

D Ye se then how that of dedes Jaco. ii
D Deare chyldren/yet a lytell Johñ. xviii

¶ On the. v. sondaye in the crosdayes.

D And se that ye be doares of Jaco. i.
E Verely verely I saye vnto Johñ. xvi

On the Mondaye

D knowledge youre fautes one Jaco. v.
A Which of you shall have a Lu. xi

On the Tewsday

D. Esaie the. xix. Chapter
D And Jesus sat ouer agaynst Marc. xii

On the wendsday

G The multitude of them that Ac. iiii.
A These wordes spake Jesus &. Jo. xvii

¶ On the ascension day

A In my fyrst treatyse Deare Act. i.
D After that he appered Mar. xvi

¶ On the sonday after ascensionday.

P Be ye therfore discrete/& so i. Pe. iiii.
D But when the comforter is Joh. xv.

On the witsonn even

A It fortuned/whill Apollos Act.xix
B If ye love me kepe my cõmaun. Jo.xiiii

¶ On the witsondaye.

A When the fyftie daye was co. Act.ii.
C If a man love me & will kepe. Joh.xiiii

On the mondaye.

F And he cõmaunded vs to preache. Ac.x
B God so loved the worlde/that. Johñ.iii

On the tewsdaye.

C When the Apostles which/we. Ac.viii
A Verely verely I saye vnto you. Johñ.x.

On the wendsdaye

C Peter stepped forth with the. Act.ii
E No man can come to me except. Joh.vi

On the Thursdaye

A They cam Philip into a cite of. Act.viii
A They called he the.xii.to gether. Lu.ix

On the frydaye

D Ye men of Israel/heare the Act.ii.
D And it happened on a certayne. Luke.v

On the Saterdaye

F And the nexte saboth daye. Act.xiii
F And he arose vp & cam oute. Luke.iiii

¶ On the Trinite sondaye

A After this I loked/& beholde Reue.iiii
A There was a man of the Pha. Johñ.iii

¶ Corpus Christi daye.

E That which I gave vnto you. i. Cor.xi
F For my flesshe is meate in dede. Joh.vi

¶ On the fyrst sondaye after Trynite sondaye

B For God is love/in this appe.i. Johñ.iiii
E There was a certayne rich. Luk.xvi

Dy the wensday

D Whey we opened vnto you the ii. Pet. i
B Ye shall not thinke that I am. Mat. v

¶ Dy the. ii. Sonday after trynete sonday.

L Maruayle not my brethrey i. Jhoy. iii
E A certayne mā ordeyned a gret. Luk. xiiii

Dy the wensday

E This I saye therfore & teslifye Eph. iiii
L And whē he was come into y. Mat. xvi

¶ Dy the. iii. Sonday after trynete sonday

B Submit youre selves therfore .i. Pet. v
A Thē resorted vnto him al y pub. Luc. xv

Dy the wensday

D Notwithstondinge the lorde ii. Ti. iiii
D Agre with thyne aduersary Mat. v

¶ Dy the. iiii Sonday after trynete sonday

D ffor I suppose that the afflic. Ro. viii
ff Be ye therfore merciful as you. Luk. vi

Dy the wensday

B And hereby we know that we i. Jhoy. ii
A And his disciple asked of him .mat xvii

¶ Dy the. v. Sonday after trynete sonday

B In conclusion be ye all of one i. Pet. iii
A It cam to passe as y people prē. Luc. v.

Dy the wensday

A I eyhorte therfore that above .i. Ti. ii
D It chaūsed oy a certayne daye Lu. viii.

¶ Dy the. vi. Sonday after trynete sonday

A Remember ye not that all we Ro. vi
L ffor I saye vnto you except your Mat. v

Dy the wensday

D I wrote not vnto you as . i. Jhoy. ii
L And whē he was come out into Mar. v.

¶ Dy

¶ Dy the. vii. Sonday after trynete ſonda
D I will ſpeake groſly becauſe of Ro.vi
A Jy thoſe dayes whē there was. Mar. viii
Dy the wendſday
A There is then no dānacio to thē Ro.viii
A Jy that tyme wēt Jeſus oy the. Mat.xii
¶ Dy the. viii. Sonday after trynete ſonday
L Therfore bretheyn we are now Ro. viii
L Beware of falce prophetis/ Mat.vii
Dy the wendſday
B But god ſetteth out his lone Ro.v.
ff Maſter we ſawe woy caſtinge Mar.ix
¶ Dy the.ix. Sonday after trynete ſonday
B That we ſhulde not luſt after i.Cor.x
A There was a certayne rych man Lu.xvi
Dy the wenſday
L Remember ye not how that Ro.vi
L He ẏ is faithfull in that which .Lu.xvi
¶ Dy the.x. Sonday after trynete ſonday
A Ye knowre that ye were gētyls i.Cor.xii
ff And when he was come neare he.Lu.xix
Dy the wendſday
E All fleſshe is not one māner of i.Cor.xv
G Take hede to youre ſelves leſt. Luk.xxi
¶ Dy the .xi. Sonday after trynete ſonday
A Bretheyn as pertaynynge to ẏ i.Cor.xv
B And he put forth this ſimilitu. Lu.xviii
Dy the wenſday
L Dther remember ye not ẏ you. i.Cor.xv
A He put forth a ſimilitude vnto. Lu.xviii
¶ Dy the.xii. Sonday after
trynete ſonday
B Suche truſt have we thorow ii.Cor.iii

D And he departed agayne from Mat.viii.

On the wensday

B For we preache not oure selfe.ii.Cor iiii

L They began he to vpbrayd ỳ cit.Mat.xi

¶ On the. xiii. Sonday after trynete sonday

L To Abraham & his seede were ỳ .gala.iii

D Happy are the eyes which se Luc.x

On the wensday

B Remember brethren oure labor .i.tessa.ii

B Then the pharyses went forth Mat.xii

¶ On the.xiiii. Sonday after trynete sonday

L I saye walke in the spirite and. Gala.v.

B And it chaunsed as he wēt to Jer.xxxviii

On the wensday

G Beare not the yoke with the ii.Cor.vi

B Mon of the cōpany sayde vnto Luc.xii

¶ On the.xv. Sonday after trynete sonday.

D Yff we lyue in the spirite let vs Gala .v

L Noma can serue two masters Mat.vi.

On the wensday

B We know that the law is good. i. Ti.i.

A And it fortuned in one of those Luk.xv.

¶ On the. xvi. Sonday after trynete sonday

L Wherfore I desire ỳ ye faynt Ephe.iii.

L And it fortuned after ỳ he went Luk.viii

On the wendsdaye

B Beware lest eny man come & Coloss.ii

L And he sayd to them saida & they Mar.viii

¶ On the .xvii. Sondaye after trynete sonday

A I therfore which am in bōdes ephe.iiii.

A And it chaūsed that he went in. Luk. xiiii
On the wendsdaye.
L For yf by the synne of one deth Ro. v.
D Whē they were come to cap. Mat. xvii
¶On the. xviii. Sonday after trynete sonday
A I thanke my god alwayes on i. Cor. i
D Whē ỹ phariſees had herde Mat. xxii
On the frydaye.
B I beſeche you brethen for oure Ro. xv
E Another parable he put forth Mat. xiii
¶On the. xix. Sonday after trynete sonday
E And be ye renued in the ſpirite Ephe. iiii
A And he entred into a shyppe Mat. ix
On the wendsday
D Therfore brethren ſtōde faſt. ii. Theſ. ii.
E Thē ſent Jeſus ỹ people awa. Mat. xiii
¶On the. xx. Sonday after trynete sonday
L Take hede therfore that ye wal. Ephe. v
A The kyngdō of heauē is lyke Mat. xxii
On the wensday
A Thou therfore my sonne be ſtrō. ii. Tim. ii
L Whē thou makeſt a dyner or ſ. Lu. xiiii
¶On the. xxi. Sonday after
trynete sonday
B Fynally my brethē be ſtronge Ephe. vi
G And there was a certayne ruler Joh. iiii
On the wensday
B Because we knowe brethren i. Theſ. i.
B And it fortuned in another ſab. Luk. vi
¶On the. xxii. Sonday after
trynete sonday
A And am ſtedy certified of phillip. i
L Therfore is the kyngdom Mat. xviii

On the wendsdaye.

L Ye (we knowe that what so rom.iii.
L Verely I saye vnto you/that Mar.ix
¶On ỳ.xxvii/Sonday after Tryuete sonday
D Brethren folowe me/and Philip.iii.
B Then went the pharises (t mat.xxii
On the wendsdaye.
L For yf by the synne of one Rom.v
D When they were come to/ mat.xvii
¶On ỳ.xxviii. Sonday after Trynete sonday
B For this cause we also/sence collos.i
L Whyle he this spake vnto the/ mat.ix
On he wendsdaye.
E And I wolde not that ye shulde .i.cor.x
L A certayne mā had two sōnes. mat.xxi
¶On ỳ last Sonday after Trynete sonday.
B Hieremye the.xxiii. Chapter.
A Then Jesus lyfte vppe his eyes.ioh.vi.
On the wendsday at.iiii.tymes
D Amos the.ix. Chapter.
L And one of the companye ans mar.ix
On the frydaye at.iiii.tymes.
A Dyce the.viii. chapter
E And one of the pharises desyred. Lu.vii
On the Saterdaye at.iiii.tymes.
A For that fyrst tabernacle was Heb.ix
B He put forthe this similitude. Lu.viii
On the Dedicacion of the churche.
A And I John sawe that holy. Reve.xxi
A And he entred in/ (t went tho. Luc.xix

¶ Here endeth the Table of the pistles and Gospelles of the Sondayes.

The Table

¶ Here after folowe the pistles & Gos spels of the Sayntes.

¶ On sayntt Andrews daye.

L ffor the belefe of the hert iusti. Rom.x
L As Jesus walked by the see of. Mat. iiii

On sayntt Nicolas daye.

A Ecclesiasti. xliiii. chapter.
A ffor lyke wyse a certayn man. Mat. xxv

On the conception of oure lady.

L Eccles i. the. xxiiii. Chapter
A This is the boke of the generati. Mat. i

On S. Thomas the Apostle daye

D Now therfore ye are no more. Eph. ii.
Th Thomas one of the twelve John. xx

In the conversion of S. Paul.

A Saul yet breathinge oute threat. Act. ix
D Then answered Peter & sayd. Mat. xix

On candelmasse daye

A Malachie the. iii. chapter
D And when the tyme of their purif. Lu. ii.

On S. Mathias the Apostle daye.

L And in those dayes Peter. Act. i.
D Then Jesus answered & sayde. Mat. xi

The gretynge of ower ladye

B Esaye the. vii. chapter
L And in the. vi. moneth the angell Lu. i.

On sayntt Georges daye

A My brethren/ count it especiall. Jacob i
A I am the true vyne/ & my father. Jo. xv

On sayntt Marke the Euangelist.

B Vnto every one of you is geve. Eph. iiii

A I am the true vine / & my father. Joh.xv
Dy sayne Philip & Jamis daye.
A Sapientie the.v.Chapter
A And he sayde vnto his disciple. Joh.xiiii
The fyndinge of the crosse
B I have truste towarde you in god. Gal.v
A There was a man of the phā. John.iii
Dy the nativite of S. Johñ Baptist
A Esaye the.xlix.Chapter.
I Elizabeths tyme was come Luke.i
Dy S. Peter & Paule daye.
A In that tyme Herode the kyng. Actu.xii
L When Jesus cām into the. Mat.xvi
Dy the commemoracion of S. Paul
B I certifye you brethren that. Gala.i.
D They answered Peter & sayde. Mat.xix
Dy the visitacion of oure Lady.
A Canticorum the.ii.Chapter
D Mary arose in those dayes Luke.i.
Dy saynt Mary Magdaley daye.
B Proverbiorum the.xxxi.Chapter
L And one of the Pharises desyred. Lu.vii
Dy saynt James the Apostle
D Nowe therfore ye are no more. Epheſi.ii
L They came to him ỹ mother. Mat.xx.
Petri ad vincula
L And as he consydred the thinge. Act.xii
L When Jesus cā into ỹ coostis. Mat.xvi
Dy the transfiguracion of owre Lorde.
D For we folowed not deceivable. ii Pet.i
A And after.vi.dayes Jesus. Mat.xvii
Dy the name of Jesu
B The Peter ful of the holy goost Act.iiii

The Table.

L While he thus thought/ behold. Mat.i.
Dns̄ sayn̄t Stauens day
B This yet remembre how that .ii.Cor..xi.
D Verely verely I saye vnto you Joan..xvi.
Dy the assumption of owr lady
B Eccle.the..xxiiii.Chapter
G It forwned as he went that he . Lu.x.
Dy sayn̄t Bartholomewe
D Nowe therfore ye are no moare Ephe.ii
L And there was a stryfe amonge Lu..xxii
Dy the natiuite of owr lady
L Eccle.the.xxiiii Chapter
A This is the boke of the generacio Mat.i
Dy the exaltacion of the crosse
B I haue trust towarde you in god Gal.v.
E Nowe is the iudgement of this Joā..xii
Dy sayn̄t Matthew the apostle
L Ezechiel in the.i.Chapter
B And he Jesus passed forth from Mat.ix
Dy sayn̄t Michael daye
A And he sent & shewed by hys Reue.i
A The same tyme the disciples Mat..xviii
Dy sayn̄t Luke the euangelest
L Ezechiele the.i.Chapter
A After that the lorde apoynted Luk.x
Dy sayn̄t Symon and Judes day
E For we knowe well that all Rom. viii
L This cōmaunde I you/ ye. Joh̄n..xv
Dy the alle hallowes daye
A And I sawe another angell Reue.vii
L Then he sawe the people/ the Mat.v.
Dy the alle soules day
L I wolde not haue you ignorant. 1.Cor.xii

Then

L They seyde Martha vnto Jesus. Jo.xi
Dy seynt katheryns daye.
M. Ecclesiast. the.li. chapter
N Agayne the kyngdome of. Mat.xiii

¶ These thinges haue I added to fill vp the lesse with all.

¶ Infernus and gehenna differ moche in signification/though we haue none other interpretacion for ether of them/ they this Englysshe worde/hell. For gehenna signifieth a place of punyshement; but infernus is taken for anymaner of place beneth in ỳ erth/ as a graue sepulchre or cave.

math.v. Hell: it is called in Hebrue the valeye of Hennon. A place by Jerusalem/ where they burnt their chyldren in fyer vnto the ydole Moloch/ & is vsurped & taken now for a place where the wycked and vngodlye shalbe tormented both soule and bodye/ after the generall iudgement.

rom.xii Geue Rowme to ỳ wrath of God. Rom.xii wrath is there taken for vengeaunce. And the meaninge is: let God auenge/ ether by himselfe or by the officers that beare his rowme.

mat.x. Tary & abyde tyll ye go oute. Mat is. in Marke the.vi. Whersoever ye enter in to any howse there abyde till ye go oute thence. And Luke.ix. it is/ into what soever howsse ye enter/ther tary and go not oute thence: that is to saye/ whosoever receyueth you/ there

abyde

Abyde as longe as ye haue cause in the cittie or towne/and go not shamefully a begginge from house to house as frees do.

Dust: shake of the dust of youre fete. Matthew. x. Why are they cõmaunded to shake of the dust? Ffor a wytnes sayth Luke. That that dede maye testifie agaynst them in the daye of iudgement/that the doctrine of salvacion was offered them/but they wolde not receave it. Ye se also that soche gestures and ceremonies haue greater power with them/then have bare wordes onlye/ to move the harte & to stere vp fayth/as do the layenge on of handes and anoyntinge with oyle. &c.

Ypocrytes/can ye decerne the face of heavey and not decerne the signe of the tymes? That is to saye: they coulde iudge by the signes of the skye what wether shuld folowe but coulde not knowe Christ by the signes of the scripture. And yet other signe myght not be gevey them. Matth. xvi

He that sayth he knoweth Christ and kepeth not his commaundemẽtes/ys a lyar. To knowe Christ is to beleve in Christ. Ergo he that kepeth not the commaundementes/ beleveth not in Christ.

¶ The ende of this boke.